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Archæological Survey of Western India.

No. 11.

LISTS OF

ANTIQUARIAN REMAINS.

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PREFATORY NOTE.

The Lists of the Antiquarian Remains in the Bombay Presidency, Sind and Berâr contained in this volume have been prepared in compliance with the orders of the Government of India (Circular letter No. 34—1888 to 1897 of 12th November 1875). Owing to frequent interruptions they have been for a long time in the press, and are not of equal merit throughout. But in mo cases the materials have been supplied by subordinate district officers, alway hard-wrought, and but rarely with any very clear ideas what exactly should be entered and what omitted from their returns. These returns were mostly made in tabular form; but to have printed them in this form would have been a work of needless extra expense and bulk. In preparing the Lists from such returns I have had often to deal with most untractable materials. A constantly recurring entry was, "The temple consists of stones placed one upon another." Where two returns for the same place were available, their unsatisfactoriness became most palpable: one described a temple of Mailarlinga as 27½ feet long by 20 wide and the roof supported by 60 pillars; the other made it "85 feet long and 37 wide" with 96 pillars. A temple at Kaginelli is said in one return to be 31 feet by 16 and 11 high, with 20 columns; the other says it is 195 feet by 65 and 24 feet high, with 36 columns. Of a temple at Kalkeri it is said, "the temple is 66 feet long and 48 feet wide. The temple contains 361 stone pillars," the narrator being seemingly unconscious that so many pillars would fill up the whole space and leave no floor area. A temple is described as "about 500 years old," and yet in another place we are told it was built in 1530 A.D. Whatever else is omitted (and the position of the place was very frequently not given) we are generally told, even of temples six hundred years old, what they cost: "This temple" (at Hângal) "cost three lâkhs of rupees in building," says the writer, though evidently he knew nothing whatever about it. Fortunately some of the returns were creditable, and personal knowledge and references to the higher officers have supplied many details. The delays in carrying the Lists through the press has further enabled me to fill up blanks and add to the information contained in the returns.

The inscriptions given from various places are not critically edited, but are simply copied from the returns. Those in the Appendix from Girnâr have been to some extent revised through the kindness of Colonel J. W. Watson; the Persian and Arabic series from Aḥmadâbâd and other places in Gujarât, however, have all been prepared by E. Rehatsek, Esq., from facsimiles made by the Archæological Survey and forwarded to that scholar.

Some additions will doubtless have to be made to the Lists in the following pages, and some entries probably ought not to have been made; but it is believed they include nearly all that is at present known as deserving of any special notice. Of only a small proportion of these monuments is conservation or restoration desirable and possible; of very many of them an archæological survey and delineation might be desirable, but even of these only a selection can be made.

The Government of India in a Resolution of the Home Department (Archæology), under date Calcutta, the 26th November 1883, No. 3—168-83 gave the following orders:—

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"3. The Governor General in Council desires that each local Government will now, as little delay as possible, take up the lists of ancient monuments for its province given in Major Cole's report for the year 1882-83, and, as regards Northern, Eastern Central India, in communication with General Cunningham, and as regards Madras d Bombay, in communication with the Archæological Surveyor of Southern and Western India, prepare classified lists and a detailed report showing—

I.—Those monuments which from their present condition and historical or archæological value ought to be maintained in permanent good repair.

II.—Those monuments which it is now only possible or desirable to save from further decay by such minor measures as the eradication of vegetation, the exclusion of water from the walls, and the like.

III.—Those monuments which from their advanced stage of decay or comparative unimportance it is impossible or unnecessary to preserve.

"4. The monuments in classes I and II should be further sub-divided, thus—.

I (*a*) and II (*a*).—Monuments in the possession or charge of Government, or in respect of which Government must undertake the cost of all measures of conservation.

I (*b*) and II (*b*).—Monuments in the possession or charge of private bodies or individuals.

"In respect of classes I (*a*) and II (*a*), the report should show what arrangements it is proposed to make for the due carrying out of the necessary measures of conservation. Definite provision should be made for the proper custody and upkeep of each monument in these classes. The Government of India do not wish to interfere in the details of these arrangements, but they desire to be satisfied that each local Government has at its disposal the means for the intelligent and judicious treatment of any questions that may arise in connection with the preservation of buildings of such importance. The Governor General in Council considers that the cost of these measures is a legitimate charge upon the Public Works allotment of each province, but will be prepared to consider in very special cases whether any further assistance should be granted from Imperial funds.

"In respect of classes I (*b*) and II (*b*), it should be reported what funds are available for their conservation; and whether the custodians can be induced to allow the inspection, direction, and control of Government officers in such matters. It may be advisable in some instances to offer small subsidies in view to securing the necessary amount of supervision, but this should only be proposed where the monument is one of primary importance and its due conservation cannot be otherwise secured. In general, it may be hoped that the local officers and the local Government will be able to induce those interested to take proper steps for maintaining the buildings in their charge.

"5. If hereafter it should become apparent that the local Governments require advice or instructions with reference to the proper mode of preserving or treating any monument, the Government of India will be happy to arrange for procuring this from the best available authorities.........

"6. In the annual administration reports of each province full information should be given as to the measures of conservation carried out during the year and as to the condition of all monuments in classes I and II."

Without great trouble it was found practically impossible to comply fully with this order for the Bombay Presidency, but provisional lists were supplied in January 1884, pending the completion of the present volume.

Again in the Resolution of the Home Department (Archæology) No. 5—170-82 of 22nd August 1885, the Government of India minutes as follows :—

"Lists of objects of antiquarian interest were called for with a view to the preparation of a general amalgamated list for the whole of India. As, however, the lists submitted by several local Governments and Administrations have not been drawn up in any uniform

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plan, it has been found impracticable to amalgamate them in a satisfactory manner, and it has accordingly been decided to abandon the attempt, especially as the preparation of a general list appears now to be unnecessary, in view of the instructions contained in Home Department Resolution of the 26th November 1883. Under the operation of those instructions, detailed and properly classified lists will be prepared of the ancient monuments which exist in the several provinces. The Governor General in Council is accordingly pleased to direct that all the lists received in manuscript be returned to the local Governments and Administrations concerned, as they may be found useful in the compilation of the lists to be prepared in accordance with the orders above cited.

"2. The Government of India will now wait until the local Governments and Administrations, in consultation with the newly constituted Archæological Department, can prepare classified lists for each province in Upper India and Bengal in accordance with the instructions contained in the Resolution of November 1883. These lists should be drawn up in the form* annexed to this Resolution.

"The lists for the Madras and Bombay Presidencies and for the Hyderabad Assigned Districts should be prepared under the direction of Dr. Burgess, and be edited by that officer.

"ORDER.—Ordered, that a copy of this Resolution be forwarded to local Governments and Administrations for information and guidance, manuscript lists being returned; and that a copy be forwarded to the Director General of the Archæological Survey of India for information.

"Also that a copy be forwarded to the Foreign Department, with a request that that Department will be good enough to consider whether similar lists might not with advantage be obtained from Native States."

The Lists now printed will render practicable the preparation of classified lists of monuments for conservation, whether in the tabular form now proposed or in that suggested in the former Resolution quoted above. The insertion, however, of a column calling for "any local history or tradition" may well be omitted: it has appeared in so many previous returns that its claim to a place may itself be regarded as traditional rather than important. But much local information as to the claimants, custody or present use and precise state of preservation will still have to be collected in order to render further lists worth publication. The present show how wealthy the Bombay Presidency is in Ancient Remains.

J. BURGESS,
Archæological Surveyor,
Western and Southern India.

Bharoch, 24*th November* 1885.

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* Form referred to :—

"*List of objects of antiquarian interest in the*

No.	District.	Locality.	Name of object.	Any local history or tradition regarding it.	Custody or present use.	Present state of preservation.	Whether restoration is desirable and possible.	Whether photographs, plans or drawings of the building exist.	Remarks.

"

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LISTS OF ANTIQUARIAN REMAINS

IN THE

BOMBAY PRESIDENCY.

I.—NORTH CANARA.[1]

1. Gokarṇa, tâlukâ Kumtâ, (lat. 14° 32' N., long. 74° 23' E.) on the coast about 10 miles north of Kumtâ. The most famous *tîrtha* or place of pilgrimage in this part of India(*a*).[2] It contains several temples built probably about A.D. 1400. (1.) The temple of Mahâbalêśvara. This has two courts, an outer and an inner, with corridors inside the walls for the accommodation of pilgrims and devotees. The temple itself consists of a maṇḍapa and shrine, the latter surmounted by a low spire. Thousands of pilgrims flock to the annual fair held in the month of Mâgha, which concludes with the drawing of a huge idol car elaborately carved.

Legend accounts for the origin of this tîrtha in the following way: Śiva, pleased with the austerity of Râvaṇa, king of Laṅkâ, allowed him to ask a boon, and he asked his Âtmaliṅga, which was granted. Râvaṇa was told that if he worshipped it for three successive years, he would be equal with Mahâdeva, but he was not to set it down till he should reach his capital. Vishṇu, alarmed at this, resolved to outwit him. While Râvaṇa was passing Gokarṇa, Vishṇu hid the sun behind his weapon *Sudarśana*, at which Râvaṇa, supposing it to be sunset, went to the shore to perform his devotions. Seeing a boy tending a herd of cows he asked him to hold the *liṅga* till he should return. The boy, who was Gaṇapati in disguise, promised to hold it as long as he was able, and then to call out his name three times before placing it on the ground. No sooner was he gone, however, than the boy called his name thrice and set down the *liṅga*. Returning, the giant saw the trick that had been played him, and applied his utmost strength to pull it up, but in vain; so he called it Mahâbaleś-vara. He is said to have broken off four pieces and thrown them towards Murdeśvara, Ganwanteśvara, Dareśvara, and Shajeśvara, where there are also temples (see Buchanan's *Mysore*, &c). Annual allowances are paid to the temple.

(2.) The temple of Bhadrakâlî in the east of the town is a small one in a courtyard, entered by a single doorway from the north. (3.) Temple of Veṅkaṭaramaṇa of black stone. (4.) Ahalyâbâi's temple built by the princess of Indor about a century ago. (5.) Koṭi-tîrtha a large, dirty, oblong pond surrounded by a decaying flight of steps. (6.) Ballâḷa-tîrtha near the beach.

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[1] Compiled from Collector's return No. 2783 of 27th August 1879, and Educational Inspector's No. 1733 of 14th July 1879, and No. 4872 of 10th January 1880, and considerably enlarged from personal observation in March 1880.

[2] Places and inscriptions marked (*a*) seem to be of primary importance, and will be included in the Archæological Survey; those marked (*b*) rank next in order, and as many of them will be examined as circumstances will allow. Inscriptions marked (*c*) are either small or much effaced.

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Śatśriṅga and Maṇinâga are two hills close to Gokarṇa, and the Tâmraparṇî is a small stream that falls into the sea here. In the vicinity there are some natural caverns in the laterite. There are no Jaina remains in Gokarṇa.

Inscriptions :—There are said to be several inscriptions : (1) in Narasiṁha's temple; (2) in the house of Mûliman Timana Adi; (3) in Hire Kuppa Bhat's house; (4) in the temple of Mâruti; (5) in Vighnésvara Bhat's house; (6) in temple of Śrî Tamra Gaurî; (7) at the side of the door in the maṇḍapa of Mahâbalésvara temple; (8) in Viṭhal's temple.

Prasâd Nârâyaṇa Bhat has a copper-plate.

2. Chaṇḍâwar, Honâwar Tâlukâ, about 5 miles south-east from Kumtâ (lat. 14° 24′ N., long. 74° 33′ E.), is a deserted city, said to have been built by a king Sarpanmalika, by birth a cowherd, who rose to rank by magic. It passed from the possession of the Svâdî kings to that of the Muhammadans. The last Muhammadan prince dying without issue in A.D. 1686, it declined and is now deserted, and the stones are being carried away for building purposes.

3. Dhâreśvar, Kumtâ Tâlukâ, about 4½ miles S.S.E. of it (lat. 14° 22′ N., long. 74° 29′ E.). A temple in a courtyard 105 feet by 69. The temple is of black stone with sculptures on the walls. An allowance of Rs. 1,440 is made to it annually by Government.

Inscriptions :—Four stone tablets, from one of which it appears that it was founded by Rudroji Paṇḍit, son of Nâgoji, and built by Saṇappâ.

4. Honâwar seems to have no remains of note. There is an old ruined fort, on the west side of which the Portuguese had their warehouses in early times. Basavarâjadurga to the north is said to have been built by the same king as built Chaṇḍâwar. The temple of Râmaliṅga, about 1½ miles north of the town, is said to be two or three centuries old.

5. Haigudṅa, a village about 12 miles from Honâwar : near it, on an island in the Śarâvatî are some sacrificial kuṇḍas. The Haiga Brâhmaṇs are said to have come from the north at the invitation of a Berad king to perform a sacrifice for him here. *Haiga* in Old-Canarese means 'sacrifice.'

6. Bailûr, 12 miles south of Honâwar, (lat. 16° 8′ N., long. 74° 32′ E.), has a very old temple of Mârkaṇḍeśvara. The Nâyars who ruled over Bârkur repaired the old temple and made grants of land for its support. Some documents relating to this grant are said to exist dated Śaka 1356 (A.D. 1434).

7. Murdeśvar, 3 miles south of Bailûr and 15 miles north of Bhatkal, has a temple on a promontory called Kandugiri, said to have been built by the Jaina râjas or of Kaikuri (?) In Fasli 1221, Government arranged to grant an endowment of Rs. 1,440 annually.

Inscriptions :—There are at least thirty Vîragals and inscriptions (one dated Śaka 1336, and another Śaka 1380) near this place. (1) About 150 yards west from the school is a Jaina one of 54 or more lines each of about 50 letters; (2) two miles N.E. from the Bangalow, at Basti Maki a ruined Jaina temple; (3) at the foot of a Kâju tree E. from the school is a Vîragal with some lines of inscription; (4, 5) opposite the school in a small cell are two Vîragals; (6) beside this at the foot of a tree is another; (7) at the left side of Areholle basti is a fine slab, 5′ by 2′ 3″ in 64 lines; (8) another against the wall, 6′ 3″ by 2′ 3½″, with at least 61 lines; (9) near the bridge a slab, much effaced; (10—28) a collection of beautifully carved stones at the same place, some Jaina and others Śaiva—all with inscriptions; (29, 30) two *satî* stones at the same place.

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8. Bhatkal or Susagadi, about 24 miles south of Honâwar (lat. 15° 59′ N., long. 74° 36′). Formerly it was called Maṇipur, and was an important place in old Jaina times, during which very fine Bastis or temples were erected. They usually consist of an *agraśâlâ*, or hall, and a shrine with a *dhvajastambha*. (*a*).

(1.) Khetapai-Nârâyaṇa-Devasthân is built of black stone, with a good deal of sculpture on its walls. On the door-lintel is a figure of Śrî. On the base of the temple, and on the inside of the court wall are numerous scenes, some quaint, some indecent, said to be illustrative of the *Râmâyaṇa*. The four pillars inside are short and clumsy. The temple contains an image of Nârâyaṇa of black basalt; it is partly in ruins: it measures about 34½ feet by 18 feet. The base of the wall enclosing the courtyard is pretty entire. Two brick *Tulasî kuṇḍas* stand by the sides of the entrance. The *dhvajastambha*, a fine fluted column, is just outside the court, and is sculptured with effigies of the founder and his family. To the north-west of it is a *śilaśâsanaṁ*. The temple enjoys an endowment from Government.

(2.) Śâṅtappâ Nâyaka Tirumal Devasthân is built entirely of black basalt, according to an *inscription* in it in Śaka 1477 by Śâṅtappâ. It measures about 32 feet by 16, is much after the plan of No. 1, with a sloping stone roof, but not so richly carved.—The doors are elaborately sculptured; as is also the inner base round the court. The *dhvajastambha* is about 18 feet high, but has lost the top.

(3.) Narasiṁha Devasthân, built about Śaka 1460, the date given in an *inscription*. It measures about 36½ feet by 19, and has a small *dhvajastambha* wanting the capital. It is supported by lands granted by the founder and by a Government allowance.

(4.) Jośî Śaṁkar-Nârâyaṇa Devasthân, is a plain temple built, according to an *inscription*, in A.D. 1554. It consists of a *sandhyâmaṇḍapa* in front; about 32 feet by 13 over all, and behind it an *agraśâlâ* about 12 feet by 10. The roofs are formed of slabs sloping down. The *dhvajastambha* is about 14 feet high but has lost the top. It enjoys private grants and a Government allowance.

(5.) Choḷêśvara-Devasthân is also of black basalt, two storeys in height, the lower roofed with stone slabs, the upper with tiles. It has dwârapâlas at the door jambs, standing on snakes and in front a canopy over the Nandî supported on four pillars. There is also a good *dhvajastambha* and a small temple of Gaṇeśa. Legend says, a king of Chôḷamaṇḍala lost all his children by snake-bite, and coming to the village of Hadili, his queen was delivered of a son, which a snake immediately bit; but a Brâhmaṇa of the place skilled in the *mantras* for curing snake-bite, forced the snake to suck back its own poison: whereupon the child revived and the king erected this temple to commemorate the event. On the jambs of the door are two short Tamiḷ inscriptions.

(6.) Raghunâth-Devasthân is said to have been built by Balkini, son of Anantakini, about Śaka 1512, *Virodhi* Saṁvatsara. The *agraśâlâ* is separated from the shrine or temple proper by an open verandah or *sandhyâmaṇḍapa*. The *Vimâna* is built somewhat like a *Ratha* or car, and is covered with carving: it is a small temple in the Dravidian style. It is supported by private donations and a Government endowment.

(7.) Lakars Kamati Nârâyaṇa Devasthân, built about 330 years ago, is a small stone temple out of repair. (8.) Adikê Nârâyaṇa Devasthân is similar to

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the last, but more ruined; the eight *dikpâlas* are represented on the roof, and Śrî on the lintel. The *dhvajastambha* is a small one. (9.) Virûpâksha-Nârâyaṇa Devasthân is a small temple like the last two, built in Śaka 1487 by Jîvana Nâyaka. It is out of repair, but is said to enjoy a Government endowment. (10.) Veṅkaṭaramaṇa is said to be about 300 years old, and resembles No. 6 above, being ornamented by sculptures. It is surrounded by a verandah called *chandraśâlâ*. The *agraśâlâ* is of brick. The car ceremony is celebrated every year, and has a good endowment and considerable land. (11.) Śirâle Śambhuliṅga Devasthân is a modern temple built on the site of an older one. Legend accounts for its origin as for that of many others by the story of a man who accused his herd boy for milking his cow. The boy protested his innocence, but watched the cow, who went into a thicket and poured her milk upon a burrow. The owner, being informed of this, dug up the place and found a *liṅga*, over which he built a temple.

(12.) Jaṭṭapa Naikana Chandranâtheśvara-Basti is the largest Jaina temple here. It stands in an open space not surrounded by a wall, and consists of an *agraśâlâ*, *bhogamaṇḍapa* and *basti*; the latter is of two storeys, the lower being of larger area than the one above. Each storey has three rooms, which are said to have contained images of Ara, Malli, Munisuvrata, Nama, Nemi, and Pârśva, but only fragments of them are left. The walls of the *bhogamaṇḍapa* on the west of the *basti* are pierced with beautiful windows; the *agraśâlâ* or shrine is of two storeys each of two rooms, which contained images of Vṛishabha, Ajakasaṁbhava, Abhinanda, and Chandranâtheśvara. There are also *dwârapâlas* at the door. The total length is about 112 feet and breadth of the shrine 40, of the basti 50 feet. The *dhvajastambha* is a very elegant pillar and stands on a platform about 14 feet square: the shaft is of a single block 21 feet in height, and is surmounted by a quadrangular capital. Behind the *basti* is a smaller pillar called *Yakshabrahmakambha*, the shaft of which is 19 feet in length. It stands on a platform with four smaller pillars at the corners, with lintels laid over them. Jaṭṭapa Nâyaka made over lands for the support of the temple, but they are said to have been confiscated by Tipu Sultân. This is the finest old temple at Bhatkal, and should be preserved: the villagers carry off the fine stone slabs at pleasure.

(13.) Pârśvanâtheśvara-Basti is 58 feet long by 18 wide. According to an *inscription* it was built in Śaka 1465. The *dhvajastambha* is a fine pillar on a lofty moulded base, and the small maṇḍapa atop contains a four-headed image. (14.) Śânteśvara-Basti is somewhat like No. 12. Other remains of Jaina temples and inscriptions are said to exist. (15.) The Jumâ' Masjid is tile-roofed, but said to be very old. It enjoys a Government allowance of Rs. 400 a year. 16.) Sultân Palle Masjid is about 200 years old. The buildings here have all sloping roofs.

Inscriptions:—(1) At Jaṭṭapa Nâyakana Chandranâtha Basti, on the east side, 7′ 0″ by 3′ 1½″, containing 70 lines; (2) beside the first, 7″ 11″ by 3′ 6″, in 79 lines; the back of this stone is also covered by an inscription in 63 lines, dated Śaka 1479, *Nala* Saṁvatsara; (3) in the south-east corner of the court is another also bearing Jaina symbols, 6′ 0″ by 2′ 6½″; (4) at Pârśvanâtha basti, a slab 5′ 9″ by 2′ 5″, Śaka 1468, *Viśvâvasu* Saṁvatsara; (5) another at the same place; (6) inside the porch 5′ 9″ by 2′ 4″, Śaka 1465, *Plava* Saṁvatsara; (7, 8) behind the same temple, sunk into the earth, one 1′ 10″ broad and the other

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1′ 9″,—the inscriptions faintly traceable; (9) in the court of Sântêśvara temple a fine carved *Vîrakshatrepâla,* 6′ 1″ by 2′ 8″, with a good deal of inscription upon it, Śaka 1465; (10) a small damaged one beside it, 3′ 1″ by 1′ 10″; (11) near the same place deeply sunk in the earth are two large slabs, which should be preserved; (12) in the court of Khetapai Nârâyaṇa temple is one 6′ 6″ by 2′ 7½″, Śaka 1468, *Viśvâvasu* Saṁvatsara; (13) behind the same is one of Śaka 1489, *Kshaya* Saṁvatsara; (14) outside the court of Jośi Sankara Nârâyaṇa's temple and sunk deep in the earth is a slab 3 feet wide, which should be cared for; (15) at Santappa Nâyaka's temple is a slab, with a *grahastha* bearing an umbrella in the centre, to the right a râkshasa or demon, and to the left a cow and calf, 4′ 9″ by 2′ 9,″ Śaka. 1478, *Râktakshi* Saṁvatsara; (16) in Murgopinâtha Krishṇadeva's temple is an old slab with *liṅga* at the top; (17) another close by is broken and buried; (18) at Chatturmukha basti (now wholly carried away by the villagers) in a jâmbul bush is a fine large śâsanam with Jaina symbols, 5′ 10″ by 2′ 8″; (19) another close beside it, 6′ 9″ by 2′ 4½″; (20) at Lakars Kamati Lakshmî Nârâyaṇa temple, 6′ 9″ by 2′ 4½″, of which 1′ 9½″ is covered with inscription partially effaced; (21) on a pillar on the right side of the entrance to Raghunâtha's temple, 27 lines, Śaka 1512, *Virodhi* Saṁvatsara; (22) in a watercourse in the street 150 yards from the bangalow, a Jaina inscription, 4′ 11″ by 1′ 10″,—ought to be removed to a place of safety; (23) on the door-jambs of Chôḷeśvara temple are two short Tamil inscriptions; (24) about a quarter of a mile behind the Dharmaśâla, one with Śaiva emblems, 6′0″ by 2′ 5″, 61 lines. And at Sunkadagoḷi, a mile E. from Bhatkal, is Râmaliṅga Vîrabhadradeva temple, with two *inscription* slabs.

Copper-plates:—Four: (1) belonging to Virûpâkshadeva Jośi Śankara Nârâyaṇa temple; (2) to Paśupati Śambhu Liṅga temple; (3 and 4) not stated,—in Bhatkal.

9. Hâḍawalli, 11 miles E.N.E. from Bhatkal,—a Jaina basti and several *inscriptions.*

10. Gêrsappe, Honâwar Tâlukâ, is about 15 miles east of Honâwar (lat. 14° 12′ N., long. 74° 44′ E.) A mile and a half east of the village and of Nâgankûrâ, are extensive ruins called Nagarbastikeri. Among them is a Jaina temple called Chatturmukha-Basti, having four doors and a four-faced image in the centre. A small sum was expended by Government about 10 years ago in clearing away grass and bushes; the place is again overgrown. It has been a fine large cruciform temple, 63′ 8″ from door to door inside, the shrine is 22′ 9″ square inside and 24′ 11″ outside; the walls are all thin. There are four thick round pillars with square bases in each hall with the overhanging brackets of the southern style. The *dwârapâlas* cut on slabs on each side the doors both of the maṇḍapa and of the shrine have high *mukuṭas* and each holds a club and a snake. The temple is built of grey granite, but the roof of the verandah, the stones of the *śikhara,* the slabs of the floor, &c., were carried off some 15 years ago, it is said, by a Mâmlatdâr at Honâwar who was building a temple there. Inscription slabs, &c., were also carried off by road contractors and others to make culverts, &c.

The other temples here are all of laterite, and are only of interest on account of the images and inscriptions which have still escaped the spoilers. The temple of Varddhamâna Swâmi, now deserted, still contains a fine black stone image of the Tîrthankara, almost perfect. Across the foot-path from it is the temple of Nemi, also deserted, but with a fine large image on a circular *âsana,* the back of

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which is composed of three pieces neatly jointed and elaborately carved. Round the edge of the *âsana* are two ślokas in Canarese letters. In Pârśvanâtha's temple many images have been collected from other shrines,—one of them is cast of an alloy of five metals. To the west of it is a large stone building with long stone beams, and in a corner of it are nearly a dozen neglected figures of standing Digambara Jinas huddled together. Kade basti wants the roof and contains a neglected black stone figure of Pârśvanâtha 4' 4½" high, with the *śeshaphana* beautifully carved. And at Vîrabhadra deval, a large tree has grown up on what was once the back wall of the shrine, where is a fine image of Vîrabhadra with arrow, sword, shield, and bow, and wearing high wooden sandals, *kadâva*. Many of these images are well worth preserving and should be removed to a place of safety, before they are destroyed.

Inscriptions, &c.:—At Varddhamânswâmi temple (1) a slab 6' 3" by 2' 5" with a Jina at the top, two worshippers, and cow and calf, under which is a long inscription; (2) another with a Jina and attendants above, in the second line two male worshippers on each side a cross-legged table, and in the third compartment below, two female worshippers on each side a similar table. The stone measures 4' 8" by 2' 2½"; (3) a slab 5' 2" by 2' 2" with, first, a Jina in a temple, next, below a male seated, a table, two females squatting and one standing, and third, three females, a temple and female image, and three females, below which are 6½ lines of inscription; (4) behind the temple and sunk in the earth is a small stone about a foot broad and an inscription partially effaced. In the east corner of the area round Pârśvanâtha's temple are three carved stones similar to those described above but much weatherworn; (5) one 7' 2" by 2' 3½" with an inscription a good deal obliterated; (6) outside the the wall of Kade basti is an inscription slab 4' 3" above ground and 2' 5" broad; (7) in the south-west corner of Trimalla Devasthân, a Vaishnava temple, is a slab 5' 6" by 2' 3", with a man in a robe and carrying a vessel, and the cow and calf beside him: The inscription is covered with lichen but very distinct.

Between 5 and 6 miles up the Ghâṭ from Gêrsappe there is an Old-Canarese *inscription* stone standing at a corner of the road.

11. Bîlgi, Siddâpur Tâlukâ, about 8 miles from Siddâpur (lat. 14° 22' N., long. 74° 52' E.) It was formerly known by the name of Śvetapur, and is said to have been founded by a son of Narasiṁha, a Jaina prince, who ruled at Hosûr (near Siddhâpur) about Śaka 1515. (1.) The Jaina basti of Pârśvanâtha is said to have been built by the founder of the town and afterwards extended by a Jaina prince, Ghantewadia, the son of Râghapparâja in Śaka 1573, when images of Neminâtha, Pârśvanâtha and Vardhamâna were consecrated. It is in the Dravidian style: the shrine walls are formed of slabs the whole height of the walls, with square pillars at the corners and in the middle to give them support. The upper part of the walls of the maṇḍapa are formed in the same way, set on a carved screen wall. The outer maṇḍapa has four round black stone pillars somewhat of the style of those at Belgaum; at each side of this maṇḍapa is a small shrine. From the two *Silâśâsanaś* still standing it appears that a grant was made of the revenues of 9 villages amounting to Rs. 1,772-7-8, and lands yielding 300 *khaṇḍis* of rice were allotted to it. It has a flat roof supported by carved basalt pillars. (2.) There is also a temple of Virûpâksha near the town, a very plain building.

Inscriptions, &c.:—(1) At Virûpâksha temple to the right of the entrance is a slab 5' 10" by 3' 1" with a *liṅga* at the top attended by a female on the left

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with *damru* and bell, and with cow and calf to the right, the usual figures of sun, moon and *katar* above. The inscription is in 42 lines dated Śaka 1493 (in words) *Pramodhi* Saṁvatsara. (2) Inside the door of Pârśvanâtha basti are two large slabs with the usual Jaina symbol, and in excellent preservation, one measures 6′ 9″ by 2′ 6″ in 78½ lines, Śaka 1510, *Sarvajita* Saṁvatsara; (3) the other 6′ 10″ by 2′ 7″ in 84½ lines, Śaka 1550, *Nandana* Saṁvatsara. (4) On the other side of the road at a temple of Hanumân is a smaller inscription much defaced.

At Bidarkanni on the road from Bîlgi to Siddhâpur, and a quarter of a mile east of the village, a little south from the road, is a group of 15 carved stones (two of them broken), some of them very tall and covered with carving of worship, festivity, and war. Near a small basti a little to the south-east from these are two more; and in the mud wall of the basti are four with liṅga emblems at the top, a fifth is a little way off in front on a small platform, and a sixth at the foot of a tree close to the basti.

12. Ittige, Siddâpur Tâlukâ, 3 miles west of Bîlgi. Temple of Râmêśvara, a building of the usual modern construction, enjoys an annual cash allowance of Rs. 1,000. This is a place of considerable repute, and has a large annual fair attended by numerous devotees.

13. Siddhâpur. *Inscriptions*, &c.—A mile west from the town at Hosûr at a small rude temple near the wayside are two carved stones: two more stand about a dozen yards west of it, one of them very elaborately carved; at the bottom is a man carried in a litter, with traces of inscription, and a fifth stands close to the road leading to Jog. At the temple of Gaṇapati in Siddhâpur is a Canarese inscription, 5′ 6″ by 2′ 10″, in 43 lines, dated Śaka 1574, *Khara* Saṁvatsara. And at Rameśvara, the side of an old temple in the jungle 1¼ miles N.E. from the town are two carved slabs, one 4′ 7″ by 2′ 10″, with short inscriptions much obliterated.

14. Banawâsî, tâlukâ Śirsi, and about 15 miles E. by S. from it, (lat. 14° 32′ E., long. 75° 5′ N.,) on the river Varadâ, a very ancient place, mentioned in the Bauddha records as a place of note in the 3rd century B.C. and by Ptolemy, the geographer, in the 2nd century A.D. It had also the name of Jayantîpura. (1.) The temple of Madhukêśvara is attributed to the mythic architect Jakhanâchârya. It is in a courtyard containing also smaller temples to Gaṇapati, Narasiṁha, Kadambêśvara, &c. The temple is of considerable size and ornamented with sculptures, with a short Dravidian spire. The large Nandî in front is under a canopy or outer maṇḍapa supported by four pillars. A king of Sôndâ, about 250 years ago, is said to have found it surrounded by forest, and to have assigned lands for its maintenance and instituted the car ceremony. A fine stone maṇḍapa was presented, according to an *inscription*, by Raghurâja, king of Svâdi: the date is obliterated, but it was in the *Vibhava* Saṁvatsara,—probably Śaka 1550. An annual allowance of Rs. 4,000 is paid by Government. The place is one of great repute among the Smârtta Brâhmaṇs. It was the old capital of the Kâdambas, whose power was restored if not founded by Mayûravarmâ who formed an alliance with the Châlukya kings, perhaps in the 5th century A.D. In the 11th and 12th centuries they were feudatories of the Kalyâṇa Châlukyas. The succession of the different chiefs, however, has not yet been clearly made out, and it is possible there were two or three branches of the family. The examination of more of their inscriptions would probably clear this up and throw light on the history of the district. In 1075 the province was under Udayâditya the general of Bhuvanaikamalla. He was

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displaced in 1076 by Vikramâditya, who gave the province to his brother Jayasimha, who soon after rebelled, and the district was bestowed on Barmadêva. When the Kalachuryas, in 1157, rose against the Châlukyas the latter maintained himself at this place.

Inscriptions:—Four are on stones set upright in the ground right and left of the portico of the great temple, and four lean against the enclosing wall: (1) on the left is one of the Châlukya king Vibhu-Vikramadhavala-Permâḍideva, and a Kâdamba chieftain,—38 lines only are above ground (*a*); (2) of the time of Vîra-Bukkarâya of Ânêgundi, Śaka 1290; this is also partly buried (*a*); (3) of the Kâdamba chieftain Kîrttivarmadeva, Śaka 990; (4) to the right of the temple an inscription of 37 lines of about 25 large but scarcely legible letters (*a*); (5) against the northern wall of the court an inscription of Sadâśivadevarâya of Vidyânagari, Śaka 1474; (6) against the same wall, another inscription of the same king; (7) near the east wall, one of 22 lines, each of about 23 letters, not easily read; (8) against the same wall, an inscription very much defaced; (9) in one of the smaller shrines in the court is a handsomely carved *cot*, *litter*, or *throne*, and on it is an inscription of Raghunâtha Nâyaka of Sôndâ (Śaka 1550);[1] (10) on a pillar in the Nandî maṇḍapa; (11) on a pilaster to the right of the entrance of the small temple of Trimalladeva in 49 lines. And (12) on a slab carved with a five-headed snake (Nâgendra) in a little modern shrine on the east side of the court of the great temple is a Pâli inscription. It begins at the top of the left side of the slab with the words *Sidhaṁ Râño Hâritiputasa* and a line and a half are on the right side of the slab (*a*). This is an early Ândhra inscription, and is dated in the 12th year of the 'century' of Sâtâkarṇi Hâritiputa. Careful search at Banavâsi might lead to other discoveries.

Nine miles east from Banavâsi, and 6 south-west from Tiliwaḷḷi is Anawaṭṭi (lat. 14° 35′ N., long. 75° 13′ E.), where is a fine temple of Kaiṭabheśvara with 16 pillars in the great maṇḍapa and 22 on the screen wall, and the following—

Inscriptions:—(1) On the right of the god in the temple of Kaiṭabheśvara, dated Śaka 1152 (*b*); (2) on a pillar in the *Madhyaraṅga* of the same temple, Śaka 1163 (*b*); (3) on another pillar in, the same temple, Śaka 1163 (*b*); (4) on another pillar, dated Śaka 1171 (*b*); two of these cover two sides of the bases of the columns; (5, 6) two on the edge of the *Madhyaraṅga*—one much effaced, Śaka 992;[2] (7) another on the opposite side; (8) on the lintel of the antichamber of a small temple of Pârvatî. Outside to the south are two Vîragals, the inscriptions much effaced.

And at the neighbouring village of Kubtûr about a mile from Annawaṭṭi, there are, 1st, at the sluice of the *talâo*, four *Vîragals* in front of a small ruined temple; behind the sluice two more and a long slab carved with mythological figures and worth preserving; built into the sluice itself is a *śilâśâsanam* in much older characters than usual (*a*). 2nd, on the way from the tank to the village Pipal tree are a *satî* stone and another on the left side of the road nearly buried. 3rd, at the tree—(1) a thick stone with an elephant on it and five lines of inscription; (2) a *satî* stone with a short inscription, faintly cut; (3) a *Vîragal*, with three females, the middle one on a couch, below them

[1] *Ind. Ant.*, vol. IV., pp. 205-6.

[2] From information forwarded by J. F. Fleet, Esq., Bo.C.S., M.R.A.S., and personal examination.

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four dancing or flying off with a man, and a man on horseback fighting with one on foot, one slain, and a fourth with hands clasped ; (4) another with Linga above, next a *Devî* and attendants, and below a fight, and with 16 lines of inscription. 4th, at an old Jaina basti, are four stones all partially weathered and one of the two largest split ; each has a Jina with two chauris and sun and moon at the top ; the two large ones have long inscriptions ; inside is a section of an inscription partially effaced by grinding *kesar* on it :—there are also four black stone Jinas, one with a short inscription on the base. 5th, at Îśvaradeva's temple is (1) a sort of double Vîragal, there being two compartments across and three vertically with 11 lines of inscription ; (2) inside on the base of a pillar is one of 14 lines (the roof has an elaborately carved slab over the central area with Siva in the *Tâṇḍava* attitude in the centre and the 8 Dikpâlas on the sides. In the left aisle of the maṇḍapa, on a long *vedi* are the Saptamâtṛis with Gaṇapati and Śiva, also a spirited Mahishâsurî to the right of the shrine door, in which she has got the Asura by the arm and has made a great gash in his side with a broad pointed spear) ; (3) outside to the right is a stone with a *kalaśa* on it and 4 lines of inscription ; and (4) a split *śilaśâsanam.* 6th, at Mailardeva's temple is a thick slab with an elephant and 5 lines of inscription.

15. Sôndâ in Sirsi Tâlukâ (lat. 14° 44′ N., long. 74° 52′ E.). (1.) Three miles west of the Sôndâ station is the temple of Trivikrama said to be about 400 years old. It consists of one central room with surrounding verandahs. The central room is in the shape of a car with four wheels (two of which are broken), drawn by two elephants. It has a tall *dhvajastambha* in front. Tradition says that one of the eight monks of the Udapi maṭha in South Canara, called Waddirâja Swâmi, of great repute for his austerity, was aided by a spirit named Nârâyaṇa-Bhût, who removed this temple entire from Bhadrikâśrama to Sôndâ, and the monk installed Trivikramadeva therein. A car festival is celebrated every year : the temple is also endowed. (2.) At Huṇasehond, half a mile from the Sôndâ station, is Kâlmaṭh or Râjendramaṭh, a Lingâyat monastery, founded some three or four hundred years ago by the Sôndâ râjas. It is constructed with very large stone slabs.

16. Uḷavi, Supâ Peṭâ (lat. 15° 0′ N., long. 74° 34′ E.) The temple of Basaveśvara is built of laterite in a court surrounded by a high wall. It is of no architectural pretensions, but is of great repute among the Lingâyats, and the original building is said to be of great antiquity. In front of it is a tall handsome granite *dhvajastambha*, and outside, in a hollow beneath the outer wall, is a large cistern with a perennial supply of water. This was the principal place of devotion for the Lingâyat râjas of Sôndâ, who were usually buried here. Traces of old buildings and caves, said to have been occupied by Lingâyat devotees, are still pointed out.

17. Supâ, tâlukâ Haliyâl (lat. 15° 16′ N., long. 74° 34′ E.), about 60 miles from Cârwâr, has a temple of Râmalinga built on an island at the confluence of the Kâlinadî and the Ujalî or Pândrî. It is supposed to be about 700 years old, and is not in good repair though it enjoys an allowance of Rs. 600 per annum.

The two following places are given on the authority of Mr. Hope's map in the *Architecture of Mysore and Dharwar* :—

Kiruwatti, Yellâpûr Tâlukâ, (lat. 15° 4′ N., long. 74° 54′ E.) The temple of Kiruwatti is "nearly identical in style with that of Haralhalli" and probably belongs to the same age. "If anything, the details of the Kiruwatti temple

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are sharper and better, and this would indicate a somewhat greater age; but the difference of locality and stone may account for this;"—we want more information about this temple; it is not mentioned in the returns.[1]

Inscription of the Western Châlukya king Vikramâditya-Tribhuvanamalla, dated in the 24th year of his reign, the *Pramâthi* Saṁvatsara (*i.e.*, Śaka 1021), the day of the full moon in Jyaishṭha at the time of a lunar eclipse (*a.*)

'Mungoor,' (lat. 14° 59½' N., long. 75° 6′ E.) 13 miles E.S.E. from Kiruwatti. The temple of Mungoor is "interesting as illustrating a mode of roofing common in Northern and Eastern India. Most of the temples in Orissa have this form of roof over their porches. It is different from the storeyed roofs of the southern style, having no appearance of cells or dwellings, and affords great play of light and shade. Where used with numerous breaks, as in this case, it is as effective a mode of roofing as any to be found elsewhere, especially in India. The pillars of the porch are sharply and effectively modelled, and of sufficient strength to bear the heavy roof they support. The porch has a cell of its own on the left, and is detached from the principal temple on the right" (*Arch., Mysore and Dharwar*, Phot. No. 46).[2]

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[1] Two photographs are given in *Arch. of Mys. and Dhar.*, Nos. 36 and 37.

[2] No such temples are known to exist at Kiruwatti and Mundagod: some other places of similar names must be meant;—but where?

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II.—DHÂRWÂD ZILLA.[1]

1.—Kod Taluka.

1. Mêdûr village, 14 miles south-east from Kôḍ or (?) 10 miles south-east from Raṭṭehalli, has a temple of the goddess Nîlamma.

Inscriptions:—(1) On the south of the shrine of Nîlamma at the temple of Basappa, dated Śaka 967 (*a*); (2) on the north of the same shrine, Śaka 969; (3) a *Vîragal* in the temple of Billeśvara, near the temple of Basappa, Śaka 1186 (*b*).

2. Kôḍ, the chief town of the tâlukâ, (lat. 14° 32′ N., long. 75° 30′ E.). *Inscription*:—In the temple of Hanumân is an old Canarese one.

3. Niḍanêgal, 3½ miles north-west from Madak and 11 miles south from Koḍ (lat. 14° 28′ N., long. 75° 27′E.). The temple of Kâleśvar here is regarded as 500 or 600 years old, and is like those ascribed to Jakhanâchârya. It contains two images of Basava and one of Kâleśvar.

Inscriptions:—Near the temple are 15 carved stones, some (?) with *inscriptions*.

4. Kodamoggi, 1 mile S. W. from Mâsûr. Temples of Siddharâmeśvar and Bayala.

Inscriptions:—(1) In the temple of Siddharâmeśvara, Śaka 1012 (*b*); (2) in front of the same temple, Śaka.........; (3) in front of (the god, or temple of) Bayala Basappa, Śaka 1080 (*c*).

5. Warâha, 2 miles W.N.W. of Niḍanêgal, and 7 miles W. from Mâsûr, has a temple of Kalleśvara.

Inscriptions:—*A Vîragal* at the temple of Kalleśvara, Śaka 1210 (*c*); (2) a *Mâstîkal* in the land belonging to Mallârappa Dêsâyi, Śaka 1368 (*c*).

6. Chhaparadahaḷḷi, 2 miles S.W. of Raṭṭihaḷḷi, has a temple of Hanumân said to be very old.

There is an *inscription* slab outside the village to the north.

7. Kanaviśidhagêri or Pura,(?) 2½ miles S. of Raṭṭihaḷḷi; temple of Kanavi Siddheśvar.

Inscriptions:—(1) On one of a row of stones on the south of the temple of Siddhappa, Śaka 1030; (2) in the temple of Siddhappa, Śaka 1074 (*b*); (3) on a pillar in the temple of Siddhappa, Śaka 1191 (*b*); (4) on a pillar in the temple of Siddhappa, Śaka 1187 (*b*).

8. Raṭṭihaḷḷi, 10 miles S.S.E. from Kôḍ on the Choardi River (lat. 14° 25′ N., long. 75° 35′ E.). Temple of Kadambeśvar in the Jakhanâchârya style, built about 700 years ago. It is built of sculptured slabs, and has three domes supported by 36 pillars (*a*).

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[1] From the returns of Messrs. Wiltshire and Anding, accompanying Revenue Commissioner's letter No. 2808 of 29th September 1877. Much valuable information as to inscriptions has been supplied by J. F. Fleet, Esq., Bo. C.S., M.R.A.S., while passing through the press. Additions have also been made from personal observation in March and April 1880.

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Inscriptions :—(1) In the temple of Kadaṁbeśvara, on the right of the god, Śaka 1096 (*a*) ; (2) in the same temple, on the left of the god, Śaka 1160 (*a*) ; (3) in the same temple, on a pillar in the *madhyaraṅga*, Śaka 1160 (*a*) ; (4) in the same temple, on another pillar, Śaka 1220 (*b*) ; (5) on the right hand as you enter the gate of the fort, Śaka 1469 (*b*) ; (6) another on the right hand as you enter the gate of the fort, Śaka 1479 (*b*) ; (7) on the left hand as you enter the village gateway, Śaka 1472 (*c*).

9. Hirê-Kerûr, 7 miles S.S.W. of Kôḍ (lat. 14° 28' N., long. 74° 27' E.), has a large tank ascribed to Janamêjaya (whom the return places in the 10th century A. D.). An *inscribed slab* near the temple of Viśapariharesvar is said to give some account of its construction. There is a *copper-plate* with one Chandi-Śivabasapa. The temples of Viśapariharesvar (who is reputed to cure snake-bites), of Varahakâleśvar, and of Durgâ are returned as of no antiquarian note.

Inscriptions :—(1) In the burial ground, Śaka 984 (*a*) ; (2) at the temple of Tôṭada Vîrabhadra, Śaka 987 (*b*) ; (3) at the same temple, Śaka 1021 (*b*) ; (4) in front of the door of the same temple, Śaka 1094 (*c*) ; (5) standing near the eastern wall of the same temple, *Rudhirôdgâri* (*c*) ; (6) standing to the west of the *Gajalakshmi* stone on the north of the garden-land of Kâḷappa-Śânbhôga on the bank of the tank, Śaka 1031 or 1053 (*a*) ; (7) on a stone to the east of a *Gajalakshmi* stone on the bank of the tank, Śaka 1018 (*c*) ; (8) on a stone to the south of the said *Gajalakshmi* stone, Śaka 1025 (*c*) ; (9) on a stone lying on the bank of the tank, Śaka 1023 ; (10) near the house of Aṅgaḍi-Niṅgaṇṇa on the east of the mosque near the village gate, Śaka 1065 (*b*) ; (11) on a stone in the burning ground near the tank near the house of Sarâyadava in the street, Śaka 997 to 1045 (*a*).

10. Hosahaḷḷi, 2 miles E. from Hirê-Kerûr.

Inscriptions :—(1) In the *pâvuḷi* or open place in the temple of Mallappa, Śaka 1164 (*c*); (2) on the south wall in the temple of Mallamma on the road, on the west of the village, *Prabhava* (*c*).

11. Bâlambîḍ, 1½ miles N.W. of Hirê-Kerûr, has a temple of Vishaparihareśvar and Basava, in the Jakhanâchârya style, said to be 300 years old ; but part of the stones have been used to build the Hirê-Kerûr tank.

Inscriptions :—(1) On the left of the god in the temple of Vishaparihareśvara, Śaka 979 (*a*) ; (2) in the same temple, Śaka 1001 (*a*) ; (3) on the south of the door of the same temple, Śaka 1009 (*b*) ; (4) at the same temple, Śaka 1040 (*c*) ; (5) at the same temple, Śaka 1150.

12. Chik-Kerûr, 12½ miles W. from Kôḍ.

Inscriptions :—(1) On the bank of the tank called Hirikere, Śaka 1016 (*a*) ; (2) at the temple of Someśvara on the bank of the tank, Śaka 1023 (*b*) ; (3) on the bank of the tank, Śaka 1085 (*b*) ; (4) at the temple of Hanumanta, Śaka 1023 (*b*) ; (5) in front of the temple of Banaśaṁkari, Śaka 975 (*b*) ; a *Vîragal* in the village gateway, Śaka 1144 (*c*) ; (7) a *Vîragal* near the village gate, Śaka 999 (*c*) ; (8) lying on an anthill in the field of Kânibadiya Yagarêru, Śaka 1047 ; (9) on one of a row of stones in a ditch at the end of the *Agaḷapaṇavu*, Śaka 1051 (*b*).

13. Sitikond, 2 miles S.E. from Chik-Kerûr.

Inscription on the edge of a paddy field to the east of the tank, dated Śaka 970 (*a*) ; and a *Vîragal* or a *satî* stone just below the preceding (*c*).

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14. Chin-Mulgund, 6 miles N.N.W. from Kôḍ. To the N.E. of this village is a temple to Chikeśvar, 'in the Jaina style,' of black granite. The walls are carved with figures and the roof supported on 44 columns. On a small hillock to the east of the village is a *svayambhu linga* called Siddheśvar. At some distance to the left of it is a cave, which is said to lead underground to a fabulous distance. The village is said to have been the hermitage of Machha-kandarâya, from whom the village was called Mulgund (!); also that gold dust is found in the neighbouring hills, and therefore it is called Chin-Mulgund.

Inscriptions :—(1) On the left side of the central door of the temple of Chikeśvar is an *inscription* in 18 lines, each containing about 25 letters in old Canarese characters; (2) lying outside the temple of Îśvara outside the village, Saka 1165 (*b*).

15. Abbalûr, 2 miles W. from Kôḍ. Temple of Basappa.

Inscriptions :—(1) In the temple of Basappa, Śaka 1022 (*b*); (2) in the same temple, Śaka 1066 (*b*); (3) a *Vîragal* in the same temple, Śaka 1141; (4) in the temple of Sômanâtha, on the right of the god, about Śaka 1090 (*b*).

16. Arlekaṭṭi, 5 miles N. of Kôḍ. There are *three inscriptions* in the village in Old-Canarese characters.

17. Siḍenur, 4 miles N. of Arlekaṭṭi;—temple and *inscription* slab.

18. Taḍas, 3 miles N.W. of Arlekaṭṭi (lat. 14° 37′ N., long. 75° 28′ E). There are *four inscription* slabs in this village on the *band* of the tank, two of them very much weather-worn.

19. Bannihaṭṭi, 9 miles N.E. from Kôḍ; an *inscription* in the field of Kallideva, dated Śaka 1236.

20. Hamsabhâvi, 7 miles N.W. from Kôḍ; a *Vîragal* on the bank of the tank, Śaka 1128 (*b*.)

21. Odenpur (Vadenpur), 2 miles E. from Chin-Mulgund;—to the north of the village is a *śilasâśana* dated Śaka 1422 *Dandubhi Samvatsara, Kârtika Śuddha 12th, Somavâra*, granting Maypur to the Lingâyats as an atonement made by Linga-Kunteyavadar Kenidsamnaknayak (?) for the murder of a women named Kapite.

22. Muttur, 3 miles W. of Taḍas: a temple of Śiva 'in the Jaina style,' about 30 feet long by 15 wide, with a small shrine. It is of black granite, and the walls are carved with numerous figures; but it has been repaired with brick. The roof is supported by 32 pillars. The Gauravas are supported by inâm lands.

In front of the temple are 11 stones, one of which bears an *inscription* dated Śaka 1304. It is a *Vîragal.*

23. Hirêhaḷḷi, 4 miles N.W. of Muttur and 5 miles S.W. of Kâginelli;—old temple and an *inscription* slab.

24. Kâgineli, 13 miles N.N.W. from Kôḍ and 11 miles N.E. from Tiliwaḷḷi (lat. 14° 41′ N., long. 75° 25′ E.) In the same enclosure are two very plain stone temples dedicated to Âdikeśava and Lakshmînarasimha. The former measures 66 feet long, by 23 wide, with 12 columns in the outer open maṇḍapa. That of Narasimha has a wooden-pillared front maṇḍapa. The temples are said to have been built by two persons named Koṇḍapa and Venkapa. Kanakdâs, the

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Canarese poet, is said to have brought the image of Âdikeśava from the village of Bad near Bankâpur. He was a devotee, obtained the village of Dasanakop and much land in adjoining villages as an *inâm* from the Bijyanagar kings. The priests are both Lingâyats and Brâhmans, and have an allowance of Rs. 494 for the celebration of the car festival. In the court is a shrine of Bhandârigiri Svâmi, into which are built four finely carved old pillars; other fragments lie about with excellent carving on them. There is a slab at the temple of Kalahasteśvara carved with figures of Śiva and Pârvatî and small ones of Gaṇapati and Kârtika Svâmi, in entire relief: in the same temple the pillars are carved with figures and festoons, the outer wall of the maṇḍapa is of mud and small stones, the *śikhara* however is old.

Inscriptions :—(1) On the east of the temple of Kalahasteśvara on the north of the village, sunk in the earth, 6′ 10″ above ground by 3′ 9½″, Śaka 1042 (*b*); (2) a *Vîragal* at the same temple, Śaka 1204 (*b*); (3) on the *dhvajastambha* at the same place; (4) one nearly quite covered, in front of the same; (5) on the north side of the temple of Vîrabhadra at the same place are *three* stones sunk deep in the earth; (6) about twenty yards S.E. from Someśvara's temple, one over 6′ high by 3′ 2″ broad, in good preservation except where the villagers have been sharpening their knives, &c., on the edge of it; (7) between this and the temple is another entirely sunk in the earth :—it should be removed and preserved; (8) west from the same a *Vîragal*, 2′ 1″ broad and inscription deeply sunk in the earth; (9) at Sangameśvara's shrine is an inscription sunk in a mud platform—not very legible; (10) on three finely carved old pillars in the shrine of Bandârigiri Svâmi at Lakshmî Nârâyaṇa's temple are five short inscriptions.

25. Ingalgondi, 8 miles S. from Kôḍ (?). *Inscription* at the temple of Kalleśvar on the bank of the tank, dated Śaka 971 (*a*); and a *Mástîkal* on the edge of a small tank in the temple, *Bahudhânya* (*c*).

26. Nâgawand, 9 miles S. by E. from Raṭṭihaḷḷi; *inscription* on the bank of the tank, Śaka 1042.

27. Hallûr on the Tungabhadrâ, 10 miles S.E. of Raṭṭihaḷḷi (lat. 14° 21′ N., long. 75° 41′ E.), has a temple and an *inscription*.

28. Bhairavanpad. This village was the northern limit of Hallûr, formerly called Sindhunagara, the capital of the Sindhu Ballâḷa dynasty, whose *kuladevata* is said to have been Bhairava. The great temple was ruined by Tipu Sultân; and the present one built by the Svâmi of Kuḍalgi, to whom the village was granted by Hanmant Gauda, Paligar of Havanur.

Hallûr, Harihar, Hampi and Sri Śaila are considered holy places, and the scenery on the Tungabhadrâ at them is said to be fine.

To the west of the village is an *inscription* of the Sindhu Ballâḷa kings.

29. Kukigeri or Kirgeri, 9 miles E. of Raṭṭihaḷḷi;—temple of Hanumân built by one Konappa Sunkad, a Collector of Customs, who grew rich, about 300 years ago. The roof is supported by 16 pillars.

30. Sâtênhaḷḷi, 10 miles W.N.W. of Kôḍ and 8 miles S.E. from Tiḷiwaḷḷi (lat. 14° 35′ N., long. 75° 23′ E.) Temple of Râmalinga.

Inscriptions :—(1) On the south of the temple of Râmalinga, Śaka 1036; 2) on one of a row of stones on the south of the temple of Râmalinga, Śaka (125); (3) a *Vîragal* at the temple of Râmalinga, Śaka 1125 (*b*); (4) in front of

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the temple Kallappa on the bank of the Chikkôṇati tank, a quarter of a kos from the village, Śaka 1064; (5) near the temple of Harihara, Śaka 1125 (*b*); (6) a *Vîragal* in a row of stones outside the village, Śaka 1125 (*b*); (7) in the temple of Nârâyaṇa, Śaka 1162 (*b*); (8) standing against the wall on the east of the temple of Hanumanta, Śaka 1502.

31. Kachivi, 5 miles S. by E. from Tiḷiwaḷḷi.

Inscriptions:—(1) A *Vîragal* in front of the temple of Râmeśvara, Śaka 1176 (*c*); (2) on the south front of the temple of Gaṇappa, Śaka 1673 (*c*).

32. Yammiganûr, 7 miles S. from Tiḷiwaḷḷi.

Inscriptions:—(1) At the temple of Parameśvara, Śaka 1070(*b*); (2) a *Vîragal* lying on the left of the temple of Parameśvara outside the village, Śaka 1095 (*b*); (3) a *Vîragal* at the temple of Basavaṇṇa outside the village, Śaka 1098 (*b*).

33. Kadûr, 3 miles E. of Raṭṭihaḷḷi:—temple and *inscription*.

34. Madak, 12 miles south from Kôḍ (lat. 14° 22′ N., long. 75° 29′ E.) on the borders of Maisur, has a large artificial tank, of which the following account is supplied by Lieutenant-Colonel Playfair, R.E.[1]

"The so-called Madak Tank is a legacy to us from the ancient rulers of that part of the country. It was probably a work of the Anagundi kings, who appear to have been great tank-builders; at any rate, they have the credit of most of the fine tanks with which the southern part of the Dhârwâḍ Collectorate is dotted. In this particular case they failed from errors of construction. The site selected was, apparently, very favourable one: a considerable river, after passing through an extensive plain, entered a gorge in the hills of no great breadth, which it was comparatively easy to close. This they did, and on a magnificent scale, by an earthen dam, about 800 feet thick at the base and 100 feet in height. The hills in the neighbourhood still present clear traces of the vast excavations for material, and of the roads by which it was brought to the site, while a fort of considerable pretension on a hill commanding the tank is stated by tradition to have been erected for the protection of the work-people. Not content with the mass of earth thrown up, as an additional precaution they faced it, particularly at the point where it crossed the river, with enormous blocks of stone. The sluices were conceived on a similar magnificent scale. The same principle was adopted as is general throughout the Collectorate, viz., a rectangular masonry channel through the dam, closed with a perforated stone fitted with a wooden stopper; but the tank being large these sluices were in proportion, and where in ordinary practice small stone pillars would carry the platform over the stopper, here the supports formed of a single stone weighed about 20 tons each. To the upper sluice a tradition of human sacrifice is attached; it runs as follows: Being the crowning point or finishing touch to this great work, the king and all his courtiers had assembled to witness the erection of the first of the above mentioned monolith pillars, but all the efforts of the workmen were in vain. Day after day passed, still the pillar was obdurate. A rumour became current that the goddess was angry, and that nothing save a human sacrifice would appease her. The beautiful Lakshmî, the virgin daughter of the chief Waddar (or tank-digger)

[1] Return of the Superintending Engineer for Irrigation No. 4829, Poona, 27th October 1879.

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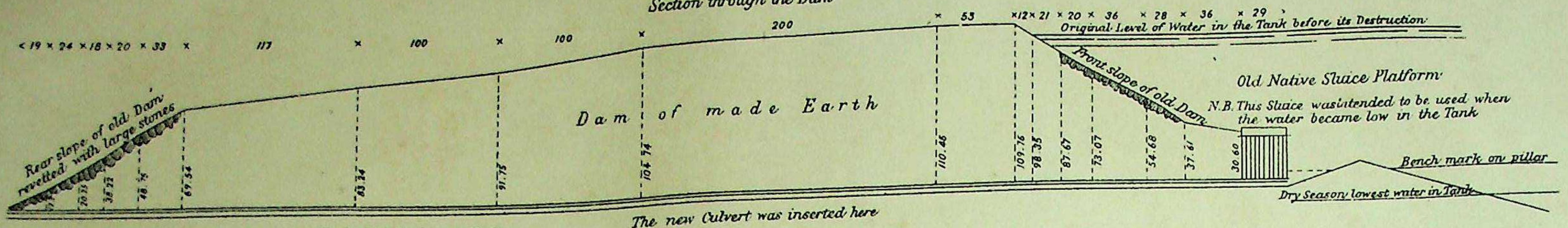
Plate II

MADAK TANK WORKS

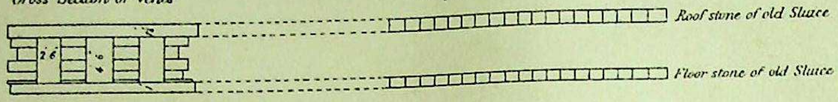
Section through the Dam



Scale 120 feet to an Inch

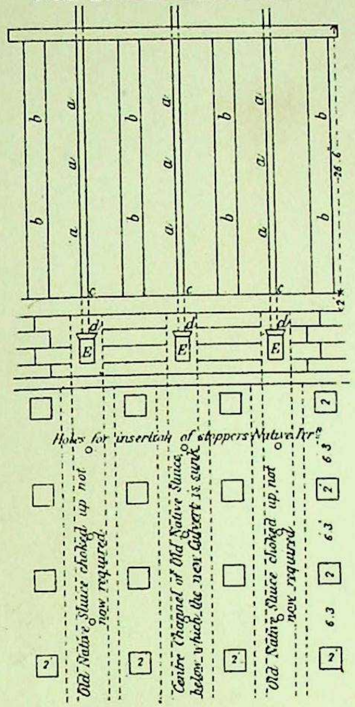
SKETCH OF OLD NATIVE MAIN SLUICE

ENLARGED SECTIONS, PLAN AND ELEVATION



Scale 20 feet to an Inch

Front Elevation of Main Sluice



Govt. Photozincographic Office, Poona, 1880.

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ing was commenced on both sides not without the opposition of the Mysore people, who at first drove the workmen off, and objected to anything being done on their side. When the two parties of workmen had approached each other to within 100 feet, all progress was stopped owing to the stones that supported the roof being found to have fallen in. The sluice appears to have been originally laid on the rocky surface of the valley, then roofed with enormous stones, and the dam built over it. The weight of the 100 feet of earth above had, however, been too great for the covering to bear. The further clearing, then, became a matter of a great danger. The air was almost unbreathable, as I have many times myself experienced. When trying to devise a plan for getting on, and in the absence of any miners or men at all skilled in tunnelling, the only plan appeared to be to gently dig over the broken stones and trust to find sounder ones beyond, and thus again get a roof over our heads. This turned out to be the case. Only a few of the covering stones had fallen in, and the earth above them was sufficiently consolidated by time to allow of a passage being dug over. In this way the two parties at length joined, and the old subterranean gallery was opened from end to end (800 feet in all), and the draught through them made the air pleasant enough.

"The culvert below the floor of the old work was then proceeded with, the latter acting as a ventilator as well as roof till the new tunnel was arched in. All went on well enough till towards the centre, where rock of very hardest nature was met with, which could, as it were, be only scraped away by our tools. Blasting was out of the question with such a ricketty mass of old masonry above, and the remaining work was literally taken out in powder.

"The rayats, who had watched our efforts with interest not unmixed with grave doubts as to the water-goddess who had frustrated the original builder, ever allowing any one else to succeed, are now contentedly irrigating their lands with the plentiful stream issuing from the new culvert. A considerable length of canal has been made and more is making, and a very fine expanse of garden land is in course of creation. The sketches annexed (Plates I and II) sufficiently illustrate the work without requiring further description.[1] The key to the whole was the tapping the long imprisoned water by the low level tunnel, which, though an insignificant work in England, was not so in that far off corner of the Bombay Presidency, with no means or appliances but the unskilled cooly with his pawrah."

About four hundred years ago the Pâtil of Mâsur, whose family lived at Pura Tarkeri in the Simoga Tâlukâ, had a beautiful daughter called Kenchavâ, whom the king of Anegundi wished to marry; but she objected to him as a Kshatriya, and fled. The Tungabhadrâ River made way for her. Her parents wished to marry her to the Pâtil of Isûr, Sikharpura Tâlukâ, and set out to

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[1] References to Plate II :—*a, a, a* represent the wooden rods furnished with wooden stopple at *c*, which opened or closed the irrigation outlets at *d, d, d*, on the top of the old native sluices. These rods would be drawn up or shut down by the natives standing on the stone roof above.

b, b represent enormous stone pillars carrying the stone roof on which the natives would stand to open the old sluice.

E, E, E, entrance to old native sluice. These entrances, according to the native fashion of irrigation, would be kept closed till the water was low in the tank; till then the irrigation would be effected by means of staff and stopple.

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celebrate the marriage; but passing a temple which stood where now the Madak tank is, she entered it and devoted herself to the god. Her sister was married to the Isûr Pâtil, and the Anegundi king made the tank, when the temple was submerged. The rain-fall was so abundant the year that the tank was built, that it was watched lest it should burst. The Talavar on guard became possessed of Kenchavâ, who told him to inform Mallangauda of Mâsur, that she would not remain any longer where she was, unless a woman in the ninth month of pregnancy were sacrificed to her. The Talavar said he was afraid to leave the tank, for if it burst while he was away the Pâtil would punish him. Kenchavâ, however, promised that the embankment should not break, but if he were long in returning the water would burst through the hills but not through the *band*. The Pâtil, annoyed at the man leaving his post, had him tied up and punished, and did not offer the sacrifice. Kenchavâ consequently broke through the hill and the embankment as well.

Legend further says that poor people used to go to the tank and beg for a loan of nose- and ear-rings to use at marriage ceremonies, and found them on the bank. Once, a man without returning the ornaments went and called Kenchavâ by name, to which she answered. He exclaimed, "Why, they say you are dead, and yet here you answer me." Since then she has been mute.

Twelve years ago a fisherman's tackle got entangled in the roof of the submerged temple. Diving down to disentangle it, he entered the temple and saw a golden image of Kenchavâ. She warned him that if he revealed to any one that she was alive, he would burst a blood-vessel and die. He asked her how he would get away, whereon she pushed him up to the surface. Two years after he went to Harihar and divulged the secret, but died from the bursting of a blood-vessel.

In times of drought the heads of the temples in Śikharpur Tâlukâ, Maisur, come to this tank with a *tali* or round piece of gold and a nose-ring, which they obtain from the Pâtil of Mâsur. They place food on a small raft, and pushing it off into the tank pray to Kenchavâ for rain.

2.—Ranibennur Taluka.

35. Kadarmaṇḍaligî, 9 miles W. of Râṇîbennûr (lat. 14° 38′ N., long. 75° 35′ E.). There is a temple of Mâruti Kanteśa in the village. The image is said to have been established by Janamêjaya (*a*).

Inscriptions:—(1) On the *dhvajastambha* of the temple of Hanumanta, Śaka 1498; and (2) another weather-worn in a field.

36. Asuṇḍi, 5 miles W. of Râṇîbennûr.

Inscriptions:—(1) At the temple of Kalleśvar, outside the village, dated Śaka 1034 (*b*); (2) near the same temple, Śaka 1065; (3) another much obliterated.

37. Ukund, 3 miles S. of Kadarmaṇḍalgî. At the temple of Kâleśvar is an old Canarese *inscription* slab 5 feet high by 2½ broad. Śaṅkara Niṅgapa Bâjar has a copper-plate grant.

38. Hârôgop, 8 miles from Râṇîbennûr (lat. 14° 29′ N., long. 75° 38′ E.) *Inscription* of 12 lines, much effaced, near the temple of Hanumân.

39. Benakanakoṇḍ, 3 miles N. of Hârôgop, and 5 miles S.S.W. of Râṇîbennûr. Temple of Kalmeśvar.

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Inscriptions :—(1) On the south of the temple of Kalleśvara, Śaka 955 (*b*); (2) again on the south of the same temple, Śaka 1124 (*b*); (3) on the lamp-pillar (*dîpada kambha*) at the same temple, Śaka 1031 (*c*); (4) a *Vîragal* below the tank, Śaka 1206.

40. Râṇîbennûr (lat. 14° 37′ N., long. 75° 42′ E.). The Dargah of Hazrat Jamal Shâh Wali was rebuilt about 30 years ago by Amîn Shâh Husainî *alias* Kamalshâh Husain at a cost, it is said, of only Rs. 5,000. The roof is supported by 40 stone pillars and numerous wooden ones. Jamal Shâh is said to have led in one halter a mouse, a cat, a dog, a stag, a snake, and a mungoose, one not molesting another; and he wore bangles up to his elbows. These were among his titles to sanctity. There is a great scene at the Dargah during Muharram.

Inscriptions :—One near the Dipmâḷa pillar at the temple of Siddheśvara is dated *Śaka* 1411 *Sadharana, Jyeshṭha Vadya 5th*, and contains the names of some of the Bijyanagar kings.

Harihar is 14 miles south-east from Râṇîbennûr (see *P. S. and O. C. Inscriptions* Nos. 17, 22, 116-135).

41. Hirê Bidari, 8 miles north of Harihar on the Tungabhadrâ, has an old temple and three *inscriptions*, one dated Śaka 1205, in 50 lines.

42. Guddagudâpur or Devargad, 6 miles north of Râṇîbennûr. Temple of Mailaraliṅga or Khaṇḍobâ of great celebrity in all the surrounding districts. It is built of black stone, polished; the roof is supported by 20 pillars, of which 4 are round and the rest square. The outer walls are ornamented with carved figures, but the spire is of brick. There is a great annual fair on the 9th of Aświna Śuddha, when self-torture is practised by devotees, &c., to the present time. The temple is supported by *inâm* lands. Near it is a temple to Khaṇḍobâ's wife Mâlasâbâî, or Gaṅgi Malawâ, and six (?) other minor temples.

43. Chaudadâmpur, or Pura, 13 miles north of Râṇîbennûr (lat. 14° 47′ N., long. 76° 43′ N.) Temple of Mukteśvara of black stone (*a*). The temple here is "less graceful than that at Ḍambal, but it is fine, bold temple of the same age and style, with all its details more completely finished than they are in that example. As a design, its principal defects are the form of its dome, and the insignificance of its crowning member (the *kalaśa*), which is much two small for its position. In these respects it forms a very marked contrast with the Ḍambal example, where these parts are in as perfect proportion to the other part of the design as in any example" in the country.[1]

Inscriptions :—(1) In the temple of Mukteśvar is a very short but important inscription, dated Śaka 821, *Siddhârthi* (*a*); (2) an old Canarese *inscription* of king Vikramâditya Tribhuvanamalla (A.D. 1076-1127) (*b*); (3) in the same temple a stone slab with three *inscriptions* dated Śaka 1181, 1148 and 1184 (*b*); (4) in the temple of Îśvara on the bank of the Tungabhadrâ an *inscription* of the great chieftain Vikramâditya of the lineage of Chandragupta, dated Śaka 1113, at the time of a solar eclipse at the new moon of Mârgaśîrsha (*b*); (5) a slab, also bearing three *Yâdava inscriptions* dated Śaka 1185, 1185 and 1164

[1] Fergusson, *Arch. of Dhar. and Mys.*, Ph. 39, p. 57.

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(*b*); (6) one dated Śaka 1186 (at the back of No. 1 ?); (7) another, Śaka 1213; (8) behind the image of Vîrabhadra in the temple of Gopâdêvamuni, Śaka 1184.

44. Heggêri, 4 miles S. W. from Hallur, which is 23 miles S. from Râṇîbennûr.

Inscription :—In front of the temple of Kallapa in the field of Śivaṇṇa, about Śaka 1104 (*b*).

45. Hirê Kabbâr, 3 miles W. by N. from Hallur.

Inscription :—In the field of Baḍaguṇḍa, Śaka 1094.

46. Anivêri, 12 miles S. by E. from Râṇîbennûr.

Inscription :—In an open space in the temple of Kallapa, Śaka 1104.

47. Bidarakundi, (?) 10 miles S. W. from Râṇîbennûr.

Inscription :—In the temple of Saṅgameśvara, Śaka 954 (*b*).

48. Byâḍige, 12 miles N. W. from Râṇîbennûr.

Inscriptions :—(1) In front of the temple of Râmeśvara in the fort, Śaka 1014 (*b*); (2) on the left of the same temple, Śaka 1542.

49. Hûlihaḷḷi, 3 miles W. by N. from Râṇîbennûr.

Inscriptions :—(1) On the south of the temple of Kalleśvara in the fort, Śaka 1065; (2) on the right of the temple of Râmeśvara outside the village, Śaka 1104.

3.—Karajagi Taluka.

50. Haralahaḷḷi on the Tungabhadrâ, 3 miles east of Guttal (lat. 14° 50′ N., long. 75° 44′ E.) Temples of Someśvara of black stone and of Kaleśvara, and three *inscriptions* (*a*) of 94, 110, and 76 lines respectively.

51. Gûtal (lat. 14° 50′ N., long. 75° 41½′ E.) Temple of Chuḍaśekhara of black stone (*a*), and two *inscriptions*, one of 95 lines the other of 24.

52. Galaganâth, 6 miles north of Haralahaḷḷi, and 20 E. by N. from Karajagi, on the Tungabhadrâ. The temple of Gârgeśvar to the north of the village is of black granite, about 80 feet by 40, with 4 pillars supporting the roof, the walls carved with mythological figures (*a*).

Inscriptions :—(1) A *Vîragal* standing on the right of the god in the temple of Hanumanta in the village, Śaka 933 (*a*); (2) in the temple of Galageśvara Śaka 1069; (3) in the enclosure of the temple of Gargeśvara (?=Galageśvara), Śaka 1002 (*a*).

53. Kanawaḷḷi, 8 miles west by south from Guttal (lat. 14° 48′ N., long. 75° 35′ E.) Old temple of Parameśvara, built of stone and brick, the spire destroyed, contains also images of other *dêvas*. It is considered as very old and is about 50 feet by 17, with 4 pillars. Temple of Bhogêśa is a similar structure.

Inscriptions :—Three of 24, 16 and 70 lines respectively.

54. Hâvêri, 6 miles S.W. of Karajagi (lat. 14° 47′ N., long. 75° 27′ E.): Maṭh (or monastery) of Râghavêndra Svâmi, and old temple of Kalappa. Four *inscriptions*—one, broken, of 63 lines, and the others of 58, 18 and 48 lines respectively.

Inscriptions :—(1) Near the *manṭapa* on the north of the temple of Halêvûra Basavaṇṇa, Śaka 1056 (*a*); (2) near the same temple, Śaka 1079 (*b*); and other two.

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55. Kotur, 3 miles west from Karajagi;—Temple of Basavaṇṇa in the Jakhanâchârya style with 12 pillars. Two *inscriptions*.

56. Devagiri, 6 miles west by south of Karajagi and 4 miles N.W. from Hâvêri (lat. 14° 51′ N., long. 75° 26′ N.) Temples of Hanumân, Basavaṇṇa, and Ellavvâ or Yellammâ, one attributed to Jakhanâchârya (*a* ?). In the last is an *inscription* dated "Śaka 1460, Vilambi Saṁvatsara, Ashâḍha Śuddha, Monday." Three sets of copper-plates found here are published in the *Indian Antiquary*, vol. VII., pp. 33, 35, 37 (see also *Pâli, Sanskrit and old Canarese Insc.* Nos. 1, 3, and 4).

57. Dêvîhosûr, 4½ miles S.W. of Devagiri (lat. 14° 48′ N., long. 75° 24′ E.)
Inscriptions:—An ordinary village temple of Bâṇaśaṅkar to the north of the village contains *four inscription slabs*. In the temple of Bhogeśvara are *two*, one of about 20 lines and the other of 11. In the temple of Basavaṇṇa is *one*. An eighth *inscription* is on the *band* of the tank to the east of the village. A ninth is in a field. And *two inscriptions* are by "the dunghill in the compound of one Kajaniwali."

58. Diḍgur, 4 miles south-west of Dêvîhosûr. *Six inscriptions* in the temple of Hanumân, *one* in Pujar Bandiya's compound, and an eighth on the waste-weir of the talâv.

59. Saṅgur, 2 miles north of Diḍgur, on the Varadâ. A small temple of Îśvara, with a roof supported by 2 octagonal columns; the outer walls carved with mythological subjects.
Inscriptions:—Four in the village.

60. Karajagi:—stone temple of the Jakhanâchârya style (*a* ?).

61. "Agree," 4 miles N.E. from Haveri:—Old temple of the Jakhanâchârya class (*a* ?).

62. Mallûr, 12 miles south of Karajagi:—Temple of Vîrabhadra in the Jakhanâchârya style, and three *inscriptions*.

4.—Hangal Taluka.

63. Kallukêri, 6 miles N. by E. of Tiḷiwaḷḷi (lat. 14° 42′ N., long. 75° 19′ E.) (1) Temple of Basaveśvar, a Liṅgâyat shrine 69 feet by 48 in the Jaina style, with beautiful images and walls ornamented with carving. (2) Temples of Lakshmî, Someśvar and Sarasvatî, ascribed to Jakhanâchârya, but plain.
Inscriptions:—Seven outside to the east of the temple of Basaveśvara, varying in size from 6′ by 3′ to 3′ by 1½′.

64. Herûr, 7 miles N. by E. from Tiḷiwaḷḷi:—A *Viragal* at the temple of Basappa near the tank, Śaka 1079 (*c*).

65. Hirê Bâsûr, 4 miles S.E. of Kallukêri. There is a cave in a rising ground near the village and said to go a fabulous distance underground.
Inscriptions:—One in front of the temple of Visveśvara, 4½ feet by 1½ feet; another standing in front of the temple of Hanumân, 3 feet by 1½ feet.

66. Tiḷiwaḷḷi, 12 miles S.E. from Hângal (lat. 14° 37′ N., long. 75° 18′ E.) The temple of Sânteśvara in the middle of the village, about 75 feet long by 57 in breadth, with 44 columns inside,—partly ruinous, is a fine specimen of a Brahmanical temple in the Châlukya style, with much mythological carving,

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Dikpâlas, &c. The roof is supported by highly polished stone pillars and has a fine carved lotus (*a*). (2) Temple of Sankoli Basappa.

Inscriptions :—(1) One on a pillar inside the temple of Śânteśvar of 13 lines; (2) one, 7 ft. by 3½, outside the temple on the south of the Yâdava king Siṁhaṇa, dated Śaka 1160, Thursday, 3rd Phâlgun Śuddha (*P. S. and O. C. Inscriptions* No. 112); (3) one *Vîragal* near the south door; (4) at the temple of Basaveśvar in front of the Churachi Maṭh, Śaka 975 (*b*); (5-7) three—each 5 feet high—at the west wall of Churachi Ayya's Maṭh, two of them illegible and the third damaged; (8) one, much obliterated, at the east gate of the town, 5 feet by 2½ feet; (9) one behind the Kalyâṇa Maṭh, 2′ 6″ by 1′ 10″; (10, 11) an inscription and a *Vîragal* behind the Kalla Maṭh—one 4′ 2″ by 1′ 8″ and one 3′ by 1′ 10″; (12) a *Vîragal* on the right of the temple of Îśvara, Śaka 1160 (*c*); (13) one on the four sides of a *dipmâla* lying at the foot of the Pipal tree; (14) one built into the coping of the wall of the new sluice in the *band* (this ought to be removed); (15,16) at the temple of Basavaṇṇa are two *Vîragals*.

67. Kyâsanûr, 7 miles S.S.W. from Hângal.

Inscriptions :—(1) On the road, on the north of the village, Śaka 1054 (*b*); (2) a *Vîragal* on a mound on the same road, Śaka 1163; (3) a *Vîragal* among a row of stones on the same road, Śaka 1098; (4) in a row of stones (? at the same place) Śaka 867 in words:—this is an *important* inscription, and should be photographed (*a*). There is also one inscription in the village 1½ feet square, and two others outside.

68. Bâḷehaḷḷi, 6 miles S.W. of Hângal, close to Śiragôḍ.

Inscriptions :—(1) In front of the temple of Mailâradeva, Śaka 1066 (*b*); (2) in front of the temple of Mallikârjuna, Śaka 1070 (*b*); (3) a *Vîragal* at the same place, Śaka 998 (*b*). There are altogether *eleven* inscriptions in the village and one in Survey No. 136.

69. Hângal (lat. 14° 45′ N., long. 75° 11′ E.), the ancient Pânungal. Temple of Târakeśvar belonging to the Smârttas: a very large and elegant one built of black granite, and the walls carved with mythological sculptures (*a*). Tradition ascribes it to Vîra Ballâḷa (about A. D. 1192-1211). "The roof of the temple has been thoroughly church-wardened in modern times, and so covered with plaster that it is impossible to say what its original form may have been; but, as Colonel M. Taylor remarks, 'it serves to protect the interior, which is in perfect preservation. In one part of the temple (the *sabhâ maṇḍapa*) is the celebrated *Padma* or lotos of Hângal, a solid octagon stone, nearly thirty feet in diameter, carved in the form of a lotos flower, and supported by eight rightly sculptured columns. It seems impossible to account for the manner in which this great mass of rock was lifted up and placed in its present position.' The roof of the porch is supported by 108(?) pillars, with the lotos dome in the centre. The doorway of the detached temple, though similar in design to those of the temple at Lakkuṇḍi, shows a strong tendency towards the border style of decoration which was employed by the Ballâḷa architects at Halabid and elsewhere."[1] For plan and elevation of the temple see *Ind. Ant.*, vol. V., p. 179.

The temple of Bileśvar, half a mile to the south of Hângal, said to be 500 years old, contains some carving.

Inscriptions.—There are several inscriptions and memorial stones about Hângal. Among the latter is one of the western Châlukya king Vikramâditya

[1] Fergusson, *Arch. Dhar. and Mys.*, Ph. 24 to 44, and p. 59.

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Tribhuvanamalla dated Śaka 1035; two of king Nûrmaḍi-Taila; one in the temple of Târakeśvara of the time of the Hoysaḷa king Ballâḷa and the Kadamba Kâmadeva, Śaka 1118; also another of Kâma (*P. S. and O. C. Insc.* Nos. 103-107; see also *Ind. Ant.*, vol. IV., p. 205). (1) On a dunghill in front of the temple of Mailâradeva, *Khara* (*b*); (2) a *Vîragal* in the temple of Târakeśvara, *Nala* (*b*); (3) on the left hand in the door of the temple of Târakeśvara, Śaka 1101 (*b*); (4) in the temple of Îśvara inside the fort, Śaka 1111 (*b*);[1] (5) at he Bûdîmaṭha, Śaka 1097 (*b*).

At the temple of Hanumândeva at Hâlekoṭi (close to Hângal on the west side) is an *inscription* 3 feet by 2 feet, that would repay examination (*a*). Near this is a small temple with some curious and interesting sculptures of Nâga men and women, &c. (*Ind. Ant.*, vol. IV., p. 205).

70. Hâvanage, 7½ miles S. E. from Hângal and 1 mile S. of Bâlambîḍa. *Inscriptions*:—(1) On the south side of the temple of Râmeśvara, Śaka 948 (*b*); (2) at the same place, Śaka 1039 (*a*); (3) at the same place, Śaka 1053 (*b*); and four others.

71. Chikanagi, 2½ miles west of Hângal. Temple of Amṛitliṅga belonging to the Smârttas said to be 500 years old. The pillars and walls of the temple are carved.
Inscriptions:—Four outside the temple.

72. Râmatîrtha, 3 miles north of Hângal.
Inscriptions:—There are four near the temple of Râmaliṅga.

73. Yaḷawaṭṭi, ½ mile S. from Niḍaśingi. Temple of Râmeśvara, with carvings on each side the door. Old Jaina temple with carvings on the walls and an unfinished image.
Inscriptions.—(1) One on the south side outside the temple of Râmeśvara, Śaka 1057 (*a*); (2) on the right of the god in the temple of Râmaliṅga (?= Râmeśvara), Śaka 1070 (*b*); (3) in the yard of the house of Yelegâr Karibasappa, Śaka 1010; (4) a *Vîragal* in the same yard, Śaka 1057 (*b*); (5) near the temple of Mâḷeśvara, Śaka 1035 (*b*); (6) a *Vîragal* in the Dêśâi's field, outside the village, Śaka 1065 (*b*); (7) a *Vîragal* in a field on the east of the village, Śaka 1065 (*b*); (8) on a stone at the place called Sûladamaṭṭi on the east of the village, *Rudhirôdgâri*.

74. Yeḷawâḷa, 9 miles N. from Hângal.
Inscription:—On the east of the temple of Dyâmavva, Śaka 1326 (*c*).

75. Beḷwaṭṭi, 8 miles N.N.E. of Hângal (lat. 14° 51′ N., long. 75° 15′ E.), said to be the side of an old city, Lîlâvatî. Temple of Gokaleśvar-Śiva is a large one built of black stone, the walls covered with sculpture.
Inscriptions:—Four to the west of the temple and one to the north; one in Revenue Survey field No. 23, and two, in No. 14, covered with prickly pear.

76. Kudala, 12 miles N.E. of Hângal, at junction of the Darmâ and Varadâ Rivers (lat. 14° 50′ N., long. 75° 22′ E.) Old temple of Saṅgameśvara, where a large annual fair is held.

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[1] Nos. 4 and 5 are said to be at Hangal in the Gadag Tâlukâ; but I cannot find any such place.

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Inscription.—One to the east of the temple.

77. Nerêgal, 2 miles S.W. of Kudala, and 14 miles N. E. from Hângal. A very old temple of Sarveśvar, the roof supported by 24 round polished pillars (*a*).

Inscriptions :—(1) On the south side of the temple of Sarveśvara, Śaka 999 (*a*); (2) on a beam (?) in the western side of the *Madhyaranga* of the same temple, Śaka 1047 (*b*); (3) on another beam (?) in the same place, Śaka 1052; (4) another outside the temple; (5) on a broken stone on the wall of the sluice of the tank, Śaka 1108; (6) at the temple of Basappa, Śaka 1195 (*b*); (7) a *Vîragal* below a *neem* tree on the bank of the tank, Śaka 1021 (*b*); (8) a *Vîragal* on the shrine of the tank, Śaka 1072 (*b*).

78. Bâlambida, 8 miles east of Hângal (lat. 14° 46′ N., long. 75° 17′ E.) Temples of Râmeśvara and Kallameśvara, the latter with sculptures both inside and out and measuring 30ft. by 22ft.

Inscriptions :—(1) On the south of the temple of Râmeśvara on the north of the village, Śaka 1039 (*b*); (2) on the north of the same temple; (3) in front of the temple of Kalleśvara, Śaka 1044 (*b*); (4) in front of the same temple, Śaka 1087 (*a*).

79. Yeḷlur, 6 miles N. by E. from Hângal and 2 miles E. of Husanâbâd.

Inscription :—(1) In the temple of Kallapa on the tank, Śaka.........(*a*); (2) an *inscription* in the village dated Vikrama Śaka 250 (A. D. 1248).

80. Beḷgal, 2 miles south of Beḷwaṭṭi. On the dam of the large tank to the east of the village are two *inscriptions*, and a third is near the waste-weir.

81. *Kargudrikop*, 5 miles N. E. from Hângal.

Inscriptions :—(1) On the south of the temple of Nârâyaṇa on the west of the village, a well-preserved Kâdamba inscription, giving the whole genealogy, dated Śaka 1030 (*a*); (2) on a stone with the image of Bramhadeva on it, in front of the basti, Śaka 1198.

82. Âḍûr, 10 miles E. from Hângal.

Inscriptions :—(1) In the field of Mulla, on the south of the village, Śaka 956 (*b*); (2) on the south side of the temple of Kalleśvara on the east of the village, Śaka 966 (*b*).

83. Âlûr, 5 miles S.E. from Hângal;—a stone temple (*a*).

Inscriptions :—(1) On the right of the god, in the temple of Kalleśvara, Śaka 1069 (*b*); (2) in the temple of Kallameśvara (?= Kalleśvara), Śaka 1191 (*b*); (3) in the temple of Kalmeśvara (?= Kalleśvara), on the side of a stone, *Durmukha* (*b*); (4) *Vîragal* in the chief gateway of the temple of Kalmeśvara, *Vilambi* (*b*); (5) a stone lying in the corner of the tank, Śaka 1037.

84. Araḷeśvar, 5 miles N. E. from Hângal;—a stone temple (*a*).

Inscriptions :—(1) On a pillar on the south side of the god in the temple of Kadambeśvara, Śaka 998 (*a*); (2) on the *Makaratôraṇa* of the same temple, Śaka 1010 (*b*); (3) on a pillar in front of the principal gate of the same temple, *Khara* Saṁvatsara (*b*).

85. Bâḷûr, 3 miles S. E. from Hângal.

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Inscriptions :—(1) On the south of the temple of Râmalinga on the east of the village, Śaka 1047 (*b*); (2) a *Vîragal* near the tank on the south of the village, Śaka 1164.

86. Gejjihaḷḷi, 2 miles S. from Hângal.
Inscriptions :—(1) In the temple of Basaveśvara on the right of the god, Śaka 1025 (*b*); (2) in the same temple, on the left of the god, Śaka 1025 (*b*).

87. Guḍuguḍi, 5 miles N. W. from Hângal.
Inscriptions :—(1) On the south side of the temple of Kallapa, Śaka 960 (*b*); (2) in the same place, Śaka 994 (*b*).

88. Hirûr appears to be 3 miles S. W. from Hângal close to "Seewully."
Inscription :—In the temple of Saṅgana Basaveśvara, on the left of the god, Śaka 940 (*a*).

89. Kanchinegaḷûr, 7 miles N. E. from Hângal.
Inscription :—On a mound of earth, Śaka 1027 (*c*).

90. Kanneśvar, 10 miles S. E. from Hângal, and 5 miles N. of Tiḷiwaḷḷi.
Inscriptions :—(1) In front of the temple of Kannapa, Śaka 927 (*a*); (2) at the same place, Śaka 1067 (*b*).

91. Kunṭanahaḷḷi, 2 miles N. E. from Hângal.
Inscription :—In front of the temple of Basappa, Śaka 1069.

92. Makarawaḷḷi, 11 miles S. by E. from Hângal.
Inscription :—On a pillar called *Garuda kamba* at the tank, Śaka 1321.

93. Mantige, 6 miles S. E. from Hângal.
Inscription :—At......................................Śaka 1087 (*b*).

94. Mûḍûr, 8 miles S. from Hângal.
Inscriptions :—(1) In the temple of Mallikârjuna outside the village, Śaka 1059 (*b*); (2) a *Vîragal* in front of the temple of Brahma, Śaka 1048.

95. Nidaśingi, 10 miles N. from Hângal.
Inscriptions :—(1) At the Hiri-Maṭha on the west of the village, Śaka 1031 (*b*); (2) at the same place, Śaka 1032.

96. Saṅgûr 14 miles E. by N. from Hângal.
Inscriptions :—(1) On the right of the temple of Vîrabhadra, Śaka 1086 (*b*); (2) on the left hand, in front of the temple of Vîrabhadra, Śaka 1334 (*b*); (3) a *Vîragal* on the bank of the ditch of the fort, Śaka 1156; (4) in the same locality, Śaka 1186 (*b*); (5) in the same place, only a fragment (*c*).

97. Sâsaṅgi, probably "Sumusgee," 10 miles S. W. from Hângal;—or perhaps "Sawasgy," 4 miles from N. E. from Hângal.
Inscription :—On the south side of the temple of Kalleśvara, Śaka 1046.

98. Sirgôd, 7½ miles S. by W. from Hângal.
Inscriptions :—(1) A *Vîragal* in front of the temple of Kalleśvara, Śaka 1065; (2) at the temple of Îśvara, Śaka 1109.

99. Mulgund, 8 miles S. E. from Hângal.
Inscription :—On the south of the temple of Kalleśvara, Śaka 1037 (*b*).

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100. Village uncertain :—*a* Hirûr ?; *Inscriptions* :—In the inâm land of Kari-Mohadin, Śaka 946 ; and in the temple of Hâvaḷi-Hanumanta, Śaka 1043 and Śaka 1071.

5.—Śiggaum or Bankapur Taluka.

101. Śâbaḷûr, (?) 8 miles west of Baṅkâpur and 7 miles east of Mundagoḍ (lat. 14° 57′ N., long. 75° 12′). Temple of Îśvara.

Inscriptions :—(1) At the temple of Îśvara on the north of the village, Śaka 1033 (*b*) ; (2) at the same temple, Śaka 1037.

102. Hunagund, 3 miles S.S.E. from Śâbaḷ. A broken *inscription.*

103. Niḍaguṇḍi, 5 miles west of Baṅkâpur.

Inscriptions :—(1) In the court of the house Andâṅîgouda, 3 ft. by 2 ft. ; (2) in the field Survey No. 57, 3′ by 1′ 9″; (3) in Survey No. 58, 4′ 9″ by 2′; (4) in the same, 4 ft. by $1\frac{1}{2}$ ft. ; (5) in Survey No. 84, 2 ft. by $1\frac{1}{2}$ ft.

104. Baṅkâpur (lat. 14° 55′, long. 75° 20′). Fine, large old temple of Raṅga svâmi, usually called Arvattukaṁbhada-basti or temple of the sixty columns, partially ruined, and a good deal buried in rubbish (*a*). It is built of polished stone, and the walls are carved with figures. The roof has an octagonal dome in the centre. " The form of the pillars, and more so the encircling wall which surrounds them, are simple and uniform to a degree very seldom found in buildings of this class in this part of the country. Except the form of the cornice, the whole looks exceptional, and partakes more of the northern style than of the wild exuberance of the south."[2] " It may be remembered, perhaps, that when king Firuz Shâh Bahmani invaded the Bijyanagar dominions in 1406, he demanded the daughter of the râja of that kingdom in marriage, with the fort of Baṅkâpur as a dowry ; and eventually, when Bijyanagar had been reduced to sore straits obtained both. Baṅkâpur had previously belonged exclusively to the Hindus, and on account of the rich districts dependent upon it, and its valuable local produce, was a much-desired possession. It was, therefore, surrendered only under circumstances of great distress. Henceforward, it continued subject to the Muhammadans, and was dependent upon Belgaum." All the carved work of this exquisite temple was smashed by workmen and engineers connected with some cotton presses established here about 18 years ago.

The temple of Siddheśvar is smaller and not so old. It is built of black stone with three doors on the east side, and has some carved figures on the walls. The roof is supported by eight pillars. Inám lands belong to the temple, and the Dêśâi of Handiganur supports the priest and executes the repairs.

Inscriptions.—(1.) Leaning against a wall to the right of the east entrance to the fort is a large *śilaśâsana* of 59 lines, each of about 37 letters, in old Canarese. For the most part it is in fine order ; but the 4th line has been deliberately cut out and almost entirely obliterated, and there are fissures in the tablet, which would probably result in its falling to pieces if an attempt were made to remove it to a safer place of custody. The emblems at the top of the tablet have been wilfully defaced ; but traces of them can be made out. The inscription is dated Śaka

[1] See *ante* North Canara.

[2] Fergusson, *Arch. Dhar. and Mys.*, Ph. 47.

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977 (A.D. 1055-56), while the Châlukya king Gaṅgapêrmanadi Vikramâdityadeva,—the son of Trailokyamalladeva, the supreme lord of the city of Kuvaḷâḷapura the lord of Nandagiri, he whose crest was an infuriated elephant,—was ruling the Gaṅgavâḍit ninety-six thousand and the Banavâsi twelve thousand, and while the great chieftain, the glory of the family of the Kâdaṁba emperor Mayûravarmâ was governing the Banavâsi twelve thousand as his subordinate. It records a grant of land to a Jaina temple by Harikesarideva, his wife Sachchaladevî, the assemblage of the five religious colleges of Baṅkâpur, the guild of the Nagara, mahâjana and 'The Sixteen.' (a)

(2, 3.) On the wall to the left of the south entrance to the shrine of the Arvattukaṁbhada-basti of Nagareśvar are short and very well preserved old Canarese inscriptions: the one apparently a repetition of part of No. 1; the other is not dated and "consists of six lines of poetry, each line containing about 23 letters, and 2 letters over in the 7th line. The verses are in praise of a certain Siṁha or Siṅga."

(4-7.) In the interior of the same temple there are three inscriptions let into the wall on the right of the shrine door, and one on the left. No. 4, the uppermost on the right, contains 39 lines of about 12 letters each, recording a grant to the god Narakeśvaradeva in the 12th year of the Châlukya king Bhûlôkamalla or Someśvaradeva II. (Śaka 1060). No. 5, under it, is of 16 lines of about 23 letters each, and records another grant made the same year by a private person. No. 6, the lowest, has 12 lines of about 23 letters each, and records a grant made by an official in the reign of Tribhuvanamalla (Vikramâditya II., Śaka 1013). No. 7, on the left, has 37 lines of about 16 letters each, and records a grant to the Jaina temple of Kiriya-Baṅkâpur in the 45th year of king Vikrama[2] (Śaka 1042).

105. Munawaḷḷi, 1 mile N.W. from Baṅkâpur.
Inscriptions:—Two in the village, and a third in a field near by.

106. Huraḷikop, 6 miles east of Baṅkâpur.
Inscriptions:—(1) In front of the temple of Îśvara, 5′ by 1′ 4″; (2) in the land of the Dêsâi, 2 ft. by 1½; (3) between the boundary marks of Nos. 73 and 74, 2 ft. by 2; (4) in Survey No. 127, 2½ ft. by 1.

107. Siggâṁve (lat. 14° 59′ N., long. 75° 17′ E.). Temple of Basappa.
Inscriptions:—(1) In front of the door of the temple of Basappa, near the tank, dated Śaka 1043 (b); (2-5) in front of the temple of Kalmeśvara are *four* slabs all in Devanâgarî characters and measuring respectively 4 ft. by 2, 2½′ by 1½′, 3′ 9″ by 2′, and 2′ 9″ by 2′; (6) near Baskankatli Honda, one 5′ by 2′; (7) to the north of the fence round the Jogi Honda, 2½′ by 1′; (8,9) to the south of the Hirekeri tank in the land of Hire Maṭh are two, 2½ ft. square, and 1 ft. square, in effaced Devanâgarî characters; (10) on the Rawattinkaṭṭi Honda is another in the same characters, also effaced.

108. Hoṭṭûr, 2½ miles east of Niḍaguṇḍi.
Inscriptions:—(1) In Survey No. 1, 4 ft. by 2; (2-4) three more slabs in the same place, 3½′ by 1½′ 9½″ by 3′, and 7½′ by 3½′; (5) in Survey No. 55, 2½ ft. by 1; (6) in Survey No. 56, 7 ft. by 2.

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[1] Meadows Taylor in *ibid*, p. 60.

[2] *Ind. Ant.*, vol. V, pp. 203-205.

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109. Araṭâḷu, 6 miles west of Śiggâṅw. A Jaina basti.

Inscriptions :—(1) In the Jaina basti, Śaka 1044 (*b*) ; (2) on the tank near the temple of Konteśvara, Śaka 1046 (*b*) ; (3) in front of the temple of Vîrabhadra, 5′ 8″ by 2′ 4″ ; (4-6) in the house of Parvateva kom Solabangauda are three slabs, 5′ by 2½′, 5′ by 1′, and 5′ by 1½′ ; (7, 8) in front of the temple of Kalmeśvara two slabs 5′ 3″ by 2′ 8″ and 3′ 3″ by 2′ ; (9) in the temple, 5′ 4″ by 3.′

110. Vanahaḷḷi, 2 miles N.W. of Śiggâṅw.

Inscription :—One, 5′ by 2′ 4″ in front of the temple of Îśvara.

111. Maṇakaṭṭi, 4 miles north of Śiggâṅw. Temple of Solabeśvara.

Inscriptions :—Three on the pillars of the temple.

112. Hiri-Beṇḍigeri, 6 miles north of Śiggâṅw. Temple of Kalappa.

Inscriptions :—(1) In front of the temple of Kalappa, 5′ 6″ by 2′ 3″, much obliterated ; (2) in Hire-Maṭh, 6½ ft. by 1½ ; (3) in Koranya Maṭh, 6½ ft. by 1.

113. Ulgûr, 7 miles N.E. of Śiggâṅw (lat. 15° 4′ N., long. 75° 21′ E.)

Inscriptions :— (1) Near the well called Kapilabâvi, Śaka 1044 ; (2,9) in the temple of Siddhalingadeva, eight legible inscriptions in old Canarese characters, measuring 2′ by 1′ 3″, 4′ by 2′, 3′ by 2′, 2′ by 2′, 2′ 6″ by 2′, 3′ by 3′, 2′ 6″ by 2′ and 3′ by 2′ 6″ respectively.

114. Bannikop, 2 miles N.E. of Śiggâṅw. Temple of Dharvarâya.

Inscriptions :—(1) On the wall of the temple, 2′ by 1′ ; (2) in front of the temple, 2′ 6′ by 1′ 9″.

115. Mantrawâḍi, 4 miles east of Śiggâṅw.

Inscriptions :—(1) In front of the temple of Hanumân, 5 ft. by 3′ ; (2) near the east gate of the village, 4′ 9″ by 2′ ; (3) in the court of the house of Râmana Bhaṇḍâri, 1½ ft. by 1—mostly illegible.

116. Hûvina-Śigaḷḷi, 14 miles east of Śiggâṅw (lat. 15° 2′ N., long. 75° 30′ E.

Inscription :—In front of the temple of Hanumân are two.

117. Kalas, 5 miles W.S.W. of Lakshmeśvar, (lat. 15° 5′ N., long. 75° 28′ E.)

Inscriptions :—(1) In front of the temple of Nârâyaṇadeva, 4′ 6″ by 2′ 2″ ; (2) in front of the house of Ayyanagauda bin Siddhangauda, 4′ 6″ by 2′ 1″ ; (3) at the house of Konerirâo Bâgal, 7′ by 3′ 1″ ; (4) at the same place, 4 ft. by 2¼ ; (5) near a house used by Râmana bin Koteppa Malali, for cotton ginning, 2′ by 2′ 4″,—all legible.

118. Kalyâṇ, 4 miles south from Śiggâṅw.

Inscription on a stone on the south step of the tomb of Pîr Pâdshâh, Śaka 947.

6.—Jaghirs of Sirhatti, Lakshmeśvar, Savanur and Jamkhandi.

119. Lakshmeśvar (*a*), 21 miles N.E. of Śiggâṅw and 20 miles north of Karajagi (lat. 15° 7′, long. 75° 21′), the ancient Pulikeri, contains a group of extremely interesting temples, but "so completely ruined that it is almost impossible to make out their history with anything like certainty." One of them "is of the great age contemporary with the temples of Haralhaḷḷi and

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Kiruwaṭṭi...and belonging, therefore, most probably, to the thirteenth century." [1] The principal temples are (1.) that of Someśvardeva in the south of the town, built of black granite and white stone, and is of very considerable size. Instead of the invariable *liṅga*, it contains an image of Śiva riding on Nandî, with Pârvatî behind him. The walls inside and out are decorated with numerous figures, —much of the carving is regarded as illustrative of the *Mahâbhârata*. In the maṇḍapa are four lines of columns supporting the roof, the central compartment of which is beautifully carved. It measures about 80′ by 42′. To the west of the temple is a beautiful stone well with an inscription in a small room belonging to it. (2.) The temple of Śrî Lakshmîliṅga in the west of the town is also a large one, and the walls are sculptured with mythological figures; near it is a tank. (3.) Śaṅkhabasti, an old Jaina temple in the middle of the town, recently repaired with brick. The roof is supported by 36 pillars. (4.) Hala-basti, a smaller Jaina temple. (5.) The temple of Kodiyellamâ. Beautifully carved stones abound in walls, drains, &c. The Mâmlatdâr has saved such as attracted his attention, and built them up in a pile in the court of the Kacheri.

The Kala Masjid 65' by 35' is noted for its chains cut out of stone and beautiful traceries, which are copied as excellent patterns by silversmiths, &c. It is one of the prettiest mosques in the peninsula. It was built in 1617 A.D.

Inscriptions.—These are numerous. Twenty-nine have been collected by the Mâmlatdâr in front of the Kacheri. Two are at the temple of Lakshmîliṅga; three in that of Someśvara; one near the Dêsâî's well; six at the Śaṅkhabasti; two near the Agarkatti Agaśi have been removed to the Kacheri; one near the Śaṅkhatîrtha; one near the Sahasraliṅga temple; and three Persian and Arabic ones are in the mosques. The dates read on some of them are Śaka 1354, "Châlukya Vikrama Saṁvatsara Sarvajita;" Śaka 1168 (a Yâdava inscription); the tenth year of Jagadêkamalla, *Prabhava* Saṁvatsara, Thursday, 12th Ashâdha Śuddha (*P. S. and O. C. Ins.* No. 97); two in Śaka 890, *Vibhava* Saṁvatsara; two of Sadâśivarâya of Bijyanagar (A.D. 1542-1564); one dated Śaka 1469, *Plavaṅga* Saṁvatsara; a Virakal of Śaka 1000, *Kaliyukta* Saṁvatsara *Śobhakritu* Saṁvatsara, Śaka 48; in the reign of Tribhuvanamalla, *Bhânu* Saṁvatsara, Śaka 27; in the reign of the Yâdava king of Siṁhaṇa (A.D. 1132-1169); *Vilambi* Saṁvatsara 1460; and one contains the Châlukya genealogy to Jagadêkamalla, "the elder brother (?) of Bijala."[2]

120. Sirhaṭṭi (*a*), 10 miles N.E. of Lakshmeśvar (lat. 15°14′, long. 75°39′). "The palace at Sirhaṭṭi is, though less magnificent (than that at Bijyanagar), a much more favourable specimen of the style. It is built in stone, and both artistically and constructively is well proportioned and elegant. Though the windows are pointed there are probably no real arches in the building; and the sculptures, though sufficient to authenticate its Hindu origin, are kept so subdued as not to interfere with its Muhammadan outline. It is easy to see that the building is a direct copy of one of the palaces of Bijâpûr, most probably the Ashar Mubârak, of which it is, in fact, little more than a reduced repetition; but it is copied with a degree of taste seldom found in such examples, and therefore more than usually pleasing."[3]

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[1] Fergusson, *Arch.*, *Dhar. and Mys.*, Ph. 48, 49.

[2] For other remains in the more northern districts belonging to Miraj see below.

[3] Fergusson, *Arch.*, *Dhar. and Mys.*, Ph. 87, p. 72.

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121. Kundgol (*a*) Jamkhandi, 20 miles S.E. from Dhârwâḍ (lat. 15° 15', long. 75° 19'). There is a fine old temple, more within the limits of the village of Par than Kundgol; it is built without lime, of highly polished stones, which are dovetailed into one another. The carvings and images on the pillars and roof are well cut, but have been injured by Muhammadans. It was repaired by a former chief in 1808-9, and dedicated to Śiva and Pârvatî.

7.—Hubballi Taluka.

122. Chikka-narti, 19 miles east of Śirhaṭṭi (lat. 15° 17', long. 75° 22') (on the Bennihaḷḷâ). Temple of Kalameśvara, in which is a stone *inscription*.

123. Yerguppi, 1 mile north of Chikka-narti. Temple of Nârâyaṇa, in which is an *inscription* similar to that at Chikka-narti.

124. Chabbi, 8 miles south of Hubbaḷḷi (lat. 15° 13', long. 75° 13'). The old name of the village is said to have been Sobhanpur, and it is said to have been in early times the capital of a Jaina prince, when it had seven Bastis of which only one is now left in the middle of the village. The Bijyanagar kings are said to have improved the place and Kṛishṇa Râya (A.D. 1509-1529) is said to have resided here and built the fort as well as that at Hubbaḷḷi. The Muhammadans ceded it to the Nawâb of Savanur. In later times it was an arsenal of the Pêshwâs. On the south side of the tank is a small but very old temple of Mallikârjuna; and in the north-east of the village is a plain temple of Nettagalla Basavaṇṇa.

Inscriptions:—In the middle of the fort is an old well bearing an inscription and there is another near the temple of Kâlkâdêvi.

125. Hubbaḷḷi (lat. 15° 20', long. 75° 12'). In Râyara-Hubbaḷḷi or old town is the temple of Bhavâniśaṅkar, and in the same area are three others to Nârâyaṇa, Bhavâniśaṅkar and Gaṇapati, with carved figures on the walls (*a*). The temple of Hanumân bears a close resemblance in style to that of Bhavâniśaṅkara, with 24 columns. A photograph (ph. 53) of a ruined Jaina temple is given in the *Architecture of Dharwar and Mysore*.

Inscriptions.—One in front of the temple of Bhavâniśaṅkara.

126. Uṇkal, 3 miles N. W. from Hubbaḷḷi. The temple of Chandra Kâleśvara to the south of the village is built of black granite; the walls are carved with mythological figures, but it is almost deserted (*a*).

The temple of Kalmeśvara is in the modern style.

Inscriptions :—One stands in front of the temple of Chandra Kâleśvara and about 100 yards from the school-house. Near Bahiredevarkop, by the side of the main road, on the *band* of a tank, is another.

127. Amargal, 2 miles N. W. of Uṇkal. Temple of Śaṅkaraliṅga in the middle of the village, built of black and light-coloured granite; partly in ruins. The walls and pillars are carved with figures of gods, &c. The expenses are defrayed from inâm lands.

Inscription :—In front of the temple is a broken and defaced inscription slab.

128. Bêhaṭṭi, 8 miles N. E. from Hubbaḷḷi (lat. 15° 27', long. 75° 16'). Temple of Vîrabhadra about 200 years old, of hewn stone (*a*).

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Inscriptions :—One at the temple of Râmaliṅga; one in the Kambhalli Maṭh; one near the well of Dhumakawa; and a fourth near the Charanti Maṭh. One Bengeri Basappa possesses a copper-plate grant.

129. Sulla :—Temple of Kalmeśvar is a large building.

Inscriptions :—One on the Hubbaḷḷi road is partly buried in the ground; another stands in front of the house of Rudrappa Gauda; and there is a third.

8.—Kalghatgi Taluka.

130. Belwantra, 3 miles south of Kalghaṭgi.

Inscriptions :—There are two inscriptions, one to the north of the village and between it and the tank; the other is to the west of the village.

131. Kâmdhênu, 6 miles N.E. of Kalghaṭgi. Temple of Kalmeśvara, an old building, of black granite. The outsides of the walls ornamented with mythological carvings,

Inscriptions :—There are two near the temple, said to be much obliterated.

132. Mirâkoṭa, 7 miles N.E. of Kalghaṭgi (lat. 15° 14', long. 75° 7'). Old temple of Râmeśvara, built of black stone.

Inscriptions.—There is one stone in the temple.

133. Chalmati, 2 miles north of Miśrîkoṭa. Temple of Budangudda Bassappa outside the village. "About 1¼ miles from the village is a den called Ajavankatti, much visited."

9.—Dharwad Taluka.

134. Managuṇḍi :—Temples of Siddhaliṅga, partly in ruins, and of Kalmeśvaradeva, small temple; both of black stone.

Inscriptions :—One in each temple.

135. Narendra, 4½ miles N.W. of Dhârwâḍ (lat. 15° 30′, long. 75° 3′). Temple of Śankaraliṅgadeva, rebuilt by the villagers.

Inscription :—A Kadamba stone tablet, on a mound between the road and the village (*a*).

136. Madanabhâṅvi, 14 miles from Dhârwâḍ (lat. 15° 35', long. 74° 55'). Temples of Râmaliṅgadeva in ruins, and of Kallapadeva, small.

Inscriptions :—One in each temple.

137. Bhaṅvihâl, 3 miles east from Madanbhâṅvi near Garag. Old temple of Siddheśvara, built of black stone, with 22 square pillar. It has inâm lands.

Inscription :—One.

138. Bokyâpur, 1 mile N.S.E. from Bhâṅvihâḷ. Temple of Vîrabhadradeva built of black stone.

Inscription :—One.

139. Aminbhâvi, 7 miles N.E. from Dhârwâḍ. Old Jaina basti of Neminâtha to the north of the village is of very considerable size—above 40 yards

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in length,—with numerous pillars(*a*). Temple of Malikârjunadeva, of black stone, is mostly in ruins. Temple of Kalmeśvaradeva. Both small.

Inscriptions :—Three, one in each temple ; also (4) near an old well on the south of the Dêsâyi's Wâḍâ, Śaka 488 and 1035 (*b*) ; (5) near the house of a barber, Śaka 1469.

140. Kâurdapur, 7 miles W.N.W. of Dhârwâḍ, near Hubbaḷḷi. A Liṅgâyat temple dedicated to Vîrabhadra, Someśvara, and Siddhaliṅga, of black stone, with a central manḍapa and three shrines on different sides of it. The roof is supported by 12 pillars.

141. Hebbaḷḷi, 8 miles east by north from Dhârwâḍ and 5 miles from Byahaṭṭi (lat. 15° 28′, long. 75° 12′). Temple of Śaṁbhuliṅga to the south of the village in the Jaina style of architecture, about 57 feet long. Temple of Changalovadevî in ruins.

Inscription :—In the temple of Śaṁbhuliṅga is an inscription dated Śaka 1166, *Krodhana* Saṁvatsara, Bhâdrapada Śuddha 8th.

142. Dêvara Hubbaḷḷi :—a Jakhanâchârya temple (*a* ?).

10.—Nawalgund Tâluka and Ramadurg Jaghir.

143. Belwaṭgi, 3 miles N.E. of Nawalgund. Ruinous temple of Râmaliṅga-dêva and *inscriptions*.

144. Aṇṇigêrî, 10 miles S.S.E. from Nawalgund (lat. 15° 25′, long. 75° 29′). The celebrated temple of Amṛitêśa is in the middle of the town, built of black stone, of considerable size, and the roof supported by about 76 pillars. The walls are carved with mythological sculptures said to be of some interest. Nothing is known by the natives of its age : they ascribe it to Jakhanâchârya (*a*). There is a great festival in Mârgaśîrsha.

Inscriptions :—(1) In the Basti, Śaka 993 (*b*) ; (2) near a well close to the south wall of the temple of Mailâra, Śaka 1019 ; (3) near the temple of Purad-appa on the east of the village, Śaka 1106 ; (4) in the temple of Amṛiteśvara, Śaka 1079 ; (5) in the temple of Amṛiteśvara, Śaka 1122 (*c*) ; (6) in the temple of Amṛiteśvara, Śaka 1124 : this inscription is very long (*b*) ; (7) on a pillar in the door or gateway on the south of the temple of Amṛiteśvara, Śaka 1129 (*b*) ; (8) on the east of the same gateway of the same temple, Śaka 1130 ; (9) on the west of the same gateway of the same temple, Śaka 1111 ; this is rather a long inscription (*b*) ; (10) in the yard in front of the temple of Banada-Śaṁkarî, Śaka 1108 ; (11) in front of the door of the temple of Banada-Śaṁkarî, Śaka 1084 (*b*) ; (12) on the left hand in the gate of the temple of Hiri-Hanumanta, Śaka 1079 ; (13) in front of the temple of Basappa on the south of the Hubli Gate, Śaka 1094 ; (15) on a pillar in the temple of Gachchina-Basappa, Śaka 1119 ; (16) on the south of the temple of Gachchina-Basappa near the Kotwâl's Châvḍi, Śaka 1461 (*b*).

145. Tuppada-Kurahaṭṭi, 9 miles north-east from Aṇṇigerî (lat. 15° 32′, long. 75° 33½′).

146. Nâvaḷi, 8 miles east from Nawalgund and 1 mile west from Tuppada-Kurahaṭṭi. Temple of Kalmeśvaradeva.

Inscription.—One.

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147. Nargund, 11 miles north from Nawalgund (lat. 15° 33′, long. 75° 25′). Large temple of Sankaraliṅga, and smaller one of Mahâbaleśvara, built of black stone (*a* ?) and *inscriptions.*

148. Dandapur, 2 miles west of Nargund. Temple of Venkateśa, built by Râmarâo, chief of Nargund, in A. D. 1706, in imitation, it is said, of the temple at Tirupati. It is a large temple with five spires, and is built of granite and brick. On the south side is a corridor 338 feet long, built by Dâdâji Râo Appâ Sâheb of Nargund about 50 years ago. A great festival is held in the month of Aśvina. Temple of Dandeśvara, an old temple of considerable size, attributed to Jakhanâchârya; built of black stone and with figures of the *dêvas* on the outer walls (*a*).

149. Koṇṇûr, on the Malaprabhâ, 12 miles of Nargund (lat. 15° 51½′, long. 75° 34′). Temples of Parameśvaradeva, and of Rameśvara, the latter a very large one, both built of black stone. More information desirable.

11.—Gadag Taluka.

150. Nelgund, 4 miles S.E. from Bentur, and 12 miles S.W. from Gadag. Temple of Nârâyaṇa, built of polished stone, with a large maṇḍapa in front. The 22 pillars supporting the roof are round and highly carved, and mythological sculptures adorn the walls.

Inscription :—On the east of the north gate of the village, Śaka 966 (*b*).

151. Mulgund, 2½ miles S.E. of Nîlgund (lat. 15° 16′, long. 75° 35′). (1.) Large Liṅgâyat temple of Siddheśvara, built of black stone, with figures carved on the wall-bases of the front portion. (2.) Temple of Nagareśa, a very plain building. (3.) Jaina Basti of Chandranâtha,—the shrine walls outside only worth attention. (4.) Basti of Pârśvanâtha—both small.

Inscriptions :—Two in the temple of Nagareśvara, of which one is a grant by Bappadeva, ruling at Mulgund, to the god. (1) In front of the door of the temple of Nagareśvara, Śaka 984 (*b*); (2) in the wall outside on the left of the same temple, Śaka... (*b*); (3) a third at the temple of Chandranâth is dated Śaka 1197 *Yuva* Saṁvatsara, records the death of Bhamaṭṭî, wife of Madarasa ruling at Mulgund; (4) a fourth on a pillar in the same temple, dated Śaka 1597; (5) another, dated Śaka 825 belonging to the Râshṭrakûṭa king Krishṇa Vallabha, is given *J. B. B. R. A. S.*, vol. X., p. 190. Behind this temple is a very large rock on which is an unfinished carving of a figure 25 feet long, and an inscription partially effaced; also a slab with a short inscription; (6) in the wall of a Jaina Basti, Śaka, 824, see *J. B. B. R. A. S.*, vol X, page 167 (*a*); (7) in the Jaina Basti, Śaka 975 (*b*); (8) in the Hiri-Basti, Śaka 1197; (9) on a pillar in the same Hiri-Basti, Śaka...... ; (10) in the wall of the house of Ganâchârya, Śaka 1092; (11) two (effaced) at the temple of Peti-Basappa, Śaka 1129; (12) on a pillar in the *Maṭha* of Andânasvâmi, Śaka 1146; (13) on another pillar in the same *Maṭha*, Śaka 1146; (14) at the door of Kâla Bhairava's temple is a stone with 7½ lines of inscription, and another carved one, a huge Bhairava inside; (15) at the temple of Kumbeśvara is a stone sunk in the earth and inscription on it; (16) in the court of the temple of Siddheśvar, to the left of the entrance on a narrow stone, rudely cut; (17) at the descent to a dry *talâv* is part of an old, distinctly cut, inscription half-buried.

152. Sôraṭûr, 2 miles E.N.E. from Sirhaṭṭi, and 6 miles E.S.E. from Mulgund.

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Inscriptions:—(1) On the left of the god in the temple of Vîrabhadra, Śaka 873 (*a*); (2) in the Jaina Basti, Śaka 993 (*b*); (3) in the temple of Îśvara, Śaka 1013 (*b*); (4) at the temple of Malleśvara, Śaka 1029 (*b*).

153. Hosur, 4 miles E.N.E. from Mulgund. Temple of Kallavasavêśu is old, with sculptures on its walls. There are also three other old temples in the village rapidly falling into decay.

Inscriptions:—One, dated Śaka 1129, *Prabhava* Saṁvatsara, records a grant by Yâdava Ballâḷa Nârâyaṇadeva. There are also others.

154. Yaliśirûr, 13 miles S. from Gadag and N. by W. from Sôratûr.

Inscriptions:—(1) At the temple of Îśvara on the east of the village, Śaka 1031; (2) in the north wall of the temple of Îśvara, Śaka 1039; (3) at the temple of Îśvara, Śaka 1066; (4) near the temple of Hunumanta at the gate of the village, Śaka 1037.

155. Kurtakoṭi, 6 miles north of Mulgund and 10 miles W. by S. from Gadag.

Inscriptions:—(1) In front of the temple of Kerî-Basappa, Śaka 1004; (2) in the temple of Virûpâksha, Śaka 1009; (3) on the right of the temple of Śaṁkaraliṅga, Śaka 1054; (4) on the left of the temple of Śaṁkaraliṅga on the bank of the tank, Śaka 1060; (5) near the temple of Gavareśvara in front of the house of Râyanagauḍa, Saka 1166.

156. Nâgâmve, 5 miles S. by E. of Gadag.

Inscriptions:—(1) On a pillar in the temple of Mahâbaleśvara, Śaka 1129 (*b*); (2) on another pillar in the same temple, Śaka 1133 and 1136 (*b*); (3) on another pillar in the same temple, Śaka 1177 (*a*); (4) on another pillar in the same temple, Śaka......... (*c*).

157. Gadag or Gaddak, anciently Kratuka, 13 miles east of Aṇṇîgerî and 6 miles W.N.W. of Lakkuṇḍi (lat. 15° 25′, long. 75° 41′). Temple of Trikûṭeśvaradeva in the fort, ascribed to Jakhanâchârya. The approach to the temple is of considerable length, with large square rooms on each side now used as dwellings. It is probably one of the oldest in the district, and is regarded by Mr. Fergusson as "one of the most complete illustrations of the Châlukya style of architecture." The sanctuary is star-shaped in plan, and the *śikhara* or spire "goes up with a straight outline to a terminal, which unfortunately has either never been completed or has since been destroyed. The only point in which this example differs from others of the style, is that the division into storeys is more distinctly marked than usual. This may arise from its being built among temples of the Dravidian style; but even these markings are so subdued as not to interfere with the general outline." And he adds, "from the style of the architecture we can have little hesitation in ascribing the building we now see to the end of the tenth century (978), when, in all probability, it was rebuilt rather than restored. The assertion that it is the most perfect in India, is equivalent to asserting that it is the oldest,—deterioration and decline being the two steady concomitants of the style from the time we first meet it to the present day."

"It is not very large," says Colonel Meadows Taylor, "but the design is original, and the effect more harmonious and elegant, perhaps, than any other in the country: the gradual tapering of the Sanctum to a truncated top being managed in a peculiar but ingenious fashion by a beautifully arranged series of courses and gradations." It is at this temple that Vîra Ballâḷa "commemorated

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by an inscription the victory obtained by his general Bomma over Ballamadêva Yâdava of Dêvagirî, capturing sixty elephants and destroying 'the ships of the southern country.' Another inscription on the temple records its restoration, in Śaka 900 (A. D. 978), by a prince of the Châlukyas; but the Brâhmans claim for it a far greater antiquity extending back into the silver age, the edifice having, as they allege, been originally constructed of precious metals."

"It is impossible to describe the exquisite finish of the pillars of the interior of this temple [the smaller temple of Sarasvati], which are of black hornblende or green-stone, nor to estimate how they were completed in their present condition without they were turned in a lathe; yet there can be little doubt that these pillars, which support the roof and body of the temple, were, in fact, set up originally as rough masses of rock and afterwards carved into their present forms. The only temple which is, perhaps, superior to this in internal decoration was erected at the small village of Ittagi in the territory of His Highness the Nizam," about 22 miles to the east, "and doubtless belonged to the same era of architecture. In this, as in the temple at Gadag, the carving on some of the pillars and of the lintels and architraves of the doors is quite beyond description. No chased work in silver or gold could possibly be finer, and the patterns to this day are copied by goldsmiths, who take casts and moulds from them, but fail in representing the sharpness and finish of the original. By what tools this very hard, tough stone could have been wrought and polished as it is, is not at all intelligible at the present day; nor indeed from whence the large clocks of green-stone rock were brought; and in popular estimation nothing short of the miraculous creation of these temples, of which there are many legends, suffices to account for them."[1] The exterior of the building is covered with mythological sculptures.

(2.) The large temple of Vîranârâyaṇa is in the middle of the town of Gadag. It is also of black hornblende,—probably not of great age, perhaps of the 13th or 14th century,—and is chiefly remarkable for a large and lofty gateway in the eastern wall of the courtyard, built in the style of Southern India. It is over 100 feet high (upper part of brick) and richly decorated, some curious carvings, supposed to be remains of some previous structure, having been built into it. (3.) The temple of Someśvara now used as a school has a very fine cast door; the base and what remains of the *śikhara* is also exceedingly rich. (4.) Temple of Îśvara, close by, is plain below but richly carved above.

Inscriptions:—(1.) In the Kacheri are some copper-plate grants. (2.) At the temple of Trikûṭeśvara are *nine* inscriptions: (1) except in one or two places is in good preservation and consists of 50 lines; it is dated Śaka 1135, Âṅgirasa Saṁvatsara, under the Yâdava Singhaṇadeva (*b*); (2) is of the Hoysaḷa king Vîraballâḷa reigning at Lokkiguṇḍi now Lakkuṇḍi, and dated Śaka 1115. It is in 56 lines, extremely well preserved, and has been copied and translated by J. F. Fleet, Esq., C.S. (*Ind. Ant.*, vol. II., pp. 298-ff) (*b*); (3) contains 32 lines, chipped in places, but fairly well preserved. It is a grant of the great chieftain Sâbhana or Sobhana under Âhavamalladeva in Śaka 984 (*b*); (4) consists of 45 lines, with many flaws in the tablet; it is dated in the 25th year of king Tribhuvanamalla-deva, *i.e.*, Śaka 1023. These four inscriptions (and 3 others) stand up against the back wall of the temple (*b*); (5) was found by Mr. Fleet lying on the edge of a small tank outside the temple enclosure, and placed against the outer side

[1] *Arch., Dhar. & Mys.*, pp. 47, 48.

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of the north wall of the temple court. It consists of 57 lines, and records a grant in Śaka 1121, the Siddhârthî Saṁvatsara by the chieftain Râyadeva under the Hoysaḷa king Vîraballâḷadeva (*b*);[1] (6) is half-buried in the back wall of a house adjoining the southern or back wall of the temple court; it is in tolerably good preservation, and belongs to the time of Sankamadeva of the Kaḷachuri family (Śaka 1098 to 1104) (*b*); (7) against the back wall of the temple is in Nâgarî characters, but is broken about the 20th line. The top of another lies on the ground (*b*); (8) also in the same place, is of the time of Tribhuvanamalla-deva (*b*). These inscriptions are worth removing, cleaning, and translating; (9) stands just inside the western gateway of the temple court. It consists of 14 lines, and is dated Śaka 1461, in the reign of Achutyamahârâya (A.D. 1529-1542); (10) is a *very* short one, which perhaps has the name of the builder, on the outside of the *Garbhagraha* or shrine, in an angle; (11) leans against the western wall of the courtyard of the temple of Nârâyaṇadeva, and is a very long one of 72 or 73 lines each of about 63 letters, much worn away; (12) stands against the eastern wall; has Krishṇa and the Gopîs at the top; and consists of 69 lines each of about 42 letters, partly worn in the centre; (13) on a stone built into the lower part of the compound wall behind the temple of Vîra Nârâyaṇa, Śaka 959 (*b*); (14) on another stone in the same wall, higher up and further to the south, short, and partially effaced; (15) on the roof of a room in or at the same temple, Śaka 1020 (*b*); (16) at the same temple, Śaka 1461; (17) in the enclosure to the north of the same temple, Saka 1022 (*c*); (18) at the temple of Narasiṁha, on the south of the temple of Vîra-Nârâyaṇa, Śaka 1461; (19) at the small dharmaśâlâ east of the southern gateway behind the temple of Narasiṁha, on the bases of two pillars (some lines have been hewn out), Śaka 1046; (20) four lines on a pilaster in the old gateway between the temple of Trikuteśvara and the street;[2] (21) one in Devanâgarî lying on its face on the margin of the talâv.

158. Narsâpur, 2 miles N.E. from Gadag. Of the temple here, two windows of somewhat peculiar design are represented in the *Architecture of Dharwar and Mysore* (Ph. 50 and 51). "Though designed to let in a subdued light," says Mr. Fergusson, "their real interest lies in the bassi-rilievi with which they are adorned." They seem to be representations from the *Râmâyaṇa* and *Mahâbhârata* respectively, and analogous to the elaborate sculptures on each side of the base to the porch in the Kailâsa temple of Elurâ. "Whatever their story may be," to resume our quotation, "they are five examples of the mode in which the Hindu sculptors of the thirteenth century represented life in action: conventional, and, of course, not without many defects, but free from any great extravagance, and telling, with sufficient distinctness to those familiar with the myth, the tale they are intended to commemorate.

"The mode in which the bas-reliefs are separated from one another is very skilful—a dark line admitting light into the interior. But the way of breaking its monotony by medallions at intervals gives a sparkling effect to the whole in a manner singularly pleasing" (*ib.*, p. 61).

Inscription:—Of the Kaḷachurya king Someśvara or Sôvideva, the 7th year of his reign, the *Vijara* Saṁvatsara, Śaka 1095. (*P. S. & O. C. Insc.* No. 101.)

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[1] For Nos. 1, 2, and 5 of these inscriptions see *P. S. and O. C. Insc.* Nos. 98 to 100.

[2] The above details are partly drawn from an account by Mr. Fleet, *Ind. Ant.*, vol. II, pp. 296-ff., and added to on the spot.

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159. Baṭṭagêri, 2 miles N.E. from Gadag.
Inscription :—A *Vîragal* on the land of Haṭâgâra Mallarâya, *Kîlaka* Saṁvatsara.

160. Sirûr, 4 miles S.E. from Gadag.
Inscriptions :—(1) Near the south gate of the temple of Toranagalla-Brahmadeva, Śaka 962 (*a*); (2) on a pillar in the same temple, Śaka 964 (*b*); (3) at the gate called Kuruvagalagaṣi, Śaka 970 (*a*); (4) in front of the door or gate of the temple of Maḷigi-Îśvasar, Śaka 1195 (*c*).

161. Hombal, 7 miles N.W. from Gadag.
Inscriptions :—(1) In the temple of Îśvara, Śaka 971 (*b*); (2) on the south of the well near the temple of Bhogeśaliṅga, Śaka 1037.

162. Huyilgoḷ, 6 miles north from Gadag.
Inscriptions :—There are *seven* in the village: one in the temple of Râmaliṅga, one in that of Kalameśvara, four in that of Mâruti, and one near the Chauki.

163. Lakkuṇḍi, 7 miles E.S.E. from Gadag (lat. 15° 23′, long. 75° 47′). Lakkuṇḍi is noted not only for its beautiful temples, of which there are upwards of fifty of various degrees of size and beauty, but also for its wells such as that of Chabbir-bhâṅvi in the Jakhanâchârya or Hemâdpanti style, and other architectural remains. The principal temples are those of (1) Viśvanâth, a double temple—the smaller one facing the other, partially ruined, but exquisitely rich in carving, the north door, north side and back of the shrine and a sort of attached polygonal pillar between the shrine and manḍapa on the outside are pretty entire, and the finest specimens of Hindu decorative work in India perhaps (*a*); (2) Malikârjuna; (3) Halagund Basavanna; (4) Srî Virûpâksha, now the principal village temple, plain and half ruined; (5) Lakshmî-Nârâyaṇa,—the spire only entire, but interesting; (6) Śrîmânikeśvar, at the Musukina-bhâṅvi, has three shrines, of which only one is occupied; the upper parts of the building are destroyed; (7) Vîrabhadra,—with two doors in front, and sloping eaves; (8) Nanneśvara has four pillars in the *madhyaraṅga* with square bases, neatly carved; in the manḍapa are 16 pillars of four distinct patterns—one being formed of eight slender round shafts clubbed together (*a*); (9) Sômeśvara, a small, neat, deserted temple, west from the fort; (10) Nîlakaṇṭheśvara—in ruins,—the outer walls of the shrine sculptured; (11) Kumbhârgiri-îśvara or Nâdayadeva is now built all round; it has three shrines with carved doors, and four pillars with curiously sculptured bracket capitals; (12) Nâgardêvara has lost the spire and upper portions; it has been finished with great care and elaboration of detail, but not overloaded with ornament; inside the shrine is a curious image of a Nâga, which appears to have been carved on the back of a Jina's throne (*a*); like almost all the others, however, it has Gaja Lakshmî on the door lintel; (13) a Jaina basti, of which the *śikhara* is entire, preserving round the top of the walls from where it rises, the old forms found at the "Seven Pagodas" and other buildings of the 8th century, and interesting on this account (*a*); (14) beside it is another of which the spire is destroyed. There are also many smaller temples. "These temples at Lakkuṇḍi," says Meadows Taylor, "suffered severely in the invasion of the Choḷa king about A. D. 1000, when those at Lakshmeśvar, the Châlukya capital, were destroyed, but afterwards rebuilt; and the feuds between the Brâhmaṇs and Liṅgâyats contributed to their injury."

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"Our knowledge of the early Jaina architecture of the Dekkhan," Mr. Fergusson remarks, "is far too limited to enable us to pronounce a competent opinion as to the age of the temple in Lakkuṇḍi......The building also presents a curious mixture of the southern and northern styles of architecture, which may either arise from its being a very early example, when the Jaina architects were feeling their way in building in this country, or from its being a recent specimen, when the two styles were being amalgamated. From the style, as well as from what is known of history, I should feel inclined to place the building after the Chola incursion (A. D. 1000). My impression is that it belongs to the eleventh century.

"The doorway leading into the porch with its straight-lined cornices, and the windows in the Vimâna, or tower, with its trefoil canopy and the Śikhara inside it, are clearly modern features, either just imported, or adhered to through long years of severance. These, however, are cunningly mixed with southern details in the upper part of the building.

"The sculpture and architectural details of this temple are of much more minute delicacy of finish than those of the temples of," Ḍambal and Chauḍadâmpur, "but are neither so rich nor so freely drawn as in those of the temples of Halabid and Belûr. On the other hand, something may be owing to the temple having been originally erected by the Jainas for their own religion, and its style may consequntly be imported, while those dedicated to Śiva may be more indigenous. These, however, are questions which can only be settled on the spot by those who will take the trouble to learn all the variations through which the style passed during the time it was practised in that country."[1]

All the temples here are being rapidly destroyed by trees on the roofs, and by the materials and sculptures being carried off for building purposes.

Inscriptions:—These are numerous :(1) one near Kanner Bhâṅvi, dated Śaka 790, is used by dhobîs to beat their clothes upon; (2) on the left of the god in the door of the Jaina Basti, Śaka 1094; (3) one in a field belonging to Madivalaya Patri; (4) in the temple of Someśvara in the garden land of the Patriyavaru on the west of the fort, Śaka 1040; (5, 6) a little to the south are two Jaina slabs, the inscriptions on which are nearly obliterated; (7) on the north of the same temple of Someśvara, Śaka 1097 (*b*); (8) in the temple of Viśvanâtha, dated Śaka 790; (9) four lines on a beam in the *madhyaraṅga* of the temple of Nanneśvara near Hire-Maṭh, Śaka 1108; (10) on the base of a pillar in the same—one line on three sides; (11) sunk in the earth, north of the same temple, a slab with an apparently legible inscription—(should be removed to a place of safety); (12) in field No. 13, Revenue Survey; (13-15) three in the temple of Malikârjuna; (16) near the temple of Hanumân in the bâzâr,—much defaced; (17) on a beam in the east part of the *madhyaraṅga* in the temple of Chandramauleśvara in the fort, Śaka 1106; (18, 19) on two more beams in the same place, Śaka 1106; (20) lying under a tamarind tree on the north of the Fort, Śaka 1038; (21) in the temple of Nâgardeva in the village, Śaka 1042; (22) under a neem tree on the spot on which a potter attending on the god Manikeśvara lived, Śaka 1045 (*c*); (23) on a beam in the *madhyaraṅga* of the temple of......Śaka 1096; (24) at the temple of Mânikeśvara near the well called *Musukinabhâṅvi* near some garden land outside the village, 21 lines on the bases of two pillars in the porch, Śaka 1163; (25) on a stone called *Samadhikallu* at Kâśi-Viśvanâtha, Śaka 1120; (26, 27)

[1] *Arch., Dhar. and Mys.*, p. 58.

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two large slabs built into the left wall in the temple of Vîrabhadra; (28) built, face downwards into a wall facing the well in the fort; (29) on the porch of the same well; (30) near the temple of Îśvara in the fort; (31) near the Vṛindâvana of Amanna Pautra Govindappa; (32) one in the temple of Gaṇeśa near the school-house; (33) to the east of the fort under a tamarind tree in Rev. Sur. No. 275; (34) two lines on a stone outside the temple of Vîrabhadra; (35) at the door of the temple of Gokarṇeśvara—partly peeled off.

164. Doni, 7 miles south of Lakkuṇḍi and 3½ miles west from Ḍambal. *Inscriptions.*—

165. Ḍambal, 13 miles S.E. from Gadag and 16 south-west from Ittagi (lat. 15°18′, long. 75° 50′). Temples of Someśvara and Doḍḍa Basappa are outside the town, and both much injured. The latter "has the merit," Mr. Fergusson notes, "of presenting us with the form of one of the *vimânas* of the style in a very complete state of preservation. It never, however, was entirely finished, all the smaller string courses of the roof being still left in block, though the effect of this is as sparkling as if they had been finished to the extent originally intended. Assuming it to be finished it would not be easy to point to a more graceful form of roof for the cella of a temple.......At first sight it may, of course, appear somewhat strange and *outre*, but with a little familiarity its form gains rapidly on the judgment of the architectural critic."[1] (*a*)

Totadasvâmi Maṭh is a large modern building of black stone, outside the town, on the Gadag Mundargi road. Over the tomb of Totadasvâmi is a stone lotos, a specimen of good workmanship of its kind. The pillars are *hewn* in imitation of the *turned* ones of older times, and the door is carved with a pattern in very low relief. A door into a side cloister was brought from Lakkuṇḍi about 10 years ago and inserted here, the Lakshmî being hewn into a *liṅga* and the elephants left! The head of the maṭh is Andanisvâmi, and under it are maṭhs in most of the villages near Ḍambaḷ, all possessed of lands.

Inscriptions :—(1) At the temple of Doḍḍa Basavaṇṇa outside the village is an inscription of Someśvara Tribhuvanamalla dated Śaka 1106, *Krôdhi* Saṁvatsara (*P. S.* and *O. C. Insc.* No. 102); (2) on the left of the small Basti in the fort, in excellent preservation, 45½ lines, Śaka 1017 (*a*); (3) two on the pillars at the entrance of the temple of Kâleśvara; (4) a fine one has been built into the wall of the well close by and nearly buried.

166. Aḷawandi, 8 miles E. by N. from Mundargi.

Inscriptions :—(1) On the right of the image in the temple of Îśvara, dated Śaka 960 (*b*); (2) on the same position, Śaka 1124 (*b*); (3) near the *Hûḍe* belonging to Veṅkaṇagunḍa, Śaka 983 (*b*).

Iṭṭige: the temple referred to above (No. 157) (*a*), with an *inscription* in the temple of Mâdêśa Niṅga in the fort, dated Śaka 1034.

Kukkanûr, 4 miles N. by E. from Iṭṭige (*a*).

Inscriptions :—(1) In the temple of Nava-Siddha, within the western wall of the enclosure of the temple of Mahammâyi, Śaka 92—(third numeral obliterated) (*a*); (2) in the same temple of Nava-Siddha; this is a much longer inscription than No. 1; bottom of stone containing the date is said to be broken away (*b*); (3) in the temple of Mahammâyi, Śaka 1071 (*b*); (4) on the left of the god in the

[1] *Arch., Dhar. and Mys.*, p. 57.

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temple of Mahammâyi, Śaka 1100 (*b*); (5) on the right hand, outside the gate of the temple of Mahammâyi, Śaka 1078 (*b*); (6) on the right hand of the god in the temple of Kalleśvara on the west of the village, Śaka 1049 (*b*); (7) on the left of the god in the temple of Mallikârjuna, Śaka 1085 (*b*); (8) on the right of the god in the same temple, Śaka 1092 (*b*).

167. Kotawummachigi, 15 miles N.E. from Gadag (lat. 15° 32′, long. 75° 50′).
Inscriptions:—(1) On the left of the god in the temple of Sômappa, Śaka 1034; (2) in the same temple, Śaka 1064.

168. Âlûr, 14 miles S. E. from Gadag.
Inscriptions:—(1) At the temple of Îśvara in which a potter lives, Śaka 932 (*a*); (2) at the same temple of Îśvara, Śaka 1044. This is much longer than No. 1; (3) on the right of the god in the temple of Vîrabhadra, Śaka 1013 and 1043 (*a*) (see *Indian Antiquary*, vol. VIII., page 21); (4) on the right hand in entering the door of the fort, Śaka 989.

169. Asundi, 3 miles W. by S. from Gadag.
Inscriptions:—(1) At the temple of Bommappa, outside the village, Śaka 949 (*b*); (2) at the temple of Hanumanta, outside the village, Śaka 975 (*b*).

170. Balaganur, 14 miles N. from Gadag.
Inscription:—Behind the wall of the temple of Vîrabhadra, Śaka 1014.

171. Baradûr, 2 miles S.E. from Gadag.
Inscription:—In the temple of Bharateśvara, Śaka 954 (*b*).

172. Gâvarawâd, 12 miles N. from Gadag.
Inscription:—In front of the temple of Nârâyaṇa on the south of the village gateway, Śaka 994 (*b*).

173. Mêwuṇdi, 18 miles S. E. from Gadag.
Inscription:—On the right of the image in the door of the temple of Venkaṭaramaṇa, Śaka 1188 (*b*).

174. Kakod, on the Tungabhadrâ, 1½ miles from Hesarûr.
Inscription:—In the court of the temple of Mâruti, of 32½ lines, mostly in good preservation.

12.—Ron Taluka.

175. Abbigeri, 3 miles north from Umachigi, and 7 miles south from Roṇ. Temples of Îśvaradeva and Jotaliṅgadeva, of black stone.
Inscriptions:—One in each of the temples.

176. Narêgal, 4 miles east from Abbigeri (lat. 15° 34′, long. 75° 52′). The temples of Tripurântakeśvara, Someśvaradeva, Kalmeśvaradeva, and Chandramalleśvaradeva, are all built of black stone (*a* ?), but the last is a ruin. In the hamlet of Kaḍikop is also a temple of Molle Brahmadeva of black stone.
Inscriptions:—(1) Built into the wall of the portico of the temple of Kalameśvaradeva is an inscription in 58 lines of Permadideva I. of the Sindavaṁśa family subordinate to Vikramâditya V. (A.D. 1076-1127), but commemorating a grant of Śaka 872 (A.D. 950) *J. B. B. R. A. S.*, vol. X., pp. 224) (*b*); (2) another inscription in 47½ lines, built into the wall inside the temple of Tripurântakadeva; it belongs to the same chief under king Jagadekamalla-

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deva II. (A.D. 1138-1150) and also commemorates a grant made in Śaka 872 (*ibid*, pp. 239) (*b*); (3) in front of the temple of Hanumanta to the west of the fort, Śaka 966 (*b*); (4) near a well with a flight of steps, Śaka 1022 (*b*); (5) lying on a dunghill in the yard of the Taḍâḷavaru, Śaka 1026 (*b*); (6) a *Vîragal* near the preceding, Śaka 1119 (*c*); (7) a broken *Vîragal* near the village gateway, Śaka 1212 (*c*).

177. Jakali, 3 miles N.N.W. from Narêgal. Temple of Kalameśvara of black stone, and temple of Siddeśvaradeva, in ruins.
Inscriptions:—One in each temple.

178. Nidagundi, 6 miles N.N.E. from Narêgal, and 9 miles E.S.E. from Roṇ. Temples of Râmaliṅgadeva, Dasameśvaradeva, Kalmathadeva, and Nârâyaṇadeva, of black stone, but small sized (*a*?).
Inscriptions:—One in the temple of Dasameśvara; another in that of Kalmatha dated Śaka 1096; and a third in that of Nârâyaṇa.

179. Roṇ, 20 miles N.N.E. from Gadag (lat. 15° 41½′, long. 75° 48′). Some seven small temples of black stone. Details wanting.
Inscription:—One in the temple of Chameśvaradeva in front of the house of the Gireḍḍi, dated Śaka 1102 (*b*).

180. Savadi, 5 miles S.W. from Roṇ. The temple of Brahmadeva is a large one built of stone, said to have been brought from Bâdâmi. The roof is supported by numerous carved pillars, and there are sculptures on the outer walls (*a*).
Inscriptions:—One in the temple of Brahmadeva and another in that of Nârâyaṇadeva.

181. Koḍikop, 1 mile W. of Narêgal.
Inscriptions:—(1) Built into the wall on the right of the door of the temple of Molle Brahmadeva at Koḍikoppa, of which 29 lines are legible and the rest effaced; it is of the time of Âchugideva II., the father of Permâḍideva I., who was subordinate to king Vikramadeva V., and records a grant made in the 45th year of that king's reign, Śaka 1044 (No. 3 of Mr. Fleet's Sinda inscriptions in *J. B. B. R. A. S.*, vol. X.) (*b*); (2) another on the left of the same door, in 37 lines, of Permâḍideva I., made in the 7th year of king Jagadekamalladeva II., Śaka 1066 (No. 4 of ditto, *ibid*, pp. 247-258) (*b*).

182. Sûdi, 9 miles E. by N. from Roṇ.
Inscriptions:—(1) On the left of the god in the temple of the two spires or *kalaśas* (*Jôḍu kalaśada guḍi*), Śaka 932; this is very short but important (*a*); (2) again on the left of the god in the same temple, Śaka 1052; (3) on the right of the god in the same temple; this is a long inscription, Śaka 981 (*b*); (4) in front of the temple of Mallikârjuna, about Śaka 990; (5) in a field outside the village, Śaka 991 (*b*); (7) again in a field outside the village, Śaka 1006 (*b*); (8) in the temple of Basavaṇṇa in the village, Śaka 1006 (*b*); (9) in the cowshed of Saṅkanûr-Akkivaravva in the fort, Śaka 1102 (*b*).

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III.—BELGAUM ZILLA.[1]

1.—Taluka Belgaum.

1. Belgaum (15° 51′; 74° 35′). The fort to the east of the town is said to have been built in A. D. 1519. In it are Asad Khân's dargah or Masjid Safâ, no longer used; and two Jaina temples of the 12th or 13th century, described in the first *Archæological Report.*

Inscriptions :—One, in Persian, in a recess to the north of the main gate, is dated A. H. 937 (A. D. 1530); another is over the entrance of the Masjid Safâ—"in the time of Adil Ayam...who utterly uprooted the unbelievers from the country of the Dekhan;" an inscription in the south-east part of the fort relates to the rebuilding of a portion of the wall in A. H. 1043 (A.D. 1633-34); a fourth (of A. D. 1648) is built into the front wall of the library, which was formerly the Killedâr's house; and a fifth, much effaced, is on the right side of the west gate. (See *First Archæological Survey Report.*) Also there were formerly, somewhere in the fort, two Raṭṭa tablets dated Śaka 1126 or 1127, but they have been removed from Belgaum, and it is not known where they are now (*Elliot, MS. Coll.* vol. II., pp. 571 and 576; *Jour. Bom. B. R. A. S.*, vol. X., p. 184).

2. Sundi, 9 miles W.N.W. from Belgaum; hill-fort of Mahîpatgaḍh.

3. Kalivḍe, 17 miles W. from Belgaum; hill-fort of Kalânidhigaḍh.

4. Koraj, 19 miles W.N.W. from Belgaum; hill-fort of Gandharvagaḍh.

5. Pârgaḍ, a hill-fort 32 miles W. by S. from Belgaum.

6. Chandgaḍh, 22 miles W. from Belgaum (15° 56′; 74° 15′). A temple of Rewaḷnâtha, about 100 feet long by 38 wide.

Inscription :—A Persian one.

2.—Sampgaum Taluka.

7. Sampgaum, 18 miles E.S.E. from Belgaum (15° 47′; 74° 50′). A small but beautiful mosque. (See *First Archæological Report.*)

8. Belavaḍi, 12 miles S.E. from Sampgaum (15° 43′; 74° 59′). A very old temple of Vîrabhadradêva, in what is locally known as the Jakhanâchârya style; restored in the time of Kittûr Dêsâî.

Inscription :—A fragment of a Western Châlukya one, dated Śaka 992.

9. Nêsargi, 7 miles N. from Sampgaum: A fine old Śaiva temple of Basava, partly in ruins.

Inscription :—One dated Śaka 1141, of the time of the Raṭṭa chieftain Kârtavîrya IV. (*Jour. B. B. R. A. S.*, vol. X., pp. 175, 240).

10. Wakkund, 10 miles S.E. from Sampgaum: A large and fine old (Jaina) temple of Muktêśvara, with a spacious *pradakshiṇa* and fine carvings and ornamentation (*a*). Also smaller temples of Mallikârjuna and Rêṇukâ or Yellammâ, old and in ruins.

11. Śivanûr, 2 miles E. from Kittûr. A very old temple and monumental stones.

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[1] Compiled from return No. 2404 of 25th October 1879, and No. 2481 of 6th September 1880: the item of inscriptions has been supplied by Mr. J. F. Fleet, C.S.

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12. Dêgâṁve, 3 miles S.W. from Kittûr. A small but very old temple, elaborately ornamented (*a*). Close to it is Dêgalavaḷḷi which has another interesting temple.

Inscriptions :—Four Kadaṁba inscriptions: two of them dated Kaliyuga 4275 (A.D. 1174; *Jour. B. B. R. A. S.*, vol. IX., pp. 262, 266, 289, 294, 310).

13. Degulawaḷḷi, 1 mile N.W. from Dêgâṁve: An old temple of Îśvara, probably originally Jaina, partly ruined.

Inscription :—In Canarese or Telugu of about the 15th century.

14. Kittûr, 14 miles S. from Sampgaum (15° 36′; 74° 51′). A small temple, not very old.

Inscription :—A Kadaṁba grant, dated Kaliyuga 4289 (*J. B. B. R. A. S.*, vol. IX., pp. 263, 304).

15. Bailûr, 4 miles S.W. from Kittûr.

Inscription :—A Kadaṁba grant, dated Kaliyuga 4282 (*idem*, p. 263).

16. Bail Hoṅgal, 6 miles E. from Sampgaum. An old Śaiva temple partly ruined.

Inscriptions :—Two of the Raṭṭa chieftains, one dated Śaka 1086 (*Ind. Ant.*, vol. IV, p. 116, and *Archæological Report* for 1874).

17. Kâdarôḷi on the Malaprabhâ, 6 miles S. from Sampgaum. An old plain temple of Śaṁkaradêva in the bed of the river (*Arch. Rep.*, 1874, p. 9).

Inscriptions :—A Western Châlukya inscription of the time of Somêśvaradêva II., Śaka 997 (*Arch. Rep.*, 1874, and *Ind. Ant.*, vol. I., p. 141). A large fragment of another, but undecipherable one, lies uncared for in the village.

18. Hannîkêri, 4 miles N.W. from Sampgaum: An old plain Jaina temple, now known as the Śivâlaya and also as the temple of Brahmadêva.

Inscription :— A Raṭṭa tablet dated Śaka 1130 and 1178.

3.—Bidi Taluka.

19. Talwârkop on the Malaprabhâ, 4 miles W. of Kâdarôḷi and 3 miles S.W. of Hubḷi. A small but very old temple of Śaṁkaraliṅgadêva in the bed of the river, ascribed to Jakhanâchârya.

20. Nandigaḍ, 20 miles S. from Belgaum (15° 33′; 74° 36′). 1½ miles of the town on a hill called Samśergaḍ is an old plain temple of west Taṭêśvara, ascribed to Jakhaṇâchârya. An old and typical Jaina temple in the jungle (*a*).

21. Asôgê, 7 miles W.N.W. from Nandigaḍ. A small plain old temple of Râmaliṅgadêva, with many monumental, *satî*, and *nâga* stones (*a*).

22. Golihaḷḷi, 1 mile S. from Bîḍi: A small plain ruinous old Jakhaṇâchârya temple of Râmaliṅgadêva; also similar temples of Siddhaliṅgadêva and Kalmêśvara.

Inscriptions :—Two Kâdaṁba grants, one dated Śaka 1082 (*J. B. B. R. A. S.*, vol. IX, pp. 263, 296), and the other Kaliyuga 4283.

23. Halsi, or Halasige, 23 miles S. from Belgaum (15° 32′; 74° 40′). A Vaishṇava temple of Varâha-Narasiṁha, about 90 feet long by 54 wide, ascribed

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to Jakhaṇâchârya. Another good-sized temple of Suvarṇêśvara, out of repair. On a hill about 2 miles west from Halsi is a temple of Râmêśvara and a sacred pool (*Bom. Sel.* CXV., p. 2).

Inscriptions :—Two Kâdamba inscriptions, dated Kaliyuga 4270 and 4272, (*J. B. B. R. A. S.*, vol. IX., pp. 262, 278 ; see also *P.S. & O.C. Insc.*, Nos. 2 and 5 to 10).

24. Kuṇakumbi, 19 miles W. by N. from Khânâpur : A temple of Mâhulidêvî, about 97 feet by 54 ; a somewhat modern shrine, but of considerable sanctity as being at the source of the Malaprabhâ.

25. Chôrlê, 24 miles W. by N. from Khânâpur. A small temple of Râmêśvara.

4.—Chikodi Taluka.

26. Nipani, 38 miles N. from Belgaum (16° 24′ ; 74° 26′). Fort built about the year 1210 Fasli.

27. Kharôśi, 6 miles S. from Chikôḍi : 1½ miles north of the village is the old temple of Ghatagi Basavêśvara.

Inscription :—On an arch.

28. Nipnâḷ, 24 miles S.E. from Chikôḍi. On a small hill to the west of the village is an old Vaishṇava temple, of moderate dimensions, dedicated to Śrî Gôvindarâja.

29. Kabûr, 12 miles S.E. of Chikôḍi (16° 20′ ; 74° 47′). A very old temple of Îśvaradeva, about 120 feet long by 48 wide.

Inscriptions :—There is one, said to be illegible.

30. Yeḍûr, an inâm village on the Krishṇâ, 3 miles S.W. from Khêdrapur (see Kolhâpur). A temple of Vîrabhadra, about 145 feet square. It is a modern temple on an old foundation (*Bom. Sel.* CXV., p. 69).

Inscriptions :—Two dated, respectively, Śaka 1752 and 1758.

31. Hukêri, 25 miles N. from Belgaum (16° 13′ ; 74° 40′). Three old dargahs, the largest said to have been built about A.D. 1509, the second between 1547 and 1568, and the smallest about 1515. They are plain buildings of the sort, and now used as rest-houses (*Bom. Sel.* CXV. ii., pp. 23, 39, 41, 50).

32. Sankêśvara, 8 miles N.W. from Hukêri. On the banks of the Hiraṇyakêśî is an old temple of Śaṁkaraliṅga, about 82 feet by 48, built in 'the Jakhaṇâchârya style.'

Inscriptions :—There are three, but they are said to be illegible.

5.—Athni Taluka.

33. Athṇî, 45 miles W. from Bijâpur (16° 44′ ; 75° 8′). Temples of Amritêśvara and Siddhêśvara,—plain buildings,—and a mosque, all in one enclosure.

34. Kôkatnûr, 10 miles E.S.E. from Athṇî (16° 42′ ; 75° 17′). An old plain Jaina temple.

35. Nandagaum, 6 miles S.E. from Athṇî. A fine old temple in ruins.

36. Bâdgî, 13 miles E. from Athṇî. An old Jaina temple, not used and out of repair.

37. Kâgwâḍ, 22 miles W. from Athṇî (16° 41′ ; 74° 47′). A rock excavation and a Jaina temple : a fine image in a cellar (*Bom. Sel.* CXV, p. 8): information wanted.

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38. Śêḍbâl, 2½ miles east of Kâgwâḍ. Temples of Viśveśvara and Kalomeśvara.

Inscription :—A Śilahâra inscription, dated Śaka 1078, not published (*a*).

39. Jugal, 5 miles S. of Kâgwâḍ, and opposite Khêdrapur (see Kolhâpur). Temple of Masabati.

40. Kanmaḍi, 26 miles N.E. from Athṇî: Temples of Mallikârjuna and Harideva, the latter said to be worth photographing (*a*).

41. Balgêri, 11 miles N. by W. from Athṇî: Temple of Basavêśvara, built of black stone, out of repair.

42. Maṅgsûḷi, 15 miles W. of Athṇî (16° 44′; 74° 54′). A temple of Mârtaṇḍa.

43. Pârthanahalli, 4 miles N.N.E. from Athṇî. A temple of Pârthêśvara, built of black stone, out of repair.

44. Râmatîrtha, 20 miles N.E. from Athṇî. A temple of Râmêśvara, built of black stone, said to be worth photographing (*a*).

45. Kuḍchî, 20 miles S.W. from Athṇî. Two mosques or dargahs on the banks of the Krishṇâ, built of black stone.

46. Saptasâgara, 10 miles S.W. from Athṇî, (16° 38′; 75° 1′). A temple of Kâśiliṅga, built of black stone.

47. Surpâli, 17 miles S.E. from Athṇî. An old Vaishṇava temple of Narasiṁha.

6.—Gokak Taluka.

48. Gôkâk, 30 miles N.E. from Belgaum (16° 10′; 74° 53′). Two mosques and a Ganjkhâna—plain Muhammadan buildings.

49. Koṇṇûr, 5 miles up the river from Gôkâk. A mile from the village is a group of old temples on each side the falls (see *Arch. Rep.*, 1874, p. 6). Near the village are three groups of *dolmens*, and in the village is a ruined but very pretty old temple, of perhaps the 11th century.

Inscriptions :—(1) An inscription, much effaced, is in the temple of Mahâliṅgêśvara, at the falls. It is a Raṭṭa inscription of about Śaka 1075 (*Arch. Rep.*, vol. III, p. 103). (2) In the outskirts of the village is an inscription on a carved stone in a ruinous temple. (3) In a Jaina temple in the village is another Raṭṭa inscription dated Śaka 1009 and 1043 (*J. B. B. R. A. S.*, vol. X, pp. 179, 287; *P. S. and O. C. Ins.*, No. 93).

50. Kalhôḷi, 7 miles N.N.E. from Gôkâk (16° 17′; 74° 56′).—An old Jaina bastî with mouldings.

Inscription :—A Raṭṭa one, dated Śaka 1127 (*J. B. B. R. A. S.*, vol. X, pp. 173, 220; *P. S. and O. C. Ins.*, No. 95).

51. Aṅkalgi, 13 miles S.W. from Gôkâk. A *maṭha* or monastery of Adavyappa Svâmi and a temple of Lakshmîdevî.

Inscription :—On the temple is a short one in Marâṭhî.

7.—Parasgad Taluka.

52. Saundatti, 40 miles E. from Belgaum (15° 46′; 75° 11′). Temples of Ankuśêśvara, Purandêśvara, and Śaṁkaraliṅgadêva; also a Jaina temple; all plain and noways remarkable (see *Arch. Rep.*, 1874).

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Inscriptions :—(1) A Raṭṭa inscription at the temple of Ankuśêśvara, dated Śaka 971 and 1010 (*J. B. B. R. A. S.*, vol. X., pp. 172, 173); (2) another Raṭṭa tablet, a fragment in the same temple, dated Śaka 970; (3) at the left side of the Jaina temple, of the Râshṭrakûṭa king Krishṇa and his Raṭṭa feudatory Prithvîrâma, Śaka 797; also the West Châlukya king Vikramâditya Tribhuvanamalla and his feudatory the Raṭṭa great chieftain Kârtavîrya II. in the *Dhâtu* Saṁvatsara, Śaka 1018 (published *J. B. B. R. A. S.*, vol. X., pp. 170, 194; *P. S. and O. C. Ins.* No. 88); (4) an inscription of the Raṭṭa great chieftain Lakshmîdeva II., Śaka 1151. This stood in a street in the market, and has been placed for the sake of security against the outside wall of the Mâmlatdâr's Kachêri (*Arch. Rep.*, vol. II., pl. lxxiii, p. 223, and vol. III., p. 107; *P.S. and O.C. Ins.* No. 89; *J. B. B. R. A. S.*, vol. X., pp. 176, 260). (5.) Another Raṭṭa inscription, now also in the Kachêri, was found by Mr. J. F. Fleet, C.S., half-buried in the courtyard of the Jaina temple; it gives the genealogy of the family down to Kârtavîrya II., the feudatory of Someśvaradeva II.; the date and details of the grant are broken away (*Arch. Rep.*, vol. III., p. 114; and *J. B. B. R. A. S.*, vol. X., p. 223). (6.) There is another Raṭṭa inscription at the Jaina temple, dated Śaka 902 (*J. B. B. R. A. S.*, vol. X).

53. Ugargol, 3 miles E.S.E. from Saundatti. Large temple of Ellammâ, in a quadrangular enclosure (*Arch. Rep.*, 1874, p. 12).

Inscription :—A Vijayanagar inscription of Krishṇarâya (Śaka 1430-1451), dated Śaka 1436 (*Arch. Rep.*, vol. III, p. 115).

54. Huli, 5 miles E. of Saundatti. A fine old temple of Pañchaliṅgadeva and several others, beautifully carved but in ruins, outside the village (*Arch. Rep.*, 1874).

Inscriptions :—On two pillars in the temple of Pañchaliṅgadeva are short ones. Among the ruined temples are at least two others. One of them(?) is of Vikramâditya Tribhuvanamalla and the Kadaṁba chief Kâma, dated Śaka 1011 (*P. S. and O. C. Ins.*, No. 90). Others dated Śaka 1067 to 1449 have not been published.

55. Munôli, 6 miles N. of Saundatti. A fine group of temples in a court (*Arch. Rep.*, 1874, p. 14).

Inscriptions :—(1) Against the wall of the temple of Pañchaliṅgadeva is an inscription of the Yâdava king Siṅghaṇa of Dêvagiri, Śaka 1145 (*Arch. Rep.*, vol. II, pl. lxxiv, and p. 233; vol. III, p. 116; and *J. B. B. R. A. S.*, vol. XII. pp. 2, 11). (2) In the fort, at the temple of Udachavva, another Yâdava inscription of Kandhara or Krishṇa dated Śaka 1174.

56. Sogal, 15 miles N. W. from Saundatti: Temple of Sômêśvara.

Inscription :—One at the water-fall; a Raṭṭa inscription dated Śaka 902.

57. Murgôḍ, 15 miles N. W. from Saundatti. A temple of Mallikârjuna.

Inscription :—Vijayanagara of Sadâśivadêvarâya.

58. Badli, 5 miles N. W. from Saundatti. A temple of Nârâyaṇadêva.

Inscription :—A fragment of a Raṭṭa tablet, dated Śaka 1168.

59. …………?. An old temple of Banaśaṁkarî and Vîrabhadra, half buried underground.

Inscription :—At the temple of Banaśaṁkarî a Western Châlukya inscription dated Śaka 1015.

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IV.—KALÂDGI ZILLA.[1]

1.—Badami Taluka.

1. Bâdâmi, 24 miles S.S.E. from Kalâdgi (15° 55′; 75° 45′). Three Brahmanical caves of the 6th century, and a Jaina one, with much sculpture and some fragments of painting, in good preservation. Also many old temples, a dargah, mosques, &c. (see *Arch. Sur. Report*, 1874, and *Cave Temples*, 1880).

Inscriptions :—(1) One in the largest cave, No. 3, of Śaka 500; (2) three in Canarese on pillars in cave 3, one dated Śaka 1446; (3) an old Canarese one of soon after Śaka 500 outside the cave, and some names of the 6th or 7th century; (4) an inscription of the time of Sadâśivarâya of Vijayanagara (Śaka 1465) on the porch of a temple to the north of the town. (See *First Arch. Rep.*, pp. 22-27, and *Third*, pp. 119-121; *P. S. and O. C. Ins.* No. 38 to 49; and *Ind. Ant.*).

2. Nandikeśvara, 4 miles E. from Bâdâmi. Temple of Mahâkuṭeśvara among the hills in a quadrangular courtyard, in which are also several smaller ones.

Inscriptions :—A large stone pillar lying in front of the temple is inscribed on all four sides in old Canarese characters: others in the porch, and one inside dated Śaka 856 (*P. S. and O. C. Ins.* Nos. 50, 51, 52).

3. Banasaṁkari, 3 miles S. E. of Bâdâmi. An old temple and other remains (*Arch. of Dhar. and Mys.*, No. 88 and p. 72).

Inscription :—A Vijayanagar inscription of Achyutarâya, dated Śaka 1455 (*Ind. Ant.*, vol. V., p. 19); and others.

4. Paṭṭadakal, 9 miles E. from Bâdâmi (15° 57′; 75° 52′). Several old temples, both Brahmanical and Jaina, dating from the 7th or 8th century (*Rep., Arch. Sur.*, 1874).

Several of the temples at Paṭṭadakal "are very pure examples of the Dravidian style of architecture: they are all square pyramids divided into distinct storeys, and each storey ornamented with cells alternately oblong and square. Their style of ornamentation is also very much coarser than that of the Châlukya style, and differs very much in character. The domical termination of the spires is also different, and much less graceful, and the overhanging cornices of double curvature are much more prominent and important."

These Dravidian temples "are wanting in all that elegance of form and detail which is so characteristic of the Châlukya style, but are not without a purpose-like boldness of form expressive of stability and a certain amount of grandeur; though this is, of course, more easily observed in the larger examples in the south of India than it is in those at Paṭṭadakal. If, on the other hand, we compare it with the more modern temples, such as those at Hampi and Maisur, it will be seen how much the form lost by the gradually growing steepness of outline and attenuation of details. The modern forms are not without a certain degree of elegance which is wanting in the more ancient; but in all the higher characteristics of design, the older are by far the finest examples."

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[1] From return of the Acting Educational Inspector, No. 2770 of 12th October 1878, but extending only to the tâlukâs of Bâgalkot, Bâdâmi and Hunagund.

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Besides these the village of Paṭṭadakal possesses a group of temples, "not remarkable for their size or architectural beauty, but interesting because they exhibit the two principal styles of Indian architecture in absolute juxta-position" (*Arch. of Dhar. and Mys*, pp. 63, 64). The temple of Pâpnâtha is of the northern style, and is probably rather older than that of Virûpâksha, which dates from the early part of the 8th century.

Inscriptions :—Seventeen have been collected here, and there are probably more (*P. S. and O. C. Ins.* Nos. 53 to 69 ; *First Arch. Rep.*, pls. xli to xliv ; *Second*, p. 241 ; *Third*, pp. 121—127 ; *Ind. Ant.*, vol. V., p. 174, &c.).

5. Bêlur, 7 miles S.S.E. from Bâdâmi (15° 51′ ; 75° 49′). Temple of Nârâyaṇa in the fort.

Inscription :—Of Jayasiṁha Jagadêkamalla and his elder sister Akkâdevî, Śaka 944, 5 ft. 1½ in. by 1 ft. 9½ in. (*P. S. and O. C. Ins.* No. 70).

6. Toḷachguḍ, 4 miles S. E. from Bâdâmi (15° 53′; 75° 48′). Temple of Bana-Śaṁkarîdevî.

Inscription :—Of Achyutarâya of Vijyanagara, Śaka 1455 (*P. S. and O. C. Ins.* No. 72).

7. Kaṭṭagêri, 11 miles N. from Bâdâmi (16° 5′ ; 75° 43′).

Inscription :—Of the 21st year of Vikramâditya Tribhuvanamalla (Śaka 1018), on a stone at the top of the steps at the N. end of a small tank under the wall of the fort, 1 ft. 6½ in. by 1 ft. 4 in. (*P. S. and O. C. Ins.* No. 71 ; *Ind. Ant.*, vol. VI., p. 137).

2.—Hunagund Taluka.

8. Aihoḷê, 15 miles E. S. E. from Bâdâmi (16° 50′; 75° 57′). Near the village is a Brahmanical cave called Râvaṇphadi, and to the east is a Jaina one known as Menâbasti. On the hill above this cave are many *dolmens* ; also, nearer the other cave the ruins of an old temple called Meguṭî, of the 7th century. In the village is an old Vaishṇava temple remarkable as "the only known example of its class as a structural building, though there are numerous instances at Kârlê, Elurâ, Ajaṇṭâ, and elsewhere of similar edifices. These, however, are all cut in the rock, and, consequently, have no exterior except the façades. It has always, therefore, been a great problem to know how the structural prototypes of these rock-cut temples were formed, and what their interior arrangements may have been. The example at Aihoḷê does not answer all these problems, but it goes nearer to it than any other we know" (*Arch. of Dhar. and Mys.*, p. 67). It has been described in the *First Arch. Sur. Report.*

At a short distance to the south-west of the village is a temple, small but highly interesting on account of the quaint and elaborate sculptures with which it is decorated. It is now disused, and is partly in ruins, the whole of the roof having been removed. It is of about the same age as the Durga temple. It appears to have been also originally a Vaishṇava temple, as there are figures of Garuḍa over the doors both of the *manḍapa* and of the shrine, and a figure of Lakshmî, with her elephants, over the entrance. But there is also a figure of Śiva dancing on the roof, with Pârvatî holding a child.

Further to the south-west of the village, on the right bank of the river, is a large group of ruined and disused temples. The largest and most interesting of

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them is the temple of the god Galiganâtha. On the front or east side of the courtyard is a handsomely sculptured gateway, still nearly entire, but only ten or twelve feet high. It is the only gateway of the kind in this part of the country (*a*).

In the same group of temples with that of Galiganâtha, and rather closer to the river, there is a temple of the god Nârâyaṇa. It contains three separate shrines, all leading out of the central hall.

Inscriptions :—The Meguṭi temple inscription is of Pulikêśî II., Śaka 556, and one of the most interesting in the Canarese country (see *Ind. Ant.*, vol. V., p. 67, and vol. VIII., *Third Arch. Rep.*, p. 129). One on the temple of Galiganâtha is of the Râshṭrakûṭa king Kannara, Śaka 831; and another is of Vikramâditya Tribhuvanamalla. There are at least nine others. (See *P. S. and O. C. Ins.* Nos. 73—84; *Ind. Ant.*, vol. V., p. 175, and vol. IX.; *Third Arch. Rep.*, pp. 127—138.)

9. Hunagund, 12 miles E. from Aihoḷê (16° 4′; 76°′ 7′). On a hill to the north are the ruins of a large Jaina temple. In the fort is a temple of Râmaliṅga.

Inscriptions :—There are inscriptions on two slabs on the roof of the verandah of Râmaliṅga.

10. Nâgur, 5 miles S. W. from Hunagund. An *inscription* about 4½ feet long.

11. Kelur, 3 miles S. of Aihoḷê. On the south of the village on a hill are five old Śaiva temples. About 1½ miles to the W. of Kelur is a *kol* or glen, in which is a temple of Siddheśvara with a rock excavation to the north and another to the south of it.

12. Arsibidi, 8 miles S. of Aihoḷê (15° 54′; 76° 0′) a ruined village. Several ancient Śaiva temples (*a*).

Inscriptions :—Many inscriptions are found here and in the neighbourhood.

13. Karadi, 9 miles E. of Hunagund. Temple of Basaveśvara on the north of the village, a small old temple, the roof supported by many pillars.

Inscription :—About ½ a mile from this village is an old temple of Mahâdeva, with a dated inscription in the *Rudra* Saṁvatsara. Another defaced inscription is near the gate of Karadi.

14. Sangam, 10 miles N. of Hunagund at the junction of the Malaprabhâ and Kṛishṇâ. About 1 mile N. E. from the village is the temple of Saṅgameśvara, about 75 feet by 40, surrounded by a large courtyard, in which are several houses and dharmaśâlâs. It is old and attributed to Jakhanâchârya, and is regarded as of great sanctity. In the bed of the river Malaprabhâ is a cave, the fabled abode of the Ṛishis, the mouth of which is stopped by a large stone.

Inscriptions :—In the temple of Saṅgameśvara are two inscriptions.

15. Amîngaḍ, 7 miles W. of Hunagund. About a mile to the E. of it is Rakhasgi, where is a temple of Kalleśvara ascribed to Jakhanâchârya.

16. Nandwâḍige, 13 miles E. from Hunagund (16° 2′; 76° 20′). Temple of Mûkâdevî.

Inscription :—Of the Râshṭrakûṭas, dated Śaka 722, over the door of the shrine (*P. S. and O. C. Ins.* No. 85).

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3.—BAGALKOT TALUKA.

17. Bhairanmaṭṭi, 3 miles S. W. from Bewûr (16° 11′; 75° 55′).

Inscription:—Of king Tailapa Âhavamalla, Śaka 911; and of the Sinda chieftains Sêvya and Nâgâditya; also of king Jayasiṁha Jagadêkamalla, Śaka 955, 7 ft. 11½ in. by 2 ft. 0½ in. (*P. S. and O. C. Ins.* No. 86).

18. Bewûr, 12 miles E. from Bâgalkoṭ (16° 12′; 75° 57′). Three old temples ascribed to Jakhanâchârya, dedicated to Râmêśvara, Nârâyaṇadeva, and Kalikâ-bhavânî; the first is of moderate size and decorated with sculpture.

Inscription:—There is an inscription in Canarese characters to the west of the village.

19. Bâgalkoṭ, on the Ghaṭaprabhâ (16° 17′; 75° 46′).

Inscription in Devanâgarî about 1¾ miles from Bâgalkoṭ on the left side of a temple of Mâruti.

20. Turchigiri, about 4 miles E. of Kalâdgi. Temple of Mârutideva of considerable celebrity, with an image of Mâruti about 6 feet high. The walls are about 4 feet thick.

21. Bilgi, 12 miles N. W. from Bâgalkoṭ. About 200 yards from the north gate is a well called Arettinbhâvi (the well of 6 bullocks), 50 yards long by 25 wide, with galleries in the sides. It was built by Mâdhavji Visâji in Śaka 1630. There are *inscriptions* to this effect in Canarese, Sanskrit, Marâṭhi, and Hindustâni (*a*). About 1½ miles N. from Bilgi near the village of Badgandi is a well about 28 yards long by 14 wide; according to an *inscription* on it, it was begun in Śaka 1509 and completed in 1511, by a servant of Ibrahim Adil Shâh.

4.—MUDEBIHAL TALUKA.

22. Nâlatwâḍ, 12 miles S. E. from Mudebihal.

Inscriptions:—(1) Near the village gate dated Śaka 1422. The stone is 9¾ feet long, 2½ ft. broad and 1 ft. thick; at the head are the Śaiva symbols of a *liṅga*, the sun and moon, a bull, &c. (2) In the temple of Mâruti, the stone is 2½ ft. long, 1¾ ft. broad and 9 inches thick, and at the head are figures of Îśvara, the bull, sun and moon. (3) Near the Châvaḍî, 3 ft. 4 in. long, 1 ft. 10 in. broad, and 9 inches thick, with Îśvara, Nandî, and a worshipper at the top. (4) At the Benkan well, 2 ft. 3 in. long, 1 ft. 10 in. broad, and 10 in. thick, with cow and calf above.

5.—BAGEWADI TALUKA.

23. Bâgewâḍi, 25 miles S. E. from Bijâpur. Basaveśvara temple is a large one, about 36 yards long by 15 wide, in a large court surrounded by a wall. It is built of carved stone and the roof of the maṇḍapa is carved with figures of the eight Dikpâlas, &c. It contains two *liṅga* shrines of Malikârjuna and of Sangameśvara with a large Basaveśvara. At Bâgewâḍi, Basappa, the founder of the Liṅgâyat sect, is said to have been born in the 12th century.

Inscription:—A Canarese one at the door of the temple, much effaced.

24. Muttige, 7 miles W.S.W. from Bâgewâḍi. Near the north gate of the village are three small temples of Mukteśvara; of Lakshmî-Narasiṁha, octagonal, with an image of black stone, and containing much sculpture; and of Kâśi-Viśveśvara.

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Inscription :—Beside an image of Gaṇapati at the temple of Lakshmî-Nârâyaṇa is a Yâdava inscription of *Saumya* Saṁvatsara, in the reign of Bhillama (Śaka 1111 ?).

6.—Bijapur Taluka.

25. Bijâpur (*a*), (16° 50′; 75° 47′), the old capital of the Adil Shâhi kings. Among other buildings may be named the Ibrâhim Rozah, Mihtari Mahâl, Juma' Masjid, Dargah of Muhammad Shâh (A.D. 1600), Palace of Asarsharif. Many of these buildings are described in *Arch. of Bijápur*, and *Trans. Lit. Soc., Bom.*, vol. III., pp. 55, 63. There is also a ruined Hindu temple and other remains.

Inscription :—On the Hindu temple and in other places there are old Canarese inscriptions; and on some of the Muhammadan buildings there are Persian ones (*a*).

26. Tidgundi, 12 miles N. from Bijâpur; a copper-plate inscription was found here (*Ind. Ant.*, vol. I., p. 80).

7.—Sindagi Taluka.

27. Âlmele, 12 miles N. from Sindagi. It is said there was a large Jaina temple at the tank on the west side of the village, and numerous rude figures are found in the neighbourhood; the Darga and the old large wâḍâ in the middle of the village.

Inscription :—On a stone lying near the Government School-house, and said to have been brought from the wâḍâ of Nâdgauda. It is 2 ft. long, 1 ft. square, with Bâḷabodha character on one side and Canarese on the other three, dated Śaka 1007. On the top are a *liṅga*, the sun and moon, a cow and calf, and a man standing with his hands folded (*a*).

28. Hippargi, 14 miles S. W. from Sindagi. Temple of Kalmeśvara in a large quadrangular courtyard; temple of Malluya to the N.E. of the village, also in a courtyard surrounded by dharmaśâlâs with numerous carved figures, and a *dîpmâlâ*. Across the stream is a third old temple with a lamp-pillar, and a well said to be worthy of note.

Inscription :—In the N. E. corner of the court of Kalmêśvara's temple is a stone about 4 feet long, 1 ft. 4 in. broad and 6 in. thick, with a Canarese inscription in 55 lines, dated Śaka 1176, *Paridhâvi* Saṁvatsare.

8.—Indi Taluka.

29. Indi, 30 miles N.N.E. from Bijâpur.

Inscription :—On a stone before the *châvadi*, 3 ft. 9 in. long, 16 inches broad and 8 inches thick, in old Devanâgarî characters on three sides, and in Canarese on the fourth,—partly illegible.

30. Salotgi, 6 miles S.E. from Indi. Temple of Śiva Yogêśvara on the north of the village, with brick spires; the shrine is said to contain a raised seat like a Musalmân tomb covered with a *chadar* said to cover a *liṅga*. At an annual fair Brâhmaṇs, Mângs, Musalmâns, &c., all mingle together and eat the same food.

Inscriptions :—(1) On a stone pillar, set up for cattle to rub themselves on, at the left side of the gate, 4 ft. 10 in. long, 1 ft. 9 in. broad, and 1 ft. 2 in.

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thick,—an inscription in old Devanâgarî characters, dated Śaka 867, of the Râshṭrakûṭa dynasty (*a*), *Ind. Ant.*, vol. I., p. 205. (2) Below the preceding are some lines in Hale Kannaḍa. (3) On another stone lying inside the gate, an inscription in Devanâgarî (*a*).

31. Tambe, 13 miles S. of Indi.

Inscriptions :—(1) In front of the temple of Mâruti, 2 ft. 6 in. long, 1 ft. 6 in. broad, and 1 ft. thick, in Canarese characters. Above are a *liṅga*, sun and moon, cow and calf and a sword. (2) Near the *châvadi*, 3½ ft. long, 15 in. broad, and 1 ft. thick, in 31 lines each of 13 or 14 letters.

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V.—SÂVANTVÂDI AND KOLHÂPUR.

SÂVANTVÂDI.[1]

Nerur, 15 miles N. of Sundarvâḍi.

Inscriptions :—A number of copper-plate grants were found here many years ago (see *J. B. B. R. A. S.*, vol. III, pt. ii., pp. 203, 212, 388; *Ind. Ant.*, vols. VIII and IX).

KOLHÂPUR.[2]

In the valuable *Statistical Report on the Principality of Kolhapur*, compiled by Major D. C. Graham in 1854, almost all the antiquities are noticed in some detail.

1.—Kolhapur, the capital, 68 miles S. from Sâtârâ (16° 43′; 74° 17′).

(1.) The temple of Ambâbâî or Mahâlakshmî is in the middle of the town, about 100 yards N.W. from the Râja's palace. The main portion of the building is of two storeys, and is built of black stone from local quarries. The domes or spires are said to have been put up by a Śaṅkarâchârya of Saṅkeśvara: they in nowise harmonize with the carved stone work below, which strongly resembles the style of the Jaina bastis of the 12th century in the Canarese districts. The Jainas claim it, but say it was dedicated to Padmâvatî. The walls are covered outside by a multiplicity of mouldings, but with figures in niches along the upper portion of the lower storey. The plan is cruciform, with three shrines—of Ambâbâî in the principal one, Mahâkâlî on the left, and of Mahâsarasvatî in a smaller one on the right. The length from east to west is 144 feet, and from north to south 157 feet, and the total height of the *śikhara* 82½ feet. The outer and principal manḍapas and the vestibule of the shrine are crowded with columns. In the court are many accessory buildings. The Navagraha and Śeshashâyî temples, said to have formed parts of Jaina bastis, were removed from other parts of the town, and fitted up in the enclosure. The carving on them is said to be very good.

Inscriptions :—(1) To the left of entrance on the left side of the porch or outer manḍapa, in Dêvanâgarî characters, dated Śaka 1140; (2) on a pillar on the left hand after entering the courtyard, also in Dêvanâgarî, Śaka 1158; (3) on a pillar of the small temple of the Navagraha, to the left of the main building, in Dêvanâgarî; (4) and a fourth is behind the temple, on the left hand when entering from the eastern gate (see Graham's *Kolhapur*, pp. 330-ff. Nos. 11, 13, 17, 19, 20, 21, and 23) (*a*).

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[1] The Political Superintendent furnished (No. 1838 of 17th November 1879) a list of Musalmân buildings at Bânda only, apparently of no artistic interest. No other information has been received.

[2] From the very full returns forwarded by the Political Agent (No. 287 of 8th September 1879) and prepared under the supervision of Mr. Mahâdev Barvê, compared with Major Graham's *Report*.

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(2.) The Nagârkhâna or Palace Gateway, is the main entrance to the palace, and stands about 40 yards north from it. It is built of black stone, and was erected between 1832 and 1837. It is in modern Musalmân style, with pieces of old carving from Jaina bastis inserted here and there. The Court-room on the upper floor is of highly polished stone, the walls being divided into reflecting panels of large dimensions, and the polished stone-ceiling is supported on massive pillars. The area covered by this building is 101 feet by 40, and the total height 64 feet.

(3.) Memorial temples: These are on the Pañchagaṅgâ River, at the N.W. corner of the town and close to the Brahmapuri hill. They are in memory of deceased members of the royal family,—Sambhâji, Śivâji II, and Abâ and Bâwa Sâhebs. The second, built in 1815, is the largest and most elaborate, but it is an ill-assorted combination of a large Musalmân maṇḍapa and a lofty Hindu spire covered with plaster formed into mouldings and with a few ornaments. They are liṅga shrines. Near by are a number of small shrines on the fine ghâṭs that lead down to the river.

(4.) Jaina Basti. This is an old Jaina temple in the Hemâḍpanti style, the outer contour of the shrine walls having obliquely-set angles. The walls are of black stone, but the spire is a copy of that on Ambâbâî's temple, and probably of the same age. It is 73 feet long by 38 wide; the walls, with a multiplicity of horizontal mouldings, are 12 feet high, and the height of the spire above that is 34 feet. It has a porch, the width of the maṇḍapa, like the second temple at Belgaum; a maṇḍapa on four pillars of the "broken" square pattern, a very small ante-chamber, and square shrine.

Inscriptions:—Close to this temple are two Śîḷahâra legible inscriptions, dated respectively Śaka 1058 and 1064 (Graham's Nos. 3 and 4) (*a*).

(5.) Bâbu Jamal's Dargah is a small building with an ill-proportioned heavy dome, built within the last hundred years.

(6.) Brahmapuri hill is said to be the site of an old fort, and the foundations of walls, &c., have been discovered on it in making excavations within the last six years. Two years ago numerous lead and a few copper coins of the Ândhrabhṛitya dynasty were found, when making deep excavations. The foundations also of a Buddhist *stûpa* were dug up in the Kharala garden, in which was a stone-box, the lid of which bore an inscription in old Maurya or Aśôka characters (see *Arch. Sur. Mem. No.* 10. *on Inscriptions*). Within it was a crystal casket, which, no doubt, contained a relic; but it was overturned and broken before it was noticed. There was also found a brass model of a *stûpa*.

There are several underground temples in the town. Three temples dedicated to Temblâî are about 3 miles to the east of Kolhâpur: they were constructed about 70 years ago by Akarâm Bâbâ Yâdav. The temple of Mahâkâlî is in Budhwâr Street: goats are sacrificed to her. Temple of Pṛithiangirâ is believed to be very ancient. Temple of Viṭhobâ near the Padmâlâ gate. Temple of Ellammâ is in the east of the city: women devote themselves to her and wear a necklace of white beads: they do not marry.

2. Panâlâ Fort, 12 miles N.W. from Kolhâpur. It is now dismantled, but contains a number of antiquities. The fort is ascribed to the Śîḷahâra Bhoja Râja in the 11th century, and the small quadrilateral citadel on the top goes by his name. Three entire rock-caves remain and portions of others. The gateways are the work of the Bahmani dynasty of the 15th century. The Tîn Darwâjâ is still

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entire, and is a good specimen of work of the kind, with a great deal of light tracery work on the jambs and architrave. The Wâghdarwâjâ is partially destroyed; the Chârdarwâjâ, destroyed after the disturbances of 1844, is roughly sketched in Graham's *Kolhapur* (p. 120).

Within the citadel of Bhojarâja are two large granaries or magazines (*ambarkhâna*) built by the Muhammadans. To this citadel the legend, told of so many other masonry works, is also attached—that a woman was buried alive under the foundation. The cave of Paraśrâm Ṛishi is near the east end of the fort.

Inscriptions :—Seven Persian inscriptions, given by Major Graham, pp. 481-489 (*a*).

3. Pâṇḍava Dara, about 6 miles west from Panâlâ. At the head of a narrow ravine is a group of about half a dozen caves apparently of the same plain type as the Śirwal, Kuḍâ, and other southern Buddhist excavations. Two of them have halls measuring about 28 feet square, with dâgobas in the cells.

4. Jotibâ's hill, 5 miles from Kolhâpur, and east from Panâlâ, is covered by "a labyrinth of temples and gateways." None of the present temples are of great age; the three principal ones are dedicated to Śiva or Kedârnâtha, and built of a fine blue basalt. The revenues of the establishment amount to Rs. 12,000, of which Sindhiâ pays Rs. 7,500. In the same hill are some old rock-cut cells.

5. Pâwala Caves near Jotibâ's hill consist of a large one about 34 feet square with 14 pillars, arranged as in the Koṇḍâṇe vihâra parallel to the three inner walls, in which have been 18 or 19 cells, several of them on the left side entirely destroyed,—and outside to the right are several other rooms or cells; to the left is a very irregular Chaitya-cave, 31 feet deep and 16½ feet wide in front, with the remains of a dâgoba. The back of the room, however, is more nearly quadrantal than semi-circular. To the left of the entrance are other small apartments (*a*).

Eastwards near Altê is an old Jaina college, since occupied by the Brâhmaṇs. Altê also possesses some old temples (Graham's *Report*, p. 324).

6. Viśâlgaḍh, 42 miles N.W. from Kolhâpur and 12 W. from Malkâpur (16° 55′; 73°47′), formerly called Khelnâ. Whilst the Muhammadans held it, they added a gate and bastion called the Daulat Burj, which bears an *inscription*, about the date of which there is some doubt (Graham's *Kolhapur*, p. 339; *Ind. Ant.*, vol. II., pp. 318, 372).

7. Bâvaḍâgaḍ, about 36 miles S.W. from Kolhâpur, (16° 33′; 73° 53′), ascribed to Bhoja, son of Mârasiṁha Śilahâra.

8. Palsambê, 4 miles N.E. from Bâvaḍâ (16° 34′; 73° 56′). In the bed of the river are three large blocks that have been hewn into little monolithic shrines. In the rock on the bank a larger shrine has been excavated for a liṅga, on which a spring pours its waters.

9. Sangśê, a mile S.W. from Palsambê. In a hut temple of Śeshashâyî is an image of a male recumbent figure, with a female seated at the feet.

10. Raṅganagaḍ, about 18 miles N. of Sâvantvâḍi, is also ascribed to Bhoja. It was a favourite resort of Śivâji's.

11. Bhûdhargaḍ, about 42 miles S. from Kolhâpur, dismantled after the revolt of 1844.

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12. Samangaḍ, 14 miles E. from Bhûdhargaḍ, was dismantled at the same time.

13. Râyabâg, about 50 miles S.E. from Kolhâpur and about 14 miles N.E. of Chikôḍi (16° 29′; 74° 50′). It is said to have been the capital of a Jaina principality in the 11th century, as were also Berud, Khelnâ and Sankeśvara. (1.) The Jaina basti is said to be the oldest building in the place. It is of black stone, 76 ft. by 30 ft., with massive pillars supporting the roof (*Bom. Sel.* CXV., p. 4). (2.) Temple of Narasiṁha is an underground structure, 31 feet by 26 feet, with a modern sabhâ-manḍapa added above. The image is said to be very well carved. (3.) Temple of Siddheśvara on the west side of the old village is 168 feet long by 136 wide; it is of black stone, much dilapidated, but now being repaired. (4.) Temple of Someśvara is of Kurundi or red stone richly worked, but falling to ruins. (5.) The dome of Randullâ Khân is about 32 feet long, 20 wide, and 22 feet high. It is being destroyed by vegetation.

Inscriptions.—One on two slabs in the Jaina basti, dated Śaka 1124 (Graham's No. 9, pp. 330-415); a Persian one in Randullâ Khân's dome, stating that it was built by Abu Bakr Vazîr, and that it cost Rs. 10,300.

19. Khêdrapur on the Krishṇâ, 30 miles E. from Kolhâpur and 7 miles S.E. of Kurundwâḍ (16° 37′; 74° 45′), held in inám by the Svâmi of Saṅkeśvara. (1.) The temple of Kopeśvara and Dhopeśvara is probably the finest in this part of the country. The walls are of black stone, richly moulded and sculptured and the *śikhara* covered with plaster work. In the manḍapa are two concentric squares of 20 and 12 pillars, respectively, all richly carved. In front is a round structure 38 feet in diameter, on the plan of what would be a 20-pointed star, only that the spaces for four angles are occupied by the four entrances, the low screen walls support 36 short pillars, while inside is a circle of 12 columns. This Svarga Manḍapa is without roof. Still farther from the temple is a Nâgarkhâna. The temple itself is 103½ feet in length, 65 feet wide over all, and 52½ feet to the top of the spire. The outer walls of the shrine are broken up at oblique angles as in the Nilaṅga Hemâḍpanti temple (*a*).

(2.) The Jaina basti is much smaller, the manḍapa being 21 feet square inside, with a small ante-chamber and shrine, the outer wall of the latter being of the Hemâḍpanti, star-shaped plan. The building is of black stone, and the pillars of the manḍapa are richly carved (*a*).

Inscriptions :—By the south door of the great temple is a Devagiri Yâdava inscription of Siṁhadeva in Dêvanâgarî, dated Śaka 1135 (Graham's No. 10, pp. 418-424) (*a*).

20. Bîḍ or Berad on the Pañchgaṅgâ, 9 miles S.W. from Kolhâpur (16° 39′; 74° 11′), is said to have been the capital of a chieftainship including Kolhâpur and Panâlâ. There are many ancient ruins about the place. An old stone temple exists in the village, the walls and columns with numerous mouldings in the style in vogue about A. D. 1200: small ancient gold coins are sometimes found about the old mud fort.

Inscriptions :—Under the image is a fragment of stone, bearing part of an old inscription. Another fragment is built into the wall. There are some inscriptions in a village 4 miles east of Kolhâpur close to the high road.

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16. Hêrlê, about 7 miles N.E. from Kolhâpur on the road to Miraj.

Inscription :—A Śilahâra inscription on a stone in old Canarese characters dated Śaka 1040, making a grant to a Jaina temple (Graham's No. 2, pp. 349-356).

17. Śirôl, 4 miles N. of Kurundwâḍ (16° 44′; 74° 40′). "There are a few very sacred temples here in excellent preservation, and one especially called Bhojaputra and dedicated to Dattâtreya, an incarnation of Śiva" (Graham's *Report*, p. 324).

18. Honûr, 8 miles S. of Kâgal (16° 27′; 74° 20′).

Inscription :—Of Ballâḷadeva and Gandharâditya (Graham, No. 22).

19. Savagâṅw, 3 miles E. of Kâgal.

Inscription :—On the *âsana* of the image of Pârśvanâtha in a Jaina temple (Graham, No. 18).

20. Śidnorli, 4 miles S.W. from Kâgal. Temple of Siddhêśvara.

Inscription :—Dated Śaka 1199, on a slab in the wall of the portico of the temple (Graham, No. 16).

21. Bâmni, close to Śidnorli.

Inscription :—In a Jaina temple, dated Śaka 1073 (Graham, No. 5).

"The territory throughout," says Graham, "teems with religious edifices, and every village is most amply supplied with temples, endowed with all the appliances in wood and stone requisite for the purposes of the grossest superstition."

Miraj,[1] &c.

1. Miraj, 28 miles east from Kolhâpur (16° 50′; 74° 43′). Dargah of Pîr Shamnamîr about 60 feet square, built of black stone and the dome of brick. The outer and inner courtyards are surrounded by corridors. Some verses from the Korân are on the dome inside.

2. Mudhoḷ, 16 miles E.N.E. from Kalâdgi (16° 20′; 75° 21′). Two old granite temples in the Jaina style, dedicated to Śiva.

3. Lôkâpur, 8 miles E.S.E. from Kalâdgi. A temple of Lôkanâtha of sandstone, of fair size but probably of no great age.

Inscription :—A short one.

4. Pañchgaum, 4 or 5 miles to the west of the village, on the high road from Belgaum to Kalâdgi, close to the roadside and apparently in Native States' territory, there is a small but typical temple, probably of Jaina origin, which will before long fall down if the sides, which are bulging out, are not repaired or propped up. At Pañchgaum itself there is a very small Liṅga shrine of rather peculiar construction, and the remains of another like it beside it (*a*).

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[1] Return of the Political Agent, Kolhâpur, No. 310, of 17th September 1879. For other remains in the Miraj territory, see under Dhârwâḍ Zilla, p. 28.

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VI.—SÂTÂRÂ ZILLA.[1]

1.—Tasganw Taluka.

1. Tâsgâṅw, 60 miles S.E. from Sâtârâ and 15 N. of Miraj (17° 1′; 74° 40′). A temple of considerable size and celebrity, dedicated to Gaṇapati. It was begun in 1779 by Parashurâm Bhâu Bhât, and finished in 1799 by Appâ Sâheb, his son. It consists of a courtyard and a temple inside. The most striking feature is the *gopura*, or tower, over the principal entrance to the courtyard, consisting of seven storeys, gradually decreasing till they culminate in a mere ridge. The lower storey is of stone and the remainder of brick. In the courtyard is the temple itself, over which is a brick spire. The body of the temple is of stone undecorated with sculpture, but on the walls outside are rude paintings of mythological subjects. In the temple there are images of Gaṇapati, Vishṇu, Sûrya, and a goddess. Some of the devotees reside in the courtyard.

2. Bhosa, 9 miles S. E. from Tâsgâṅw, 10 miles N.N.E. from Miraj (16° 57′; 74° 46′). On the top of a high hill near the village are a number of curious cave-temples with Canarese *inscriptions* on slabs (*a*). On the very summit of the hill is a tower with a stair inside: it is a station of the Trigonometrical Survey.

2.—Walwe Taluka.

3. Nipane (Yede). A fine temple of Malikârjuna on a hill.

4. Machhendragaḍh (17° 9′; 74° 20′). A temple of Machhendranâtha.

3.—Kadeganw or Khanpur Taluka.

5. Islâmpur, 8 miles S. from Machhendragaḍh. In a low detached hill near the Karâḍh and Kolhâpur road is a small and apparently natural hollow, sacred to Tukâidêvî.

6. Mâlwâḍi, 8 miles S.S.E. from Islâmpur, and about 18 miles N. from Kolhâpur. $1\frac{1}{2}$ miles N. from the village are the caves of Mâlkêśvara (*a*).

The approach from Mâlwâḍi is by a footpath, very steep in its upper part till it arrives at a short distance from the summit; it then runs nearly level for a furlong or so along the face of the hill to the westward. After passing a small deep tank excavated in the rock, with a detached *liṅga* near it, the path turns sharp round through a depression in the ridge, and then continues nearly level for a short distance in an easterly direction on the opposite face of the hill to the caves which face the north, at perhaps 80 or 100 feet below the summit, and about 500 feet above the plain below. They are seven in number and close together at about the same level. The fourth has a built portico in front

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[1] From returns of the Collector, No. 3581 of 9th July 1879, and No. 6371 of 21st November 1879; the return of Mr. Little used in the Provisional List; and the Notes of A. A. West, Esq., on the Caves in Sâtârâ District.

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supported by 7 small pillars. The front also of the cave is built, having a narrow door into a room 26′ by 21½′ and 6′ 9″ high in the highest part: the floor is very irregular. In the middle are four massive dwarf columns forming a square: the inner right-hand angle between the column and wall is partitioned off so as to form a small room. The whole surface, with the pillars, is plastered, and now polished and blackened by time. At the back is an ante-chamber and shrine with a *liṅga* in it, and at the right end of the front aisle is a chamber also containing a *liṅga*.

To the right of the entrance is a structural Śaiva temple. No. 5 is close to No. 4 on the left, with a structural arched entrance in front. The cave is rough, 27′ by 22′ and 6½ high, with a rude pillar in front, and one in an unfinished state behind. This pillar (or pilaster) is not vertical: it has a rude attempt at fluting near the centre for a length of a few inches. This cave is used as a dwelling place. Much of the masonry is almost new. Cave 6: a small rude open cell. Cave 7 is close to No. 6 and similar. Further on are two shallow hollows in a low scarp, above which is the path that leads to the tombs on the top of the hill. From the character of the columns in No. 4 and the style of the doorways of No. 3, these caves seem always to have been Brahmanical. A *jatrâ* is held at this place every Monday.

7. Devarâshṭê, 16 mile N.W. from Tâsgâṅw (17° 10′; 74° 27′). An old octagon temple of Saṅgamêśvara, with three reservoirs of water.

8. Kaḍegâṅw, 10 miles N.N.E. from Devarâshṭê. Four temples of Eknâth, one of Mâruti, and two of Viṭhobâ; one of the latter with a maṇḍapa in front.

9. Kuṇḍal, 4 miles S.E. from Devarâshṭê and 14 W.N.W. from Tâsgâṅw. Close to this village are the Kuṇḍal Caves of which there are two groups, the principal one of thirteen caves is in the north-eastern face of the hill, the other of three caves is in the southern face. In the first, Cave 1 measures 16′ by 15′; No. 2, 12′ 6″ by 7′ 6″; No. 3, 27′ 6″ by 22′, having a row of 3 plain square pillars across the centre; No. 4 measures 14′ 6″ by 9′; No. 5 is a water-tank 11′ square, with steps within, leading down to the water; No. 6 is another cistern 5′ by 11′ with a doorway, and having a large moulded pilaster, or half pillar carved on the left wall: the partition between this and No. 5 is cut away at half its height, leaving a half column in the centre corresponding to the pilaster opposite. This is the only original ornament in the group. No. 7 measures 26′ 6″ by 17′ 6′; Nos. 8, 9, and 10 are smaller rooms. No. 11 is a wide passage round a shrine, behind which is a deep cistern. In the second group, No. 14 is a room 19′ by 15′ with a recess 7′ square at the back, on the back wall of which is a rude modern bas-relief covering the whole. On the right hand portion of the back-wall of the main room are the remains of two old figures, life-size and in high relief; nothing remains of one but the feet, and the other is much worn. No. 16 seems to be partially a natural cavern, with a deep cistern in one corner and a built front; an artificial ceiling within is supported by 15 rude stone pillars. These caves are evidently Brahmanical.[1]

10. Âsad, 6 miles N.W. from Kuṇḍal. In a khind leading to Yerê, is a small tank cut in the solid rock, the front said to be supported by a pillar.

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[1] From the notes of Messrs. West.

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11. Sênoli, 5 miles W. from Âsad. In the hill over the village is a small natural cavern under a low scarp; a rude masonry cell has been built in it, and several little wooden bulls and other idols lie about.

12. Rênavi, 18 miles N.E. from Kuṇḍal (17° 17′; 74° 40′). On the edge of the tableland near the village, in a projecting summit of laterite, is a small irregular cell with an entrance only about 2 feet high. There are several temples round about: one rather ancient.

Inscription:—In Dêvanâgarî on the door-sill of the portico of this temple.[1]

4.—Karadh Taluka.

13. Karâḍh, about 30 miles S.S.E. from Sâtârâ at the junction of the Koinâ and Krishṇâ Rivers (17° 17′; 74° 14′). (1) About 3 miles S.S.W. from the town, at the angle of the junction of the Krishṇâ and Koinâ valleys, is a group of about fifty-four Buddhist caves, of a very plain and probably mostly early type, generally resembling the groups at Kuḍâ, Mahâḍ and elsewhere, south of Poona and Bombay (described in *Jour. Bom. B. R. As. Soc.*, vol. III., pt. ii., pp. 58, and in *Cave-Temples of India*). (2) The Jammâ Masjid with two lofty dome-crowned minarets stands in the middle of the town. It was built, according to an inscription in the interior, by one Ibrâhim Khân, son of Kamalkhân, probably a Thanâdar in the years 1566-69, during the reign of Ali Adil Shâh of Bijâpur, when the kingdom of Bijâpur was still flourishing. The mosque and minarets stand on a stone platform about 50 feet square and 31 feet high; the latter rise to a height of about 40 feet above this platform, and are dome-shaped. For 8 feet they are made of stone, and the remainder of the structure is of brick-work, considerably cracked and unsound. One minaret in particular is in an unsafe condition, owing to a curb of wood, which had been inserted at a considerable height from the ground, having become rotten. The mosque itself is an ordinary stone structure of considerable size. Both it and the minarets are decorated with carving and covered with plaster, but not painted. In the mosque, on the arches and pillars, are several inscriptions in Persian and Arabic; the following are translations made by the Oriental Translator:—(1.) On a pillar: "Ibrâhim Khân bin Kamil Khân bin Ismâel Khân, servant in the house of God." (2.) Round a pillar: "When the assistance of God shall come and the victory, and they shall see the people enter into the religion of God by troops, celebrate the praise of thy Lord, and ask pardon of him, for he is inclined to forgive." (3.) "During the time of Shâh Ali Adil Shâh, the shelter of all the people and the shadow of the favour of God—may he continue faithful and enjoy health and Khital (or grant) to Ibrâhim Kamil Khân a friend of the family." (4) On another pillar:—"The beggarly, powerless and dustlike and powerless Pehelwân Ali bin Ahmad Ispahâni, a servant of God in this house of God. Sunah 963. Titled (?) Tuzyet Khân completed on this date. Pray for the welfare of the builder of this mosque." (5.) An Arabic inscription on a pillar: "May God forgive its builder for the sake of Muhammad and his descendants." (6.) An Arabic inscription on the top of an arch: "I bear witness that there is certainly no God but God, that he is only one and that he has no sharers, and I bear witness that Muhammad is certainly his servant and prophet." (7.) There is an inscription at the foot of an arch in Kufic characters which can-

[1] From the notes of Messrs. West.

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not be made out,—(a rubbing is desiderated). (8.) On the top there are the following inscriptions :—" O Ali, there is nobody young but Ali. There is no sword but the 'Zul Fikr.' God send blessing to Muhammad the chosen [of God], Ali the approved, Hassan the elect (of God), Husain who became a martyr at Kerbalâh, Zainû'l Abidîn, Muhammad Bâkar, Jâfar Sadik Musa ul Kâzim, Muhammad Taki Ali Naki, Hasan Ashkâri, Muhammad Madhi : the most high and glorious God hath said. But he only shall visit the temples of God who believeth in God and the last day, and is constant at prayer, and payeth the legal alms, and feareth God alone. These perhaps may become of the number of those who are rightly directed." " Do ye reckon the giving drink to the pilgrims and the visiting of the holy temple *to be actions* as *meritorious as those performed* by him who believeth in God and the last day and fighteth for the religion of God? The most high and glorious God hath said—regularly perform thy prayer at the declension of the sun, at the first darkness of the night, and the prayer of daybreak ; for the prayer of daybreak is borne witness unto *by the angels*, and watch *some part* of the night in the same exercise as a work of supererogation, for peradventure the Lord will raise thee to an honourable station. And say—O Lord, cause me to enter with a favourable entry and cause me to come forth with a favourable coming forth ; and grant me from thee an assisting power."

5.—Patan Taluka.

14. Pâtan, 21 miles S.S.W. from Sâtârâ, and 20 miles W.N.W. from Karâḍh. 2 or 3 miles to the N.W. of Pâtan in the hills bounding the Keḍa valley on the west, are two Buddhist caves. They are in a ravine under the main hills ; their position marked by a large thatched temple on a spur above at a considerably higher elevation. They are cut in a small overhanging scarp in the Nalâ bed and the water falls over in front. The platform in front has been broken and worn away till it now leaves a scarcely practicable path from one to the other. The larger cave consists of a room 19 feet by 18 ; the front, much ruined, has had a doorway with a window 3 feet wide on each side. On the right-hand side near the front is a recess $2\frac{2}{3}$ feet above the floor and $5\frac{1}{4}$ feet long. In the left angle at the back is a seat 9′ long and $2\frac{1}{2}$ broad. At the back are two cells $6\frac{1}{2}$′ square ; the left one containing a bed or bench 1 foot in height. Between them, in the middle of the back, is a recess $2\frac{3}{4}$ feet from the ground, 6′ wide and 2′ deep. Close to this, on the right side, is the other cave 10′ wide near the front, 12′ at the back, and about 15′ deep, and $9\frac{1}{2}$ ft. high. It contains a very perfect *dâgoba* of the plain pattern found in the earlier caves, with the *chhatra* carved on the roof. The doorway is 4′ wide.[1]

6.—Waraj Taluka :—*No remains returned.*

7.—Khatav or Man Taluka.

15. Śiṅgnâpur, about 44 miles E.N.E. of Sâtârâ, (17° 51′ ; 74° 43′), the scene of a large yearly Hindu festival held in honour of Śambhu Mahâdeva, or Kamlêśvara, to which as many as 40,000 people go. The temple is on a hill, and thus forms a striking object from some distance. It is built on a plan

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[1] From the notes of Messrs. West.

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similar to that of many of the temples of the Dekhan, and consists of a courtyard, an ante-chamber, and an idol chamber. It was rebuilt in 1708 by one Basvant Raikhogai in the time or Sivâji II. The courtyard is an oblong, about 129 feet long and 92 broad, entered from all four sides by gateways, and contains, besides the temple proper, various small rooms, a *nagarkhâna*, and a small temple of Nandî. The temple itself consists of an oblong ante-chamber, 46 feet by 49, entered from the north, south, and east by three small doorways, about 3½ feet square. To the west is another doorway, 4 feet wide by 6 feet high, communicating with the idol chamber. This room is about 11 feet long and wide and 17 feet high, and in it is the image of Mahâdeva Śambhu. Over the temple is a spire of brick, the rest of the temple being of stone; throughout it are carved images of gods and mythological beings, and also coloured representations of animals.

16. Katarkhatâv, 35 miles E.S.E. from Sâtârâ (17° 34′; 74° 35′). The temple of Śrî Kâtareśvara; the walls and pillars are of stone and carved. It is said to be very old, and measures 45′ by 28′. The upper portion is of brick.

Inscription:—On the front is a Dêvanâgarî *inscription*, weather-worn.

17. Kurauli, 4 miles S.S.E. from Khatâv. A similar old temple, but larger; repaired in late times.

Inscription:—On the pavement, but much effaced.

18. Waḍgâṅw, 24 miles S. E. from Sâtârâ. Temple of Jayarâm Swâmi, with some inscriptions.

19. Nagnâthwâḍi, 20 miles E. from Sâtârâ. Temple of Naganâth, partly cut in the rock; a genuine Snake temple, with an old *inscription* (*a*).

20. Saṅgameśvara, 36 miles E. of Sâtârâ. An old Śaiva temple, with carved pillars and effaced inscription.

8.—Satara Taluka.

21. Mâhuli is about 2½ miles E. of Sâtârâ: owing to its situation at the confluence or Saṅgam of the Krishṇâ and Vênâ Rivers it is considered a place of great sanctity, and the dead from Sâtârâ and the surrounding villages are brought there to be burned. It is divided into,—(1) *Kshetra Mâhuli*, on the east bank of the Krishṇâ in British territory; (2) *Wasti Mâhuli*, on the west bank of that river, is the property of the Pant Pratinidhi, by whose family most of the temples were built. (1.) Descending the river, the first temple that meets the eye is one on the east bank in Kshetra Mâhuli, dedicated to Râdhâ Śankar. It was built about 1825 A.D. by Bâi Sâheb Sachiv, the great-grandmother of the present Bor-panth. The temple stands on what is called the Giri Ghâṭ, a long handsome platform of stone built by one Bâpu Bhaṭ bin Gôvind Bhaṭ about 1780 A.D. It is of basalt, and consists of a shrine and vestibule, or, perhaps as it ought to be called in this instance, a verandah supported by three small horse-shoe scolloped arches. The dome is of brick and, as far as it has any mathematical form at all, is conical; but it is broken up into gradually diminishing rows of stucco ornamentation, in which are niches filled with images. On each side of the entrance there is a *dipmâl*. (2.) On the same side of the river is the temple of Bhuleśvara Mahâdeva built about 1742 A.D. by Śrîpatrâo Pant Pratinidhi. The absence of Muhammadan forms shows that it is much older than the last. It consists of a vestibule and shrine, but the vestibule is square or nearly so, and has

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no opening but a low door. The roof is supported by a few pillars, each of which is in alternate portions square, round, or octagonal. The front is about 30 feet long, and plain. The sides gradually contract by a series of offsets, which run up nearly to the top of the dome, so that the back wall is only 5 or 6 feet long. With the exception of the upper portion of the dome, which is of brick covered and ornamented with stucco, this temple is built of grey stone, and has a very solid appearance. It is not enclosed in any way. The bull is so close to the door of the vestibule that there is hardly room to enter. It is surmounted by a square stone canopy supported on each side by a broad low pointed arch, and its style seems to indicate a later date than the temple. In front are a few tombs where Gosâvîs and other holy men have been buried. The Ghâṭ near this spot was built by Anandrâo Bhivrâo Dêshmukh Angaparkar about four years before this temple. (3.) The next is on the same bank as the last two, but at some distances from them and the village, and close to the Sâtârâ and Koḍegâṅw road, which in fact skirts it. It was built and dedicated to Râmeśvara by Paraśurâma Nârâyaṇa Angal of Dehgâṅw about 1700 A.D. Looking at it from the opposite bank, the chief object that attracts the observer's notice is the very fine flight of steps leading up to it from the river-bed. One flight with its board platform was commenced by Bâjirâo II., but never finished. Though forming part of the whole structure, it would lead, if finished, rather to the side of the temple than to the temple itself. The other flight begins nearly where the first leaves off, and at an angle to it, and is said to be also the work of Paraśurâma Angal. Half way up it on either side is a small cloister of two arches, which would be perfectly circular but for a small notch in the keystone. The roof is domed and formed by concentric layers of stone, each projecting over the one below, and so diminishing in circumference till only a small hole is left sufficient to admit one stone. At the top of the steps are two *dipmâlas,* one on either side ; on the right is a small shrine with an image of the Trimûrti. In front is a bull with his face towards the door of the vestibule. He is very richly ornamented with chains and bells. Between his feet is a small *liṅga* overshadowed by the cobra, with two women paying adoration to it. The canopy is supported at the corners by pillars, which are square and round or octagonal in alternative courses. Above is a low octagonal dome on two courses—the lower plain, the upper with a few figures. Above this, again, is a representation of the lotus, but the stucco has fallen off. The doorway consists of a porch of stone supported on half pillars. The vestibule is too small to require any support for its roof. The only light it receives is from the low door by which it is entered. There are three domes: the lowest is over the vestibule ; next comes one a little higher ; and adjoining it the highest of all. They are, as usual, of brick and stucco surmounted by a representation of the lotus. Behind the temple is a cloister of five arches like those already described. A small door leads into a shrine with five small figures in black basalt. The central one is a representation of Śiva and Pârvatî. At one end is Hanumân in an upright position with his hands clasped together. (4.) Temple of *Saṅgameśvara Mahâdeva* is, as its name indicates, close to the junction of the two rivers, on the west bank of the Krishṇâ and the north bank of the Vênâ and nearly opposite No. 2. From the bank of the Krishṇâ two flights of steps lead up to the courtyard wall, in which there is a small door opening into the quadrangular court in which the temple is situated. The temple consists of a small open verandah, in which there is a roughly executed painting of Lakshmî, and a vestibule and shrine. In front is the sacred bull under a

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canopy supported by four pillars. The breadth at the back is gradually diminished by a series of offsets which are carried up into the dome. The architecture is pure Hindu. The pillars are round or octagonal and square in alternate courses, and the roof is formed of long stones which stretch diagonally from pillar to pillar so as to form a series of lozenge or diamond-shaped spaces, filled in with square stones of less size. The flying buttresses to the platform of the sacred bull and the top of the dome deserve notice. As usual the body of the building is of basalt and the dome of brick and stucco, like No. 2. It is said to have been built by Śrîpatrâo Pant Pratinidhi, and its date may be approximately fixed at 1679 A.D. Just below this temple and at the actual junction of the rivers is a triangular plot of ground occupied by several tombs built over the burial-places of a Gosain (named Banśapuri) and his disciples. The largest, under which the Gosain himself is said to be buried, is an octagonal building of grey basalt, surmounted by a low dome. The sides are open, and the triangular heads of the openings are scolloped and richly carved above; a broad ledge is carried round supported on elegant scrolls. Inside is a *liṅga* and sacred bull. The next in size is square with a horse-shoe opening about 6 feet high and carved pilasters on each side. The dome is of brick plastered and fluted: *liṅga* and bull inside. The third is a mere canopy supported on square pillars over the *liṅga* and bull; the dome is fluted. There are two others which do not deserve any special notice. (5.) *Viśveśvara Mahâdeva*, the largest of the Mâhuli temples on the south side of the Vênâ, at its confluence with the Kṛishṇâ, is said to have been built by Śrîpatrâo Pant Pratinidhi about 1735 A.D. It is of basalt, and enclosed by an irregular-shaped courtyard, open on the side of the river, from which it is approached by a flight of steps. The high platform on which it is raised, the low colonnade which runs round the greater part of it; the short thick pillars in alternate courses of round, octagonal and square; the lozenge-figured stone roof, the breadth increasing from the front by offsets, and then decreasing in a similar way behind, show that it is a building of purely Hindu architecture. The length from back to front is about 50 feet. The greatest breadth is 20 feet, the least 5 feet. The interior consists of a vestibule and shrine. In the wall of the former there are two images of Gaṇapati and Lakshmî respectively. The latter is of marble. The dome is of the usual material. The squareness of the form in this and other domes of the same period contrasts with the round domes of a later one. The animal forms, carved in the capitals of the pillars and the cornices, deserve notice. The sacred bull is on the usual platform surmounted by a canopy and octagonal dome, the niches of which are filled with mythological figures, and are divided from each other by figures of men on elephants. On two sides of the courtyard are cloisters with broad low pointed arches and square pillars; they are for cooking purposes, or hostelries for visitors to the temple. On another side is a building of a similar kind but incomplete. The arches of it are narrower and more pointed. At the entrance of the vestibule is a fine bell on which I could not discover any writing, but the date, in English figures, of 1744. I could not glean any information as to its history; but it was, I suspect, taken by the Marâṭhâs from a Portuguese church in the Koṅkaṇ. In one of the temples on the Kṛishṇâ at Manauli, near Wâi, there is a bell which is said to have been presented by the builder of the temple, the great Nânâ Phaḍnavîs. There is a tradition in that case that it was taken from the Portuguese, a tradition which is almost converted into fact by the inscription "Bene sonantibus cymbalis laudate Dominum." A similar

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bell said to have been brought by Nânâ Phaḍnavis out of Mâhuli Fort, and given to the temple at Bhimâ Śankar where it now is. (6.) Temple of Râmachandra at the back of the last, to which it is very inferior in every respect, is of basalt, and said to have been built by Trimbak Viśvanâth Pêtê in 1772 A.D. It is very small, and consists merely of a verandah and shrine. In the latter are figures, in brass, of Râvaṇa, Lakshmaṇa and Sîtâbâî. The wall behind them is panelled with broad low arches and painted with flowers, &c. The dome consists of only two polygonal courses. (7.) Temple of Viṭhobâ built by Jotipant Bhagvat of Chinchnerâ about A.D. 1730. It originally consisted of a small verandah, with carved wooden pillars opening into the shrine by a low Muhammadan arch. A hall or vestibule, with wooden pillars and door all round, was added fifteen or twenty years ago. The roof is hung with lamps. (8.) Temple of Kṛishṇâbâî, built by Kṛishṇa Dikshit Chiplunkar about 1754 A.D., does not deserve particular notice. (9.) Temple to Kṛishṇêśvara Mahâdeva built by Kṛishṇa Dikshit Chiplunkar, about 1790 A.D. (10.) Temple to Bhairavadeva, built by Kṛishṇa-bhaṭ Talkê about 1770 A.D. It is on a very small scale, and consists of shrine and open vestibule or verandah with three small arches. A hall with wooden pillars like that in No. 7 has been recently added. (11.) A temple with a handsome flight of steps from the river, begun by the Râṇî of Sâtârâ in 1865. It is on the right of the road from Sâtârâ. Besides these temples there are, on each side of the road leading to the ferry, several tombs or cenotaphs to members of the late royal family of Sâtârâ and others. There is some simple but handsome stone carving on one or two of them. The figure of a dog sitting, which is to be seen on one of them, is said to mark the burial-place of a favourite dog of Râja Shâhû called the "Veḍâ Râja" from his eccentricities. It is probably the one which on one occasion he dressed in gold brocade, and exhibited in full darbâr, and for whose use he kept up a palanquin establishment. The dog had once saved him from a tiger (*vide* Grant Duff's *History of the Marathas*, vol. II., page 30).

22. Sâtârâ: Palace and Gardens is a quadrangular block of building occupying several acres, and the large open space of ground in front admits of its being seen to advantage. There is nothing very imposing about the façade, the white plastered surface of which is only broken by numerous large square windows and their wooden framework. A low verandah on wooden pillars runs along the ground floor. There is some carving on the wood work, but it is too minute to produce any general effect on the building; a gateway leads into the courtyard, round which there is a broad colonnade. The walls are covered with paintings of mythological subjects and hunting scenes. It would be tedious to go into an enumeration of all the rooms, of which there are said to be 52, as a large portion of the building necessarily consists of the apartments of the Râṇî and royal retinue. On one side of the quadrangle is the hall of audience, at the upper end of which is a shrine dedicated to the great goddess of the Marâṭhâs, Bhavânî. It was built by Appâ Sâheb about 1844 A.D. It is 83 feet long, 45 feet broad, and 25 feet high. The roof is supported on two parallel longitudinal rows of teak pillars, 16 in each row, with horse-shoe arches between the pillars. The roof is hung with lamps. Outside are fountains. In a small room opening from the colonnade above mentioned, are the thrones of Râjas Appâ Sâheb and Shâhû. The carving in this room is exceedingly rich. The palace, although apparently one building, is really two, called respectively the old

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and new palaces. The former was built in 1820-21 by the Râja Pratâpsiñha. The latter, to which the rooms above described belong, was built about 1838 to supersede the Rangmâhal, another palace of less pretensions situated immediately under the fort. The old and new gardens and pleasure-house, to which the Râja is wont to repair in the hot weather, are separate from the palace and each other. The old ones were laid out about A.D. 1824-25 by Pratâpsiñha. The house is a plain building of one storey, with a large basin for fountains in front. It has one room, of which the wall and ceilings are covered with looking-glass. The new gardens which are somewhat larger, were laid out in the same year for the Râja's brother, Appâ Sâheb. The pleasure-house is of two storeys, and has, besides the mirror room, a room hung with pictures, mostly works of native art: some, however, would seem to have been brought from England, and that, too, at no very distant date.

23. Parli is the name given to an isolated hill about 6 miles west of Sâtârâ. The fort at the top is called Sujangaḍh, and was built by one of the Emperors of Dehli about 700 years ago. Additions were made by one Nâro Ballâḷ Soni, Mâmlatdâr, in 1775 A.D. It is now very much out of repair: over the doorway is a Persian *inscription*,—not translated. The temple was built about 1860 A.D. by Akabâi and Davâkâr Gosain, disciples of Śivâji's spiritual guide Râmdâs Svâmi, to whom the temple is dedicated and who lies buried here. Paraśurâm Bhâu Śrigâṅvkar repaired and ornamented this temple in 1800 and 1830 A.D., and Waijnâth Bhagvat, of Enteśvar, built the verandah. It is of basalt, with dome of brick and chunam.

24. Angapur.—The temple, which is dedicated to Gaṇapati, was built by Anandrâo Bhiwrâo, Deśmukha of Angapur, in 1779 A.D. It is of stone, with a dome of brick and stucco.

25. Patêśvar, 6 miles S.E. from Sâtârâ. Near the summit of a hill called Patêśvar, are some five caves. Besides the caves and buildings attached to them there are three or four temples almost on the summit of the hill. One of them, sacred to Mahâdeva, is of moderate size, enclosed in a courtyard with a fine flight of steps leading down to a tank close adjoining. The other temples are small, sacred to Mahâdeva and other idols.

The caves are now, with the exception of No. 4, crowded with *liṅgas* cut out of detached blocks of stone, some of very large size. Including those in the temples 43 were counted altogether. These caves were probably of Brahmanical origin (see *Jour. B. B. R. A. Soc.*, vol. III., pt. ii., p. 58).

26. Dêgâṅw.—Temple of Śrî Patêśvar with large sabhâ-maṇḍapa and *śikhara*.

27. Khaḍgâṅw.—An excavation to the west called Morghal.

9.—Javli Taluka.

28. Mahâbaleśvar.—Temple described *J. B. B. R. A. S.*, vol. IX., p. cxcv.; vol. X., pp. 1-18.

29. Râjpuri, 4 miles S.W. from Wâi and about 3 west of Bawadhan. A group of rudely cut Brahmanical caves, about 1,300 feet above the valley. They

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communicate with one another by a passage inside the rock. They face eastward and extend about 100 feet in length.

Inscription:—A detached slab of stone, leaning against the front of the cave, bears an inscription in old Devanâgarî characters (*a*).

30. Bawadhan, 4 miles S.E. of Wâi. Two small caves at about 600 feet above the level of the valley and very difficult of access; the most southerly is a cell 9′ by 7′, with a bed-place at the back and a stone bench on the right side; the other is similar and about 65 yards nothward.

31. Lohâri, 4 miles north of Wâi. On the south-western face of a short lofty spur are 8 excavations in a line extending about a furlong along the hill, and at an elevation of at least 400 feet above the valley. The four largest are evidently early Buddhist monastic residences, and one of these has had two rows of pillars, three in each, from front to back, and the remains of some sculpture on the right-hand wall, which, however, may possibly have been an after insertion; another, close to it, has a dâgoba in a shrine 16 feet square at the back, a cell on each side of it, and four in the right wall, with rock beds.

32. Wâi.—At this place there are 49 temples built by the Râsta family alone, besides others of older date; as it is unnecessary to particularize each only those of importance are mentioned. Commencing from above, the first group of buildings is on the north bank of the Krishṇâ, and consists of a ghâṭ, wâḍâ, and temple. (1.) The ghâṭ goes by the name of Gaṅgâpuri, and is a flight of 12 steps. The first portion, 200 feet in length, was built by Gaṅgâdhar Râste of cut stone in 1789. To this, one Bhâu Jośi added 76 feet and Bâjirâo II. 80 feet. There is now, therefore, an unbroken length of 350 feet. At the back of this is a plain brick wall through which a door opens into the street with the Gaṅgâpuri Wâḍâ (now the Munsif's Court) on the left and the temple of Umâ Mahêśvara Pañchâyatana on the right. The temple on the right was, like the ghâṭ, built by Gaṅgâdhar Râste and about five years before it. It consists of a vestibule and shrine, and is about 40 feet high. It has all the Muhammadan forms of architecture common at the period. In the four corners are separate shrines dedicated to Vishṇu, Lakshmî, Gaṇapati and Sûrya;—Vishṇu's is on the left on entering, and has a wooden maṇḍapa, the back wall of which is covered with figures, so are also the outer walls. The great cluster of river temples begins at some distance nearly opposite to the traveller's bungalow. (2.) A shrine with dome containing a marble bull and the image of Mahâdeva Dhâkleśvara. It stands on a low ghâṭ, 75 feet long. (3.) In a line with it, but near the bank on an upper ledge of the same ghâṭ, is another temple to Gaṅgârâmeśvara Mahâdeva, built by Gaṅgâdhar Râste about 1780 A.D. It is of basalt, and consists of an open verandah with 3 scolloped arches and a shrine. The breadth in front is 32 feet. The length from front to back is about 26 feet, with the dome, which is of brick and stucco with blank panels; the height is probably about 40 feet. In front is the sacred bull with a plain canopy. (4.) A temple to Gaṇapati built by Gaṇpatrâo Bhikâji Râste in 1762 at a cost of Rs. 1,50,000, and a ghâṭ 163 feet in length, built by Anandrâo Bhikâji. Besides the usual verandah and shrine, in which is a huge image of Gaṇapati painted red, there is a covered court or maṇḍapa 60 feet by 30. The roof is flat, and composed of square cut stones cemented with chunam. The walls are of the unusual thickness of 4 feet, which gives considerable dignity to the small arches, 5 on a side and 3 at the end, with which they are pierced. Except the dome, which is pyramidal or conical and

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of brick covered with white plaster and fluted, the material used is grey basalt. The total height is about 70 feet. (5.) Ascending the bank is a temple to Kâśi Viśveśvara Mahâdeva, standing in a quadrangular court 216 feet by 95, surrounded by a wall. The temple was built by Anandrâo Bhikâji in 1757 A.D., and consists of vestibule and shrine. Its length from front to back is 49 feet. The façade is about 28 feet from side to side. In the style Muhammadan forms prevail to a considerable extent. The spire has three rows of figures and a Muhammadan dome ; the maṇḍapa of the temple is domed. The large bull in front, under a plain canopy with plain scolloped arches, is carved out of a magnificent piece of black basalt ; the bells and flowers with which it is decorated are very finely cut. The most conspicuous part of this building, however, is a covered Kuṇḍa maṇḍapa at the east entrance, the roof of which is of squared stone cemented with chunam, and supported on 16 lofty pillars 10 feet apart, with neat semicircular moulded arches between them. On each side is *a dipmâl.* (6.) Temple to Mahâlakshmî built by Ânandrâo Bhikâji in 1778 A.D. at a cost of Rs. 2,75,630. It is away from the river, on the east side of the bâzâr. It is about 70 feet high, and consists of a vestibule and shrine, which together measure about 70 feet from back to front. The façade is 39 feet from side to side. The vestibule is open in front with two pillars and pilasters *in antis.* The corners at the top are rounded off by scolloped work. There is a trap-door in the floor, and the roof is formed of large slabs stretching from lintel to lintel. The maṇḍapa has two doors on each side, and the porch is wider than the maṇḍapa. The maṇḍapa has 5 pillars in depth with 2 in width, and on a lower step an additional range over a stylobate approached by three steps and tread. (7.) Temple to Vishṇu, built in 1774 A.D. by Ânandrâo Bhikâji Râste at a cost of Rs. 2,16,250. A covered court 48′ × 18′ with a roof of cut stone without intermediate support leads to a raised verandah with three small Muhammadan arches, behind which is the shrine. The walls are very thick, 5 scolloped arches on each side and 3 in front—a small chattri of Garuḍa in front and a marble image.

The following temples are enumerated to complete the list of those on the river, but do not call for any special mention. The date is a clue to the style of architecture. The prevalence of Muhammadan forms may be assumed in those that are less than a century old. (8.) The temple to Mahâdeva, built by Govindpant Velankar about 1744 A.D., east of Kâśi Viśveśvara. (9.) Temple to the same by Bâbâ Appâ Sâheb Sâtê, 1854 A.D. (10.) Temple to the same with dharmaśâlâ attached by Chimanrâo Nârâyaṇa. (11.) Temple to Dattâtrêya, built by a mendicant named Venkobâ Bâwâ in 1861 A.D. on a ghâṭ made by Ânandrâo Bhikâji, 1785 A.D. (12.) Temple to Mahâdeva by Chimaṇbhat Dhirulkar about 1808 A.D. (13.) To the same, built about 1760 A.D. (14.) To the same, built by Meghaśyâm-nâyak Megrek about 1740 A.D. (15.) Temple to Viṭhobâ by Jâi Sâheb, the great-grandmother of the Bôr Pant, mentioned as the builder of a temple at Mâhuli. (16.) Temple to Mahâdeva, built by Vishṇu Bhaṭ Dikshit about 1760 A.D. (17.) Temple to Mahâdeva, built by Venkambhaṭ Dhakne about 1760 A.D. (18.) The Râstiâ's Wâḍâs.—Of these there are several in and about the town of Wâi. The only one that requires special notice is the *Moti Bâgh*, which is about 1½ miles out of wâi, standing in a large garden with water-tower and fountains. The wâḍâ was built about 1789 A.D. by Ânandrâo Bhikâji Râste, and is said to have cost Rs. 1,02,000. The interior walls are covered with paintings, the colour of which is unfortunately rapidly disappearing. The ceiling is very elaborately painted and gilded.

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33. Dhom.—On the north bank of the Kṛishṇâ, about 5 miles above Wâi; the principal temple is between the village and the river, and is dedicated to Mahâdeva. It is built of basalt, and consists of a shrine with a verandah in front of three small Saracenic scolloped arches supported on pillars about 6 feet high. The arches are covered with leaves and what appear to be fir-cones. Beyond the arches there is on each side of the façade a broad band of wall carved in arabesques. The height of the building, including the dome, is probably not more than 40 feet. Opposite the entrance is a bull of polished basalt under a canopy surmounted by a dome. It is seated upon the back of a turtle (which is found in nearly all the temples above mentioned) represented in the act of swimming. To complete the illusion, it is intended that the surrounding basin should be filled with water, which does not appear to be now done. Around this principal temple are four others dedicated, respectively, to Narasiṅha, Gaṇapati, Lakshmî, and Vishṇu. Several of the images in these temples are of yellow marble, said to have been brought from Âgrâ. One, which stands outside by itself, is a representation of the Śiva Pañchâyatana. Four heads look to the four cardinal points of the compass, and the fifth to the sky. The five temples were built about 1780 A.D. by one Mahâdevarâo Śivarâma, Sâvkâr of Pûṇâ, where his descendants now live. A side door from the courtyard of this temple leads to a ghâṭ built by one Nârâyaṇrâo Vaid about 100 years ago. On the right is a small temple to Râma attributed to Bâjirâo II. The conical dome has been broken short off by the fall of a tree. Below this, and facing the river, is a sort of cloister containing an image of Gaṇapati. The arches are pointed. The date probably about 1780 A.D.

About half a mile up the river is a small temple to Mahâdeva, built by the Râja Śâhû, who reigned at Sâtârâ between 1708 and 1750 A.D., and came to Dhom to bathe in the Kṛishṇâ.

Two banyan trees at Mhusva. There is no record whatever of the age of these trees. They are known to be at least 200 years old, and they are probably double that age. Although the centres have decayed, the outer trunks do not show the slightest signs of any diminution in their vitality. The larger tree is 450 yards in circumference; the smaller about 100 yards less.

BÔR STATE.

1. Śirval, 39 miles north from Sâtârâ. Temple of Kedâreśvara, built by Ambâji Devji Dêśpâṇḍê about 200 years ago, is a large and fine building about 200 years old: it was struck by lightning about six years ago. There is a series of 17 Buddhist caves about 2 miles S.W. from the town, one of them with a dâgoba. They are of the same plain type as those at Karhâḍ.

2. Ranje, 14 miles S.W. from Pûṇâ: a Vaishṇava temple dedicated to Lakshmî Nârâyaṇa.

Inscription:—On the temple, dated Śaka 1684.

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VII.—ŚOLÂPUR ZILLA.[1]

1.—Âkalkot Taluka.

1. Âkalkoṭ, 23 miles S.E. from Śolâpur. Outside the Maindurgi gate and adjoining the Sukhibansi is a small but chaste mosque attributed to the times of the Dekhan kings. It has but one arch and two low minarets, and much plain but delicate stone work.

2. Jeluer, 8 miles S.E. of Akalkoṭ, near the railway;— (1) a mosque with some simple decoration said to have been built by one Farâs Khân, Vazîr to some king; (2) the temple of Mâruti at the gate is Hemâḍpanti; the pillars in the maṇḍapa run parallel to the front, and form a portico; (3) a small temple of Śêshaśâyî in the court of Kâśiliṅga Mahâdeva's has some figure carving about it. There is a fine well in the same court.

3. Mangrul, 14 miles S.W. of Âkalkoṭ, and 3 miles S.W. of Karabgâṅw station;—shrine of Pîr Sheikh Bâbâ; and at its S.E. corner is a tomb, built "by a Vazîr," with a good deal of plain decoration. It stands on a platform raised some 10 feet from the ground on arches.

At a village S. from Karabgâṅw are some very old Canarese inscriptions (*a*).

4. Chapalgâṅw, 6 miles N. of Âkalkoṭ. A Hemâḍpanti temple of Malikârjuna Mahâdeva, cruciform in shape or with three shrines, and about 60 feet long. The front is covered with carved figures, and the roof supported by columns.

2.—Śolapur Taluka.

5. Śolâpur: the fort contains some Persian and Marâṭhi inscriptions.

6. Kandalgâṅw, 14 miles S.W. from Śolâpur, and 6 miles N.W. of Mandrup. A Hemâḍpanti temple of Kedarliṅga Mahâdeva. The porch has 3 pillars on each side and the maṇḍapa 5 on each side in continuation of those in the porch. There are side shrines to Mahâdeva and Malikârjuna.

7. Mardê, 8 miles S. of Śolâpur;—a mosque which was originally a Śaiva Hemâḍpanti temple; also the remains of a fine old Hemâḍpanti well, which must have had a good deal of curious sculpture about it.

8. Kâsegâṅw, 8 miles N.E. from Śolâpur. Hemâḍpanti temple of Kâśêśvara Mahâdeva, approached by a flight of steps from the courtyard; some carving and figures on the left side of the entrance. The maṇḍapa has 8 pillars.

9. Begampur (Ghoḍeśvara) on the Bhîmâ, 23 miles W.S.W. from Śolâpur. Tomb of Begami, a young daughter of Aurangzeb, who died while he was encamped at Machanûr opposite. It is in danger of destruction from the river.

3.—Sangola Taluka:—*No return.*

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[1] From return of A. B. Steward, Esq., C.S., First Assistant Collector, No. 315 of 21st January 1880.

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4.—Pandharpur Taluka.

10. Paṇḍharpur, 48 miles W. from Śolâpur:—Great temple of Viṭhobâ (see *Tenth Annual Report of Sanitary Commissioner*).

11. Machanûr, on the Bhîmâ opposite Begampur, 23 miles W.S.W. from Śolâpur; a fort built by Aurangzeb; and higher up near Bâhmapuri, a temple of Siddheśvara, enclosed in a paved court and said to be old.

5.—Malsiras Taluka.

12. Mâlsiras, 11 miles W.N.W. from Velapur; an old Hemâḍpanti temple of Someśvara.

13. Velapur, 20 miles N.W. from Paṇḍharpur;—a large Hemâḍpanti temple of Śiva, with an image of Hara Narêśvara. There are two inscriptions here, dated Śaka 1222, of which the following are copies by the Mâmlatdâr:—

No. 1. ॥ स्वास्ति श्रीशके १२२२ फ्लवनामसंवत्सरे मार्गशीर्षमासे सोमे अद्यह श्रीमत् प्रैाढप्रतापचक्रवार्त्ति श्री रामचंद्रदेवविजयवान् श्री तत्पादवदनोपजीवी सद्यवसांति अंवीकाविघ्नहरतत्प्रसादेयो रुद्रे अनादिसिद्धदैवतदेवालय शिखरवान् देवक्षत्रस्व ॥ जोगश्वर द्विजोत्तम यानीं पुरातन स्थापन केलें. जीर्णोद्धार देवराव विख्यातदानधर्म हवनं कृत्वा त्रैलोक्यविख्यात जीर्णोद्धार केला. प्रख्यातयशःकीर्तिमान् अस्तु. शुभं भवतु ॥

No. 2. ॥ स्वास्ति श्रीशके १२२२ फ्लवनामसंवत्सरे मार्गशीर्षमासे सोमे अद्य श्रीमत् प्रौढप्रतापचक्रवर्ती श्री रामचंद्रदेवविजयवान् श्री तत्पादवंदनोपजीवी सद्यवसंती अंवीकाविघ्नहार एह्लसादेयो रुद्रे अनादि सिद्धदैवत् देवालय सीखर देवक्षत्रस्थ ॥ जोगेश्वरद्विजोत्तम यानी पुरातन स्थापन केले त्याचा जीर्णोद्धार देवराव विख्यात् दानधर्महवनं कृत्वा नृपविख्यात जीर्णोद्धार केला प्रख्यात यशःकीर्तिमान् शुभं भवतु ॥

(वारवेंत जाताना उजवेबाजूस दगडावर लिहिलें आहे त्याचा उतारा.)

स्वस्ति श्री शके १२२६ विश्वावसुनामसंवत्सरे मार्गशीर्षवद्य ९ सोमे अद्यह श्रीमत् प्रौढप्रताप चक्रवर्ती श्री रामचंद्र देव विजयवान् नयश्री तत्पादवंदुमोपजावीमान् देशस्थ सद्यवसंती अंत्रिका विघ्नहार देव याणि स्मिन्काळि वर्तमाने वेळापुरस्थकुलदैवत् अनादिसिद्धदैवत् देवालय शिखरस्थान शिरस्वकीयदेवसंपुज्य होते ते या प्रक्षणात् तत्प्रसादात् वेळापुरज्जुनाट देवतालोकवासपुरी लोकः स्थितं व लेखांकितकेसत्पमृत्तिकाकेकलशांतर जपहोमहवनब्राह्मणभोजनकृतुदानप्रदान देवब्रह्मेंद्रादिहवनं कृत्वा वलीयशः स्विदु पापपुण्यजो हारण कीर्तिमान याजला जो गिरीश अंबिकाकैलासवर्ति वर्तमान महिमागजगजचर्मब्रह्मेंद्रावितंससंतोष कीर्तिकलावान् ॥

14. Nâthaputa, 11 miles W.N.W. from Mâlsiras;—two large carved temples of Girjyâpati and Parvateśvara, very old.

6.—Madha or Mohol Taluka.

15. Wapha: a large stone slab 7′ by 3′, with an old *inscription* in Devanâgarî upon it[1] (*a*).

16. Bavi: some apparently very old half underground temples, said to be Hemâḍpanti; they are very rude, unlike any others in the district, and disused.

17. Mohol, 18 miles S.S.E. from Mâdha; a temple of Hanumâna, in which the image has four heads.

Inscription in unknown characters (*a*).

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[1] Placed in safety by E. C. Ozanne, Esq., C.S.

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7.—Barsi Taluka.

18. Bârsi, 20 miles E.N.E. from Bârsi Road station :—a fine large temple to Bhagwân, well ornamented.

8.—Karmala Taluka.

19. Karmâla, 11 miles N. from Jeur station :—a large temple of Ambâbâî.

20. Warkut : a half built, but old, temple with 21 sculptured slabs in excellent preservation arranged along the wall (*a*).

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VIII.—RATNÂGIRI ZILLA.[1]

1.—Dapoli Taluka.

1. Bâgmândla, a large coast fishing village in the Dâpoli Tâlukâ on the north bank of the Sâvitrî opposite Bânkoṭ. Bâgmândla and Kolmândla are probably the remains of Mândal, or Mândan, an old trading place of some consequence. Barbosa (1514) has a Mandabad at the mouth of the Bânkoṭ river, where many ships, especially from Malabâr, came taking stuffs and leaving cocoanuts, areca-nuts, a few spices, copper, and quicksilver.[2] The name and position suggest that it may be the site of Ptolemy's Mandagora.

2. Dâbhoḷ,[3] N. lat. 17° 34′ and E. long. 73°16′, lies 6 miles from the sea, on the north bank of the Anjanvel or Vâsishṭî river, eighty-five miles south-east of Bombay. Large remains, several feet underground, seem to show that Dâbhoḷ was, in very early times, a place of consequence. An underground temple of Chândikâbâi is said to be of the same age as the Bâdâmi rock-temples (550-578 A.D.) Mr. Crawford's MS. A local history, *bakhar*, states that in the eleventh century, Dâbhoḷ was the seat of a powerful Jaina ruler, and a stone inscription has been found bearing date 3rd *Vaiśâkha* 1078 Śâlivâhana.

Of Musalmân remains the chief is, close to the sea and almost buried in cocoanut trees, a handsome mosque sixty-three by fifty-four feet in its inner measurements, with minarets and a dome. The style is like that of the chief Bijâpur mosques. It is on all sides enclosed by a stone wall and approached by a broad flight of steps. In the centre of the stone terrace, in front of the mosque, is a well and a fountain. The mosque is said to have been built in 1659, by Âisha Bibi, popularly known as lady mother, *mâsâhibah*, a princess of Bijâpur. The real date is probably much earlier. The local account is that the princess, with a retinue of 20,000 horse, arrived at Dâbhoḷ intending to go to Makka, but was kept back from fear of pirates. Determining to spend, on some religious work, the £150,000 (Rs. 15,00,000) she had with her, by the advice of the *maulvis* and *kâzis*, she began building this mosque and finished it in four years. The builder's name was Kâmil Khân. It is currently reported that the dome was richly gilded, and the crescent of pure gold. The gold and gilt have long disappeared, but much of the beautiful carving and tracery remains. Eight villages, Bhopan, Saral, Isâpur, Bhostân, Chivili, Modpur, Bharveli and Pingâri, were granted for its maintenance. After the overthrow of the Bijâpur kingdom, the grant was renewed by Śivâji (1670). The mosque still bears the name of its founder Mâsâhibah, but it is no longer used for worship. The local Musalmâns are too poor to keep it in repair. From year by year it is crumbling into ruin; the minarets are tottering; the mortar has long since crumbled away; and the loosened stones are falling from their places. In 1873 a small

[1] From *Gazetteer* returns.

[2] Stanley's *Coasts of E. Africa and Malabar*, by D. Barbosa, p. 71.

[3] According to a local saying, Dâbhoḷ once bore the name of Amarâvati or the abode of the gods. The present name is said either to be a short form of Dâbhilâvati, a name given to it from the still remaining temple of Śiva Dâbhileśvara, or to be a corrupt form of *Dâbhya* according to the Purâṇas, of god-inhabited forest. Mr. A. T. Crawford's MS.

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sum was granted by Government to carry out the most necessary repairs. (Nairne in *Ind. Ant.*, vol. II, p. 280-81.) Dâbhol has also a Jâma mosque built in 1650 (1059 H.) in the beginning of Aurangzeb's reign, by Pir Muhammad Abdullâh, the chief officer, *subahdâr*, of the district. What of the inscription on this mosque has been read runs: 'In the name of God, the Just, the Merciful. Verily mosques belong to God, so be not co-sharers with Him. The rival of this mosque in colour does not exist in the world. The best of well born Governors Pir Ahmed..................(built this mosque) in the year 1059 (1649 A.D.) of the Hijra of the Prophet, on whom be peace and blessing.' On the sea face of a third mosque an inscription has lately (1879) been found cut in wood. It begins with the usual Shia blessing of the Prophet, his daughter, and the twelve Imâms, and ends 'May God help Saâdat Ali, king of kings, who raised this building in 1558 (967 H.)'[1] There is also a cenotaph, or *mukâm*, of Khâja Khizr, the Prophet Elias, bearing the date 1579 (987 H.), and a tomb of the Pîr Âzam Khân.

3. Kol, across the Sâvitri river south of Mahâḍ, to the south-east of the hill behind the village has two small groups of caves. The first to the north-east of the village consists of a few broken cells of no pretension as to size or style. The other group to the south-east has one cell rather larger than any of the others. All are apparently unfinished and are much damaged. In the second group are three short inscriptions.

4. Manḍangaḍ Fort, on the high hill of the same name, about twelve miles inland from Bânkoṭ, has two forts and a triple stockade with an area of about eight acres. Of the three fortifications Manḍangaḍ proper, with two reservoirs, lies to the south, Pârkoṭ is in the middle, and Jâmba, with a dry reservoir, on the north. In 1862 the walls were in several places much ruined. The likeness of the name suggests Manḍangaḍ as the Mandagora of Ptolemy and the *Periplus*, a town of the Koṅkaṇ coast. But Mândla at the mouth of the Bânkoṭ creek is perhaps more likely. Though they are probably much older, local tradition ascribes the fort of Manḍangaḍ to Śivâji, Pârkoṭ to the Habshi, and Jâmba to Angria.

2.—Khed Taluka.

5. Mahipatgaḍ Fort, about twelve miles from Kheḍ facing the Hâtlot pass and Makrâugaḍ the Mahâbaleśvara 'Saddleback,' stands at the head of a high spur, that running parallel to the Sahyâdris is crowned by the three forts of Mahipatgaḍ, Sumârgaḍ, and Rasâlgaḍ. Reached by a very narrow difficult pass six miles long, Mahipatgaḍ is a tableland 120 acres in area, with no surrounding wall, but with well-built battlements and gateways in six places where the approach is easy. These defences are in bad repair. The wood-work is gone, and in many places the stone work is in ruins. Of the doors the Kotvâl gate to the north is formed by two battlements one on each side and joined with parts of the ramparts; and from the Kheḍ door to the south are still traces of the path by which the garrison received their supplies.

3.—Chipalun Taluka.

6. Chipaḷun, N. lat. 17° 30' and E. long. 73° 36', the chief town of the Chipaḷun sub-division, and twenty-five miles from the sea, on the south bank of

[1] Bom. As. Soc. Meeting, September 1879.

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the Vâsishṭî river. Chipaḷun, the first home of the Konkaṇasths or Chitpâvan Brâhmans, according to local tradition was peopled with Brâhmans and supplied with sixty ponds and sixty gardens by Paraśurâma the reclaimer of the Koṅkaṇ; it has for long been a place of consequence.[1] In the seventeenth century it was a great village, very populous and plentifully supplied with all kinds of provisions.[2]

About a quarter of a mile south of the town is a series of rock-temples. Of these the chief is a tolerable large hall twenty-two feet long by fifteen broad and ten high, with, at its inner end, a Buddhist relic shrine or *dâgoba*. There are also two or three smaller caves and a deep pond thirteen feet square. Three stages on the road from Chipaḷun to Karâḍ in Sâtârâ is another series of Buddhist caves, consisting of a room with a small round relic shrine, six feet in diameter, and a hall, *śâla*, nineteen feet by eighteen, with a raised seat at one corner and three recesses at the inner end[3] (*a*).

7. Anjanvel, N. lat. 17° 31' and E. long. 73°15′, stands on the south shore of the entrance to the Vâsishṭî or Dâbhoḷ river: Anjanvel fort, called Gopâlgaḍ, was built by the Bijâpur kings in the sixteenth century, strengthened by Śivâji about 1660, and improved by his son Sambhâji (1681-1689). It stands on a gently sloping point on the south shore of the creek entrance half a mile from Anjanvel. It covers seven acres, and is surrounded on three sides by the sea, and on the fourth by a deep ditch now partly filled.[4] There is no complete line of outworks, only one or two covered ways leading down to batteries.[5] The fort walls, built of stone and mortar, are very strong about twenty feet high and eight thick, with twelve bastions at some distance from each other, until very lately, armed with cannon. South of the fort is a deep trench eighteen feet broad. There are two gates to the east and to the west. On either side of the west gate is a guardroom. The interior of the fort still has traces of small houses. There are also three wells, with a plentiful supply of water. Near the wells is a building said to have been the store-room, close to it a granary, and, at a little distance, the governor's palace. Some Persian verses on a flat oblong stone give the date 1707 and the builder's name Sidi Sayyid. The verses are: 'Whoever built a new mansion, when he was called away did it not belong to another? God is immortal and all else subject to death. When the kind king, the light of the world, ordered, the fort was made which he could not live to see, Sidi Sayyid (built) the port. Written on the 10th of Zil Hajj the first year of the reign, Hijra 1119 (1707 A.D.).'

4.—Sangamesvar Taluka.

8. Saṅgamêśvara, N. lat. 17° 9′ and E. long. 73° 36′, a town on the Śâstri river, about twenty miles from the coast,—the meeting of the Alaknandâ and Varuṇâ, is a place of some sanctity and of high antiquity. According to the *Sahyâdri Khaṇḍa* it was originally called Râmakshetra and had temples built by Paraśurâma or Bhârgava Râma. In later times, perhaps about the seventh century, a Châlukyân king Karṇa, coming from Karavira or Kolhâpur, made Saṅgamêśvara his head-quarters, and, founding a city, built a fortress, temples, and

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[1] A stone has lately been found at Chipaḷun bearing the date 1135 (Ś. 1078) *Jour. Bom. As. Soc.*, September 1879.

[2] Ogilby's (1670) *Atlas* V. 247. [3] *Jour. Bom. Royal Asiatic Society*, vol. IV, p. 342.

[4] Gov. List of Civil Forts, 1862. [5] Nairne's MS.

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palaces.[1] Of the temples one, called Karṇeśvara after its founder, remains. Saṅgamêśvara continued for some time the head-quarters of a Châlukyân chief. It is mentioned in a Châlukya grant probably of the eleventh or twelfth century. In the fourteenth century it was for long the residence of Basava, the founder of the Lingâyat sect. Two miles up the river, in old Saṅgamêśvara, called the *kasba* to distinguish it from the new town, *pet*, are several interesting temples. The chief of them is the temple of Karṇeśvara already referred to. But the shrine of the Saṅgamêśvara temple is said to be older dating from as far back as Paraśurâma's time.[2] Karṇa is said to have built or repaired 360 temples and granted the revenues of many villages for their support. Every year on *Mâgha vadya* 30th (January-February) a fair is held attended by about 1,000 persons. At the meeting of the rivers are several sacred places, *tîrthas*, among them one known as the cleanser of sins, *dhûtapâpa*. There are also some rock excavations here.

5.—Rajapur Taluka.

9. Adivra, 12 miles west of Râjâpur, has a well known temple dedicated to Mahâkâlî. In her honour, a fair is held from the second to the tenth day of the first fortnight of *Âśvin* (September-October). Petty shops are opened and about 1,000 persons attend.

10. Râjâpur, N. lat. 16° 38′ and E. long. 73° 22′, the chief town of the Râjâpur sub-division, is built on a slope rising from the water's edge, at the head of a tidal creek, thirty miles south-east of Ratnâgiri and about fifteen miles from the sea. At the time of the first Musalmân conquest (1312), Râjâpur was the chief town of a district.[3] In 1638 it is said to be one of the best Dekhan maritime towns.[4]

At Vâde-Pâdel and at Sâgva both near Vâgotana are some ruined cells probably Brahmanical.

11. Dhopêśvara, a mile or so west of the town of Râjâpur. A noted temple; the village revenues are alienated for the support of the shrine, and every year a fair is held on Śivarâtra (February-March) attended by about 1,000 people. A procession is formed, and, the idol, covered with a gold mask, is carried round the temple in a palanquin.

6.—Devagad Taluka.

12. Khârepâṭan, about 25 miles up the Vijayadurg river. On a small hill overlooking the town, is a fort about an acre in area. The walls and bastions

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[1] The date of this Karṇa, who seems to be the same as the founder of the Mahâlakshmi temple at Kolhâpur (*J. B. B. R. A. S.*, vol. XI, p. 100), has not yet been fixed. The style of building is supposed (*J. B. B. R. A. S.*, vol. XI, p. 107) to point to some time about the 8th century A.D. At the same time, according to some verses in the Kolhâpur Mahâlakshmi temple, Karṇa flourished about 100 A.D. (30 *S'âlivâhan*) (*J. B. B. R. A. S.*, vol. XI, p. 104), and according to the Saṅgamêśvara Mâhâtmya he became king in 178 (S'. 100). *J. B. B. R. A. S.*, vol. XI, p. 99.

[2] *J. B. B. R. A. S.* 100. According to Lieut. Dowell (1829) Karṇa repaired temples originally built by Paraśurâma. Mr. Dowell noticed that the chief temple was of the same age and style as the Kolhâpur temple. There were then (1829) the remains of over a hundred ruined shrines. *Bom. Rev. Rec.* 225 of 1851, 2730.

[3] Jervis' *Konkan*, 81.

[4] Mandelslo in Harris, vol. II, p. 130.

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were taken down in 1850, and used to make the Vâgotan landing place.[1] The sites of twelve or thirteen mosques are shown, and the remains of one, the Jamâ mosque, prove it to have been a building of large size. Outside of the limits of the present town is a very large brick reservoir, ruinous and nearly dry, with an inscription, stating that it was built by a Brâhman in 1659. Near the middle of the town is a half buried stone believed to have been the boundary between the Hindu and the Musalmân quarters. And in the middle of the town there is a colony of Karnâtak Jainas and a Jaina temple said to be the only one in the southern Koṅkaṇ. In the temple is a small black marble idol, found three or four years ago in the bed of the river. Copperplates of the Râshṭrakûṭa dynasty were found here (*Ind. Ant.*, vol. II, p. 321).

7.—Malvan Taluka.

13. Âchra, about 10 miles north of Mâlvaṇ. Temple of Râmeśvara. The principal building, enclosed by a stone wall and surrounded by a paved courtyard, measures sixty-three feet by thirty-eight, and, besides the shrine, has a large rest-house with accommodation for all Hindu castes. A fair, held yearly on Râmnavami in *Chaitra* (March-April), is attended by about 1,000 people from the neighbouring villages. The village revenues (Rs. 2,500 per annum) are, by a grant of Śambhu Mahârâja of Kolhâpur dated 1674, set apart for the support of the temple.

14. Bharatgaḍ Fort, on the south shore of Bâlavali creek, on a hill commanding the Mâlvaṇ village of Masura, has an area of between five and six acres. The inside of the citadel is an oblong of 105 yards by sixty. The citadel walls are about seventeen or eighteen feet high and five feet thick. At the opposite ends of a diagonal running north and south are outstanding round towers. Within the citadel, about a quarter of its whole length from the north end, is a square watch tower reached by steps. Close to the north tower is a small temple, and near it is a well, about 228 feet deep, cut through the solid rock. About seventeen yards from each side, and 100 yards from each end of this citadel, is an outer wall with nine or ten semicircular towers. The wall is ten or twelve feet thick with an outer ditch. It is not very strong and seems to have been built without mortar. In 1862 the walls were in fair order.

15. Suvarṇadurg, the golden fortress, with an area of eight acres, on a low irregular island, about a quarter of a mile from the shore, surrounded by a very high wall, is perhaps the most striking of the Ratnâgiri coast forts. Great part of the fortifications are cut out of the solid rock and the rest is built of blocks of stone ten or twelve feet square. Relieved by bastions, and broken by one rough postern gate just above high tide mark, the walls are so overgrown with trees and bushes, that, except at low tide, it is impossible to walk round them. Within the fort are several reservoirs and a small step well with water enough for a large garrison. On a stone at the threshold of the postern gate is a figure of a tortoise, and, opposite it on the wall towards the left, one of Mâruti, the monkey god. There are two guard-rooms to the right and left, and rooms also under the bastions. At a little distance is a stone building plastered with mortar, said to have been the magazine. Some very extensive foundations

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[1] Gov. List of Civil Forts, 1862.

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are probably the sites of old palaces. In 1862 the walls and bastions were in good repair, but the gateway was ruinous. There were fifty-six guns all old and unserviceable.

Suvarṇadurg was built by the Bijâpur kings in the fifteenth century, and in 1660 strengthened by Śivâji, and was in 1698 a station of Kânhoji Angria's fleet and in 1713 was formally made over to him by Śâhu Râja. Under Kânhoji's successor Tuḷâji, Suvarṇadurg became one of the head centres of piracy.

16. Mâlvaṇ,[1] N. lat. 16° 4′ and E. long. 73° 31′. In a bay, almost entirely blocked by rocky reefs, there were formerly three small islands, two of them about a quarter of a mile from the shore, and the third separated from the mainland by a narrow channel. On the larger of the two outer islands stands the famous fort of Sindhudurg, and, on the smaller, the ruined fort of Padamgaḍ, now, at low tide, connected with the mainland by a neck of sand. On what once was the inner island, and is now part of the mainland, lies almost hid in palms the old town of Mâlvaṇ. This inner island was called Medha, but the channel separating it from the mainland has been long dried up. This island stretched from a point about a quarter of a mile to the north of the old residency to the site of the custom house on the south, and in it stood the old fort of Râjkoṭ. The modern town of Mâlvaṇ has spread far beyond the limits of the former island.

About the middle of the seventeenth century, when Śivâji fortified Sindhudurg, the creek about a mile and a half north of Mâlvaṇ was navigable some miles up to Maland or Milandi then a place of considerable trade.[2] In 1750, under the name Molundi, it is mentioned as a fortified town belonging to Bhonslê. The similarity of the name Melizigeris, the island of Meli, and the fact that the chief export was pepper, (Lassen Ind. Alt. I., 327) would seem to make it probable that Ptolemy's island of Melizigeris, and the mart of Melizeigara, mentioned in the *Periplus* and perhaps Pliny's Zîgerus, and Strabo's Sigerdis were the island-town of Milandi or Mâlvaṇ. Ibu Khurdâdba (cir A.D. 900) mentions Mâli, an island five days' south of Sanjân in the north of Thâna, (Elliot's *History*, vol. I, p. 15) and Al Biruni (A.D. 1030) has Mâlia south of Saimur, that is Chaul in Kolâba (Elliot, vol. I, p. 66). This may refer to Mâlvaṇ or Milandi but they more likely belong to the Malabâr coast. Compare El Idrisi (A.D. 1150) in Elliot, vol. I, p. 85.

The chief object of interest is Śivâji's fortress and coast capital, Sindhudurg, or the ocean fort. On a low island, about a mile from the shore, although less striking than Suvarṇadurg, it is very extensive[3]—little less than two miles round the ramparts. The walls are low, ranging from twenty-nine to thirty feet.[4] They are on an average twelve feet thick, and have about thirty-

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[1] The name Mâlvaṇ is said to come from the great salt marshes, *mâha lavaṇa,* to the east of the town.—Mr. G. Vidal, C.S.

[2] Nairne MS. Dom João de Castro (1538) mentions that at low tide gallies could enter the river of Malundi. *Prim. Rot. da Costa India,* 22.

[3] The figure of the fort is highly irregular with many projecting points and deep indentations. This arrangement has the advantage that not a single point outside of the rampart is not commanded from some other point inside. *Report on the condition of forts in South Konkan,* 1828.

[4] On the sea side so low are the walls that at one place they seem almost below high water level, and inside of the fort are masses of wave worn rock and stretches of sand. Nairne's *Ms.*

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two towers from forty to 130 yards apart. The towers are generally outstanding semicircles with five embrasures for cannon. The entrance is at the north-east corner. The area of the fort is forty-eight acres. Once full of buildings it is now a mere shell with nothing inside but a few small temples. To the Marâṭhâs Sindhudurg is Śivâji's cenotaph[1] and in its chief shrine Śivâji's image is worshipped.[2] The image is of stone. The head is covered with a silver mask, or, on high days, with a gold one. In the stone of the walls prints of Śivâji's hands and feet[3] are held in reverence and protected by small temples.[4]

17. Masura, about half way between Mâlvaṇ and Mâland, or Milandi on the Khâlâvli creek, has been identified with the Muziris of Ptolemy and the *Periplus*, then one of the chief places of trade in Western India.[5] Muziris was probably further south on the Canara or Malabâr coast.[6]

18. Nivti, six and a half miles south of Mâlvaṇ and eight north of Vengurla. At the mouth of a small creek in rather a striking bay, stands Nivti fort in the village of Kochra. If Rennell's suggestion, that it is Ptolemy's (150) Nitra and Pliny's (77) Nitrias 'where the pirates cruized for the Roman ships' is correct, Nivti is an old settlement. But as far as has been traced it has never been of importance as a centre of trade.[7]

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1 In 1862 the walls and bastions were with a few exceptions in a fair state of preservation. Within the walls were thirteen houses, three temples, and one *dharmaśâla*. There was, in one of these temples, an effigy of the Marâṭha monarch, S'ivâji, held in the greatest veneration. *Gov. List of Civil Forts*, 1862.

2 Grant Duff in Nairne.

3 But for their exceeding smallness these imprints are very accurate representations of a hand and foot. Mr. R. B. Worthington, C. S.

4 Nairne's MS. Monday is the chief day for S'ivâji's worship and the Kolhâpur chief sends turbans and other presents. The shrine is seldom visited by pilgrims and is not honoured by a fair. Mr. G. Vidal, C. S.

5 *Ind. Ant.*, vol. II, p. 293.

6 Muziris by Forbes, 1783 (*Or. Mem.* IV. 109), and by Rennel, 1788 (*Map of Hindustan* XXXVII.), has been identified with Mirjân near Kumta in North Canara. Dr. Caldwell's suggestion (*Dravidian Grammar*, Introd., p. 97) that Muziris is Muyir-kotta, the modern Kranganor in Cochin, though this is much further south than Ptolemy puts it, is now generally accepted (Balfour's *Cyclopædia*, Muziris: McCrindle *Periplus*, 131). Yule (*Cathay* II. 374) marks it doubtful.

7 Rennell's *Memoir of a Map of Hindustan*, p. 31. Nitra or Nitrias is more commonly identified with the *Periplus* (247) Naoura and so probably with Honâvar. McCrindle's *Periplus*, p. 130. In 1819 its trade was quite insignificant. Mâlvaṇ Resident to Government, 31st May 1819. Rev. Dia. of 141 of 1819, 2299.

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IX.—KOLÂBA ZILLA.

1. Korlê Fort, on a rock about 400 feet high running half across the mouth of the river at Chaul. In plan and works it is different from any other on the west coast. It was taken by the Portuguese in 1594 and rebuilt by them between 1646 and 1680. It is about half a mile in length. There are several Portuguese inscriptions in it. The greater part of the works is still in good preservation. The promontory is fortified all round and crossed at the top by two lines of walls with gateways and bastions, and several of the gateways have the names of saints engraved upon them. At the point commanding the entrance to the harbour is a large battery, and the level space between this and the bottom of the hill apparently contained the quarters for the troops. The chapel, now roofless, is in the highest part of the fort and close to the magazine. (*Ind. Ant*, vol. III., pp. 100, 181.)

2. Rêvadaṇḍa, Alibâgh. Ruins of large Portuguese buildings, principally churches built between 1630 and 1700 A. D.

Two miles north-east are two Buddhist caves.

3. Agarâwa—Muhammadan mosque with an inscription;—also a Hamam-khâna in ruins, built by a courtezan.

4. Chaul.—Many temples, tanks, &c. The temple of Śrî Hingalâja—in which are also images of Ashapurî and Chatuśśringi. The temple is said to be old, but is small and covered with whitewash. The temple of Dattâtrêya has an inscription round the *pâduka*.

5. Rayagadh Fort, 16 miles north from Mhâṛ. On the temple of Mahâ-deva inside it is an inscription in honour of Śivâji.

6. Pâl—about a mile north-west from Mhâṛ—has a group of caves excavated in the sides of a hill, with some *inscriptions* (surveyed).

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X.—PUNÂ ZILLA.[1]

1.—INDAPUR TALUKA.

1. Palasdeva on the Bhîmâ, 13 miles N.W. from Indâpur (18°15′; 74° 57), formerly called Ratnâpur. The temple of Śiva is built of stone below, and the upper portion is brick.

2. Narsingpur, 12 miles S.E. from Indâpur at the junction of the Bhîmâ and Nîrâ. Temple of Śrî Lakshmî Narasiṁha, built by the Vinchorkar about 150 years ago. It is octagonal and built of black stone. The apex is of copper, gilt with gold. It is 70 feet high.

Pilgrimages are held in the month of Vaiśâkha. The idol of this temple is known by the name of Śrî Lakshmînarasingh, whence it is called the temple of Narasingpur. A fable is given in the *Purâṇs* called the *Narasingh Mâhâtma*. It is as follows :—Narasingh became incarnate for the sake of one of his votaries called Pralhâda. Pralhâda made a sand *piṇḍi* for worship and through mistake left it there, and it afterwards became established. The reason for the name of Śrî Lakshmînarasingh is that the god was represented with a lion's face and man's body and with a woman by him.

2.—BHIMATHADI TALUKA.

3. Dhoṇḍ, 8 miles E.N.E. from Pâṭas, on the Bhîmâ. (1) A temple of Bhairavadêva said to have been built by Mâdhavji Sinde, to whom the village was given as an inâm. It is of stone with a superstructure of brick. (2) Temple of Viṭhobâdeva, by the same ; also in the village a large door called 'Ves' of polished stone.

4. Pâṭas, about 2 miles from the railway station. Temple of Nâgeśvara Mahâdeva, is said to have been built about 200 years ago. It is constructed of hewn, polished stones, and has an audience-hall with verandahs on both sides.

5. Supâ, 8 miles S.S.W. from Pâṭas. (1) Dargah of Shaman Shur Pir, with a dharmaśâlâ. A large fair is held on the 16th Zilkâd. (2) Temple of Tukobâdêva built by Aṇṇâji Râo Marâṭha.

6. Kurkamb, 5 miles S.E. from Pâṭas. (1) Temple of Phiraṅgâi Devî. (2) A similar but smaller one to the same idol stands on a hill near the village ; in this latter there is an *inscription* dated 1681 :—

श्री चरणीं तत्पर वंश निरंतर वणगोजी नाईक निंबाळकर त्याचे पुत्र मुधोजी नाईक त्याचे पुत्र संभाजी नाईक त्याचे पुत्र तुकाराम नाईक त्याचे पुत्र अमृतराव शाहाजी व पिराजी नाईक निंबाळकर त्यांचे पुत्र संभाजी नाईक निंबाळकर देशमुख प्रांत फलटण देश याणीं श्रीचे आज्ञेवरून देवालय समग्र सिद्ध केलें. शके १६८१ सौम्य नाम संवत्सरे. श्रावण शुद्ध पंचमी. श्रीरस्तु.

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[1] From Collector's returns of 16th March 1878. Those for the northern tâlukâs prepared by the late G. H. Johns, C.S., are good and inserted almost verbatim; the others very meagre in details.

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7. Roti, 3 miles S. of Pâṭas. Temple of Tukâidêvî built by the Medhê family.

8. Pargâṅw, 11 miles N.W. from Pâṭas. A temple to the same idol, which is said to have been brought from Tûḷjâpur.

3.—Purandhar Taluka.

9. Malhârgaḍ, 5 miles N. from Sasvâḍ, fort built by Bhivrâo Eshvant and Krishṇaji Mâdhavrâo Phânsê about 1775 A.D. There is an outer line of fortification taking the triangular shape of the plateau, and an inner square one. It contains temples of Khaṇḍobâ and Mahâdeva. The main entrance is at the N. E. corner.

10. Jejuri, 10 miles E.S.E. from Sasvâḍ. Temple of Khaṇḍobâ-Malhârî-Mârtaṇḍ-Bhairava-Mhâlasâkânta,—Khaṇḍobâ, because he has a dagger; Malhâri, because he killed the demon Maṇimall. The temple was built by Malhârrâo Holkar and completed by Ahalyâbâî. There are several short *inscriptions*, all modern.

4.—Sirur Taluka.

11. Rânjangâṅw at the junction of the Bhîmâ and Muṭhâ-Mulâ. Temple of Gaṇapati. The village is supposed to be the scene of one of the Ashṭa Vinâyaka Avatârs of that divinity. The other seven Ashṭa Vinâyaka temples are situated at Morgâṅw, Theur, Lenâdri, and Ojhar in the Puṇâ Collectorate, at Pâli in the Pant Sachiv's territory, at Maḍ in the Thâna District and at Sîdtek in the Collectorate of Ahmednagar. The present temple at Rânjangâṅw occupies, it is said, the site of an old Hemâḍpanti edifice, of which 4 pillars remain, two of them at the entrance to the enclosure. The present shrine is said to have been constructed by Chintâmaṇa Mahârâja Dêva two centuries back, and on the north side there is a fine corridor with a façade of 15 arches, each arched compartment being vaulted in a low conical form. This arcade is due to the Povâr family, and is contemporary with the present temple. A flight of steps leads to the roof of the corridor which is flat and a pleasant place of resort during the *jatrâ* season, *i.e.*, at Gaṇeśa Chaturthi. The temple consists of a maṇḍapa with rows of wooden pillars and an outer and inner Garbhâra; a stone rat is stationed at the entrance of the maṇḍapa, as the usual *vâhana* of the elephant-snouted god. The outer Garbhâra is surmounted by a small *śikhara* and the sanctuary by a more imposing one; both *śikharas* are somewhat rude; the larger rises in four storeys, the lowest being the widest, and the three higher ones being each ornamented with a frieze; a small *kalaśa*, flanked by 4 minars completes the spire. There is a tiny shrine dedicated to Mahâdeva on the extreme west, *i.e.*, beyond the Garbhâra and joined to it. The cornice of both temple and corridor is supported by brackets of the Phallic symbol type.

12. Pâbal, 25 miles N.N.E. from Puṇâ. Old temple of Nâgeśvara Mahâdeva on the west of the town, said to have been built 5 centuries ago by Kânhu Râjpâtak. The maṇḍapa is divided into three small aisles by two rows of 3 pillars each, the outermost pillars being slightly sculptured. In front and on the east is a small tank in the Hemâḍpanti style, constructed, according to tradition, by Kânhu's favourite dancing girl. Flights of steps lead down to the water and the side walls contain small niches with sculptured jambs. On

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north-east of the temple is a fine *Stambha*; its shaft, which stands on a lofty pedestal and supports a massive capital, is monolithic (*a*). (2) Mastân Bâî's tomb, to which a mosque is attached, is situated among some fine trees in an enclosure on the north of Pâbal. This lady received as *saranjâm* Pâbal and the neighbouring villages of Kendur and Loni from Bâjirâo Peśwâ, and though she died in the Śaniwâr Palace at Puṇâ, she was buried in her inám town of Pâbal; she was probably a native of the north of India, and is said to have been taken captive by Sindhia in his wars in Hindustân and to have been made by him a present to the Peśwâ. There is nothing of architectural merit in her tomb or its surroundings.

13. Talegâṅw Dhamdhêrê, 20 miles N. E. from Puṇâ (18° 40′; 74° 12′). Of the many temples in this town the most remarkable are: (1) Siddhêśvara, a large Śaiva shrine enclosed by lofty battlemented walls and built on an elevation. A Kulkarṇi of Talegâṅw, who was also Sindhia's Divân, is said to have erected it. On the east and west there are high flights of steps leading into the temple inclosure. (2) Gaṇapati's temple owes its existence to the Dhamdhêrê family. The *śikhara* surmounting the Garbhâra is profusely adorned with quaint little figures in niches, and the vestibule is entered on the east and south through arched openings, and has a vaulted roof. (3) Nâtha's shrine is built on the bank of the river and is dedicated to the Sâdhu whose name it bears. On Śivarâtra there is a *jatrâ* of about 3000 persons to this shrine. Nâtha lived in Śivâji's time, and was a friend of Itnâk Bâwâ whose tomb is in the Musalmân cemetery to north-east of the town. The townsfolk have a tradition that Nâtha and Itnâk were great card-players, and spent most of their spare time in playing together. This shrine is supported by inâm land assessed at Rs. 49, and is the scene of a *jatrâ* of about 2000 persons on Mâgha Vad 13. (4) Uttarêśvara temple was built by one of the Mahâjan family about two centuries back. There is a fine well on the north side, and an ancient *Dîpmâl* outside the enclosure. (5) Takleśvara is an old building dedicated to Mahâdeva and is to the west of that of Gaṇapati. There is an old dharmaśâlâ opening into the bâzâr through which this temple is entered. Besides these sanctuaries, there is a temple outside the town, about half a mile to the north-west, dedicated to Bhairava,—a quaint old structure, enclosed by walls; its maṇḍapa is divided into three aisles by two rows of low stone pillars supporting brick arches.

5.—Junnar Taluka.

14. Junnar (19° 12′; 73° 56′). There are about 140 caves in some six groups round Junnar, which have been described in *Ind. Ant.*, vol. VI, p. 32, and *Cave Temples of India*.

Among the Muhammadan remains the Jumâ' Masjid is said to be 500 years old, and there is no doubt that it occupies the site of an old Hindu temple. It is approached through a narrow gateway surmounted by an arch which is flanked by 4 minars; the gateway is recent as the year 1235 (Hijra) is engraved below the arch; the roof of the mosque is flat and wooden, and is supported by 18 stone pillars; these pillars are plainly Hindu,—a fact admitted by the Musalmân in charge; the outermost row of pillars, 6 in number, are assisted in supporting the roof by beautifully carved wooden brackets, which are taken by the goldsmiths of the town as patterns in carving their ornaments; the front is surmounted by six minarets.

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The present fort of Śivneri outside the town on the south-east is of Musalmân origin. It is accessible on the south side only, where a steep ascent conducts to the entrance gateway, which is massive and flanked by towers; several other gateways, all strongly built and bastioned, are past through before the first of a triple line of fortifications is entered, and when the fortress proper is gained and the summit of the hill, which is near 1000 feet above Junnar, reached, the thought can scarcely fail to present itself that nature and art combined have created here one of the most impregnable of mountain strongholds. The present fort was built about A. D. 1445 by Malik-al-Tijar, the lieutenant of the Bahmani king Alâu'd-din II., but doubtless additions were frequently made to the fortifications under subsequent rulers. It played a not unimportant part during the earlier Marâṭha period, and is celebrated as being the birthplace of Śivâji. A memorable night attack was made on it in 1680, near the close of Śivâji's career. The most striking of its remains is a mosque with two flanking minarets, the latter being united by a graceful flying arch. This mosque is built over a rock-hewn tank, the water of which outlasts the hot season, as does also that of several of the other reservoirs on the hill. On the summit of the plateau is an Idgah, and the tomb of Adam Subhedâr.

Perhaps the most interesting buildings are those outside the town on the east; and the most ancient of these is a Dargah close to and on the right of the high road as one goes from Junnar to Nârâyaṇagâṅw. It is plainly built and has three entrances, and some of the stones used seem taken from a Hindu temple. North of this Dargah and near the Delhi Ves is an old mosque, said to be of the time of Shâh Jehân.

About a couple of miles east of Junnar is a garden of some extent called the Âfiz Bâgh. More than one solution is given of the name, but perhaps the most plausible is that which makes Âfiz a corruption of Habshi, this garden and its mansion having, tradition states, been in the possession of, if not founded by, an Abyssinian chief. The mansion is a substantial, and not inelegant building: three balcony windows on the south side overlook a small tank; these windows are supported by somewhat heavy looking brackets, and are canopied; the east and west sides have each a bay window; the entrance is on the north, the steps being flanked by bay windows similar in adornment to those on the other three sides; there is an upper storey to the house; the roof of the ground floor is arched, and ornamented with lozenge-shaped mouldings.

At a little distance west of the garden, and therefore nearer Junnar, is a fine Dargah or Gumbaz which is supposed to contain the ashes of the Habshi founder of the Âfiz Bâgh. This mausoleum has a domed roof, and within it are nine tombs said to be those of the Habshi, his wife, six children and a servant. There are entrances on the south and east. The south entrance is beautifully carved and pierced; it is flat-headed, with pierced work above, and sculptured jambs, and is contained within an ogee arch; there is an *inscription* above the lintel. The east is a narrow doorway under a pointed arch. The interior is an octagon, and every other octagonal side is embrasured and arched; the west is covered with texts from the Kurân. The exterior walls form a quadrangular figure; the upper portion of the wall-veil terminates in an artistic cornice of brick and chunam, consisting of pointed arches resting on tiny pedestals and interlacing each other; a small minaret graces each of the four corners of the building. The walls are, as regards ornament, divided into two series of blank and arched windows, the upper consisting of five and the lower of three windows, the middle, lower panel on the south and east walls being exchanged for a doorway.

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To the west of this large mausoleum is a small Dargah, with a pyramidal roof.

15. Behlê, 21 miles E.S.E. from Junnar (19° 7′; 74° 15′), contains a fine Hemâḍpanti *bâori*. This tank is about 20 yards square, and is entered by two flights of ten steps each on opposite sides; the walls are adorned with 18 canopied niches, of which 4 ornament each of the sides where the steps are, and 5 each of the remaining sides. These niches are somewhat under 3 feet high, and are 1½ feet wide by 1 foot deep; they are square-headed with carved jambs, and their finial is a canopy knobbed at the top. There was an inscription on the south wall, but it has been worn away.

16. Pur, 10 miles W.N.W. from Junnar:—Temple of Kukaḍêśvara at the source of the Kukaḍi a few miles east from the Nânâ Ghâṭ, and attracts an assemblage of from one to two thousand persons on Mâgha Vad 14 (Śivarâtra). It is situated within the village limits of Pur, and is supported by a Devasthân allowance of Rs. 76 per annum. The abrupt mountain fortress of Châwand 3 miles to the east and an amphitheatre of hills which encircle it on the south and west, combine to make the site of Kukaḍeśvara very picturesque. The temple itself is in the Hemâḍpanti style and in fair preservation; its court is strewn with portions of the carved work which have from time to time fallen, their places in the structure being filled in with plain masonry. The position of much of the carved stone work on the exterior of the building would lead to the impression, that at one time the temple was partially in ruins (possibly rendered so by Musalmân fanaticism) and in its restoration somewhat careless or unskilful hands pieced it together. The elaboration of the sculpture and the size of the stones used are striking. The west and only entrance is especially worthy of notice. Those in charge are peculiarly jealous of the intrusion of strangers, and even the maṇḍapa is closed to heretical footsteps. From the doorway, however, may be seen 6 fine pillars, 3 on either side, dividing the maṇḍapa into nave and aisles with a 7th column at the entrance to the Garbhâra. These pillars bear sculptured figures on their capitals. On the north-west of the temple is a small shrine, now in ruins, dedicated to Bhairava; either jamb of the doorway bears a Dwârapâla in relief. The temple itself is protected from the severity of weather by a thatched roof supported on a wooden structure.

17. Mânkêśvara is a small village a few miles west of Junnar. Its only claim to notice are a few remains of what must once have been a Hemâḍpanti temple of great merit; the remains now visible are 3 or 4 artistically sculptured pillars without base or capital, some fragments of capitals and two large Nandîs. Probably, if the mound on which the ruin is were excavated, a large portion of the old temple might be discovered. The belief of the villagers is that the Musalmâns during their rule destroyed the building, and this belief is rather strengthened by the fact that within a stone's throw on the south is a Pir's tomb.

17. Nârâyaṇgaḍ, 10 miles S.E. from Junnar, and 3 miles E. of Nârâyaṇgâṅw. The hill is isolated and rises abruptly from the plain on the north-west and south. The fortifications are almost completely dismantled; portions of 4 bastions, however, and part of the north wall remain, though in a ruined state. This fort, said to have been built by the first great Peśwâ, *i.e.* Bâḷâji Viśvanâtha, was given as a *sarinjâm* to Sayâji Powâr at the end of the last or the beginning

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of this century, with the duty of keeping the neighbouring country in a quiet state and in the interest of the Peśwâ. There is a tradition in the neighbourhood that Nârâyangaḍ surrendered to the British after only one shell or cannon ball had reached the interior of the fortifications. There is a small shrine to Hastabâi on the extreme summit of the hill. Water is plentiful, being supplied by two *ṭâkâs* or spring cisterns and by several *hauds*; the former are full of water even in May, and of them the Nârâyaṇa Ṭâkâ is the more famous. In this ṭâkâ, Nârâyaṇa Deva is said to have appeared, though invisible to the uninitiated, 40 years ago, on which occasion the hill was for 2 or 3 years the scene of a weekly Somawâr Jatrâ attracting some thousands of persons. There are some ruins on the hill, but the only one worth mentioning is a stone doorway bearing on its lintel a figure of Gaṇapati and two attendant tigers.

18. Ojhar, E. from Junnar, is the supposed scene of one of the Ashṭa Vinâyaka avatâras. The present temple is modern, being only a century old. It is in an enclosure, which is entered under a somewhat interesting looking gateway; the sides of the gateway bear sculptured Dwârapâlas, and a row of four musicians in bas-relief adorns the lintel; these figures are all gorgeously painted. On entering the enclosure two fine *Dipmâls* first attract attention; they are in front of an extremely fine corridor of 7 cusped arches; this corridor serves the purpose of a dharmaśâlâ. The temple itself is entered by three doors, each of which is sculptured on the jambs and lintel; the east entrance is the chief, and bears in relief over the lintel a figure of Gaṇapati with parrots and monkeys disporting themselves in trees. A small dome flanked by 4 minarets surmounts the maṇḍapa, and over the Garbhâra is a *śikhara* adorned with the ordinary rows of niches and figures. This temple is very little frequented. For the other Ashṭa Vinâyaka's temples see Rânjangaṅw in Sirur Tâlukâ.

19. Karêśar, 3 miles N. W. from Maḍh—a very interesting temple of perhaps the 11th century, falling to ruins (*a*).

6.—Khed Taluka.

20. Khêḍ, 23 miles N. from Puṇâ. Here the places of interest from an architectural or archæological point of view are—the tomb and mosque of Dilâwar Khân, an old temple at Tukâiwâḍi and the recently built shrine of Siddheśvara on the left bank of the Bhîmâ.

(1.) Dilâwar Khân's tomb and mosque are situated on the north of the town just outside the Delhi gate, and are surrounded by a wall enclosing a spacious compound, the greater portion of which is put each year under cultivation. The Dargah is on a raised platform of some height, the upper part of which is ornamented all round with a pendent wreath of sculptured foliage. Within the Dargah, which is domed, are two tombs said to contain the remains of Dilâwar Khân and of his brother; a third brother is said to have been buried at Rahimatpur. The inscription over the entrance of the Dargah shows that it was built in the year of Hijra 1022, *i.e.* A.D. 1613, or early in Jehângir's reign. The exterior is quadrangular, with a minaret flanking the dome at each corner; the four walls are decorated each with a double row of blank arches, three in number, the central arch in the lower and the two side arches in the upper row being minutely cusped. The mosque on the west is a graceful specimen of Musalmân carved stonework. It is small, on an elevated platform, and has a double row of arches.

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(2.) The temple of Tukâi Devî at Tukâi Wâḍi is a few yards to the east of the Puṇâ and Nâsik road. It is entered on the east through a small porch with wall and pillars on either side, which expands into a manḍapa containing 12 columns, in rows of three, and guarded by a high parapet wall, surmounted by short pillars. The pillars throughout the building are rude and massive; half way up they are square and are then chamfered off so as to be octagonal, returning quickly however to their quadrangular form which again becomes eight-sided, the shaft ending in a series of round members, surmounted by a square abacus, which is itself topped by a heavy bracket with four projections: they support a flat stone roof which, receding slightly between each set of four pillars, is relieved somewhat of its flat monotony. The pillars are monolithic as is also the *Dîpmâl* at the entrance. The external roof of the manḍapa or nave is flat with a *kalaśa* at each of the four corners, and at the junction with the Garbhâra has a small spire. The Garbhâra is itself surmounted by an egg-shaped dome, with a rude minaret at each of the four corners. This temple must be some centuries old, but it is impossible to arrive at its age from local inquiry and there is no inscription discoverable.

(3.) The temple of Siddhêśvara is picturesquely built among trees on the banks of the Bhîmâ, about half a mile to the east of the town of Khêḍ. On the north-east of the temple is a corridor dharmaśâlâ of brick and chunam, now somewhat out of repair; it is rectangular, the eastern side consisting of four cusped arches, and the north of seven arches, the middle one of which only is cusped; the roof, which is flat, is ornamented with a pierced cornice. On the north of the temple is a small tank with flights of steps on east, north and south, the west side being occupied by a corridor guarded by 8 pillars and 2 pilasters in its frontage towards the tank. The steps on the north are interrupted by two small shrines facing similar shrines on the south. The temple, which consists of nave, transept, and Garbhâra, is entered from the north through a small vestibule, the roof of which is supported by two pillars; a canopied Nandî and several *Dîpmâls* face the entrance. The Garbhâra is surmounted by a pyramidal and fluted or ribbed roof, with a dome above, some snake ornaments adorning the ribs on the east and west; there is a smaller dome over either transept and a tiny one over the nave. The projecting entablature of the temple is adorned underneath with ribs terminating in what resembles a drop, and with an occasional figure. There is an inscription over the doorway in Sanskṛit, which shows that the temple was built by a Wâṇi—Trimbak Mâdhava—in the year Viśvâvasu, which, if considered as a year of the 3rd Saṁvatsara from the present, will make the building about 150 years old, *i.e.* the age assigned by local tradition. The date Śaka 1647 is however discoverable in the last 4 words of the 3rd line of the inscription. At Śivarâtri there is a small Jatrâ here.

Besides the three buildings above mentioned there is a temple dedicated to Vishṇu on the south of Khêḍ on the bank of the Bhîmâ built by Chandirâm, a Sâdhu, about 50 years ago, to which the neighbourhood resorts in small numbers on Gokuḷ Ashṭami.

21. Bhîmâśaṅkara, 27 miles N.W. from Khêḍ, is a temple built at the source of the river Bhîmâ near the crest of the Ghâṭs and is within the village limits of Bhauargiri. The temple, which is dedicated to Mahâdeva, was built by Nânâ Phadnis on the site on an older one, and his widow built the spire. The entrance portal is elaborately carved. Well-built cisterns near it afford a good water-

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supply the whole year round; at a distance from the temple towards the north-west is a small cistern which is pointed out as marking the exact source of the sacred river. At this spot, so Hindu mythology relates, Bhîmaka, king of Ayodhyâ, of the Solar line, did (*tapaścharyâ*) penance before Mahâdeva and implored his pardon on account of having, during a hunting expedition, wounded two deer, into whose bodies the souls of two Ṛishis had transmigrated: the god pardoned Bhîmaka and offered to grant him any wish he might mention, and Bhîmaka asked that the sweat of Mahâdeva's brow might be converted into a river for the benefit of himself and of mankind. Mahâdeva had just then been engaged in a successful but fatiguing contest with the Râkshasa Tripurâsura, and, wearied out by the conflict, was resting from his labours when Bhîmaka addressed him: from the sweat of Mahâdeva's brow was thus produced the river Bhîmâ. The conjunction of the names Bhîmâ and Śankara, the latter being a synonym of Mahâdeva is probably due to this tradition. There is an annual Jatrâ here on Śivarâtri (Mâgha Vad 14) when as many as 20,000 persons collect together from the neighbouring parts of the Dekhan and Koṅkaṇ.

22. Bhâmchandra hill, 7 miles W. of Châkan within the village limits of Sindê close to the boundary of Bhâmboli. The hill rises steep from the plain on the south and west, and in the escarped southern side are the caves in question. After a somewhat arduous climb a cistern is passed on the right; the villagers call it Sîtâ's bath. A little further on after rounding a promontory the principal cave of the series is reached; it is small, faces south-west, and is now dedicated to Bhâmchandra Mahâdeva. There is a cistern on the left as one enters. The entrance which is 8 feet in height by 13 feet wide is now built up, leaving a small arched doorway in the centre. The temple is very nearly square, rather more than 14 feet long by 15 feet wide; the height is 7 feet and the roof is flat. Four pillars, two on either side, divide the cave into three compartments, the side compartments being each adorned with two pilasters similar to the pillars, and having each a niche with pillared jambs and canopy. There is a chhatri frame carved in the roof. The pillars are massive and square, but half way up are chamfered so as to be octagonal. The capitals have massive brackets. This temple has an inner shrine occupied by a *liṅga* and an image. The inner is separated from the outer cave by an elaborately sculptured doorway, the opening being 2 feet by 4 feet high; the carvings are chiefly of human figures. There are no Buddhist ornaments about the cave. The rock, of which this hill is composed, is of a soft character and the screen or doorway dividing the two shrines has had to be cemented or mortared by the villagers to keep it in its place. Further on is a cell or rather cavern, and at some little distance, and in the middle of an escarpment, and therefore reached with difficulty, is a cave, at the end of which is a winding cavernous road, low and narrow, said to permeate the hill and to be many kos in length. There are one or two inaccessible caves higher up; and beyond, on the west is also a small cave. The Gaurâva of Bhâmchandra Mahâdeva is supported by inâm land in Bhâmboli.

23. Aḷandi, on the Indrâyaṇi, is a small municipal town possessing a population of 1649 persons and an annual municipal revenue of about Rs. 3500. This income is chiefly derived from the Poll tax levied on the pilgrims who resort to Jñânobâ or Jñânêśvara's shrine on Kârtika Vad 11th and following days. There are small Jatrâs on the Vadi Ekâdaśi of every month,

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but that of Kârtika witnesses the assembling of a very large concourse at Aḷandi, as many as 50,000 being the estimated average attendance at the *jatrâ*. The town is a Devasthân with a revenue of Rs. 1080, and the management of the temple is in the hands of six administrators elected by the inhabitants, the election being subject to the confirmation of the Collector, and conferring a life tenure on the elected. The temple of Jñânêśvara is not picturesquely situated, being surrounded by houses. It is entered through three chief doorways named Chandulâl's, Sindhia's and the Gâikwâr's, the second being the principal and fronting the Bâzâr. The temple enclosure has an arched corridor running all round, which is now divided into separate compartments used as dwelling houses. The maṇḍapa is large and arched, and built of basalt or trap, and between it and the shrine is an unwalled covered way; the shrine itself consists of a small vestibule and a Garbhâra, in the latter of which is Jñânobâ's tomb or "Samâdh," over which in a sitting posture is the image of the Sâdhu dressed in red, and behind him are figures of his patron gods Viṭhobâ and Rukhmâi, Jñânêśvara being regarded as an incarnation of Vishṇu; both night and day is the Garbhâra kept lighted. The shrine is said to have been built three centuries ago by Ambekar Deśpâṇḍê and the large maṇḍapa by Râmchandrarâo Senvê, a Divân of Sindhia's, 125 years ago. The west wall and corridor were erected a century and a quarter since at the Peśwâ's expense and the balcony or "Nagarkhâna" over the west gateway was constructed by Gaṇpatrâo Gâikwâr at an outlay of Rs. 2000 some 30 years back; hence the west entrance bears the name of 'Gâikwâri.' A century and a half ago a descendant of the founder Ambekar Deśpâṇḍê built the east and south wall and corridor, and the balcony over the east entrance being erected by Chandulâl, a Divân of the Nizâm, he gave his name to that doorway. The north corridor has been in existence for a century and a quarter, being constructed at the expense of Sindhia and Kâsi Pilâji Wagholkar. The balcony over the gateway is due to Bâḷâji Govind, one of Sindhia's followers, 75 years ago, at a cost of Rs. 8000.

Some account of Jñânêśvara will not be out of place here :—

This celebrated Sâdhu was, with his brothers Nivṛiti and Sopâna and their sister Muktâbâi, born about six centuries ago at Aḷandi. His father was a Sanyâsi and called Chaitanya, and as marriage is forbidden to devotees of that class Jñânêśvara and his brothers and sister were regarded as illegitimate and outcasts. They, however, being desirous of admission into the caste of their father, left their native place and made a pilgrimage to Paiṭhan on the Godâvarî, a town held in high veneration among Hindus, to beseech the Brâhmaṇs of that place to absolve them from the crime of illegitimacy and to admit them within the pale of the "Twice-born." The Brâhmaṇs of Paiṭhan at first strenuously refused to listen to their supplication, but were at length convinced by a miracle performed by Jñânêśvara that he and his brethren were not ordinary mortals, but were Avatârs of Vishṇu and Śiva, and that therefore no expiatory rites were necessary. The miracle performed was that of endowing a he-buffalo with speech and causing him to recite the Vedas! Some Brâhmaṇs still doubted, and a second miracle becoming necessary, Jñânêśvara took advantage of a Śrâddha festival to call down from heaven "the manes" of the host's ancestors, who duly appeared, did justice to the viands offered them, and then vanished. Jñânêśvara and his brethren now bethought them of returning to Aḷandi, and during their journey thither the Veda-speaking buffalo died; they duly per-

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formed the Samâdh ceremonies, and gave him the name of Mhasobâ. This occurred at Kolwâḍi, a hamlet of Alê in the Junnar Tâlukâ, and to this day his Samâdh there is worshipped by a large number of devotees on Chaitra Śuddha 11. Jñânobâ's most notable miracle after returning to Aḷandi was on the occasion of the Sâdhu Châṅgdev's visit to that town. The latter came riding through the air on a tiger and using a snake for a whip; but Jñânobâ determining not to be outdone, went with his brethren to the wall of the town, and striding on it with them caused a portion of it to move forward and meet Châṅgdev; this wall is still pointed out, and at present surrounds a small temple of Viṭhobâ on the river bank.

24. Châkan, 18 miles N. from Puṇâ, was a place of some importance so far back as the Bâhmani rule when Malik-al-Tijâr in Alâu'd-dîn the II's reign made it his head-quarters (circ. A.D. 1445) during the 7 or 8 years that he was engaged in reducing the Koṅkaṇ and the Western Ghâṭ regions to the subjection of the Bâhmani Sultân. The fort, which has been dismantled, is nearly square and is strengthened by towers at the four corners: each front too is bastioned; the entrance is from the east and through more than one gateway; the walls are high and the moat at their base deep. There are also the remains of a mud out-work protected by a ditch, which were probably once a portion of the mud fort constructed centuries ago, tradition says, by an Abyssinian polygar and strengthened by Malik-al-Tijâr in the middle of the 15th century. It sustained a memorable siege in 1662, when Phirangaji Narsala, one of Śivâji's officers, held his own for nearly two months against the Moghul army, under Shayishteh Khân, one of Aurangzib's generals.

25. Châs-Kamân, on the Bhîmâ, 6 miles N.W. from Kheḍ, with a population of 2200. In the Peśwâ's time it was a place of some importance, especially in the middle of the last century, when Rakhmâbâi, the daughter of Bâḷâji Bâjirâo Peśwâ and the sister of Bâḷâji and Raghunâthrâo, became the wife of Krishṇarâo Mâdhav Joshi of Châs, who is said to have perished at the battle of Pânipat. Rakhmâbâi expended a large fortune on the town and constructed a fine ghaṭ to the river, besides building a notable temple on the west near the river, dedicated to Mahâdeva under the name of Somêśvara. The temple is surrounded by a quadrangular enclosure, the exterior walls of which terminate in blank petal-shaped battlements and are bastioned at the four corners; the battlements of the south-east bastion bear each a snake ornament. The enclosure contains some goodly trees; its chief entrance is by the east doorway fronting which and inside is a very striking *Dîpmâl* or round Stambha of basalt, ending in an elaborately carved capital with a square abacus above; the receptacles for the lights, a few of which bear sculptured figures in alto-rilievo on their front, are said to number 350; this *Dîpmâl* is lighted on the full moon of Kârtika only. Beyond the *Dîpmâl* and facing the temple is a Nandî on a raised platform and under a domed canopy; the latter has below the dome and on each of the four sides a fine cusped arch slightly ogeed; the Nandî, however, is not worthy of its baldacchino. The temple itself is oblong, consisting of the ordinary mandapa and Garbhâra, the latter being surmounted by a chunam and brick dome, the sides of which are adorned with niches, figures, and miniature domes so usually the adjuncts of a Dekhan temple. Three elaborately pierced and small apertures in the wall-veil admit light into the Sanctum, while three square-headed doorways permit access into the mandapa, those on the north and south having each a grotesquely carved

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human head as a stepping stone. This town is usually styled Châs Kamân to distinguish it from Châs Nârodi in the north of the tâlukâ, Kamân and Nârodi being villages adjoining the two towns of Châs respectively.

7.—Puna or Haveli Taluka.

26. Puṇâ.—The principal temples in and about the city of Puṇâ are the following :—

A.—Śaiva temples :—Pârvatî, Pâshân, Vṛiddhêśvara, Bhairava at Yeraudâ, Pañchâḷêśvara or the Cave temple at Bhâmburdî, Oṁkârêśvara, Hariharêśvara, Amṛitêśvara, Nâgêśvara, Sômêśvara, Râmêśvara, and Sangamêśvara Mahâdeva;

B.—Vaishṇava temples :—Bâḷâji, Narsobâ, Khunyâ Murlîdhara, Vishṇu in Gosampura, Tulsibâg Râma, &c., Belbâg Vishṇu, and Viṭhobâ at Lakḍipul;

C.—of Devî :—Bhawânî and Tâmbdi Jogêśvarî; D.—of Gaṇapati in Kasbâ.

Parvati.—On a hill south-west of Puṇâ, at about a distance of a mile, there is a collection of temples, approached by a spacious flight of rough cut stone steps with a wooden hand-rail on the left side. From the entrance, which is on a level with the second plateau on the hill, to the right, there is another flight of steps leading to the upper plateau, on which is an irregular octagonal enclosure of vaulted, terraced roof buildings. Within this enclosure there is a cut-stone kerbed platform 72′ × 66½′; on this the temple of Pârvatî and Śambhu is built of brick and lime masonry 33½′ × 27½′ and 45½ feet high, having open verandahs on three sides and a spire above, with stucco ornaments, surmounted by five ornamental sheet-copper domes, with finials plated with gold, the centre one being the higher and larger. At the four corners of this platform are 4 small temples with spires of burnt brick and lime masonry, each 6′ × 6′ and 16½ feet high, dedicated to Devî Pârvatî, Gaṇapati, Vishṇu and Sûrya Nârâyaṇa, respectively. In front of this, to the east side of the platform, is a fountain and a stone shed for Nandî 7¼′ × 7¼′ and 10 feet high. Opposite and outside the enclosure is an upper-storeyed building called the Nâgarkhâna. On the plateau is a wâḍâ, or enclosure of plain buildings chiefly occupied by the devotees of the Saṁsthâna.

In rear of the wâḍâ, in a small quadrilateral enclosure measuring 83′ × 53½′, is a temple of Kârtika Svâmi, of cut stone and burnt brick and lime, with a stucco ornamental pinnacle, surmounted with a dome of the same material and a finial. The measurements of this temple are 14½′ × 14½′ and 32 feet high. A *jatrâ* is held every year on Kârtika Pûrṇîmâ in honour of this god. Women are prohibited from worshipping it.

To the south of the temple of Kârtika Svâmi is the temple of Vishṇu. The exterior dimensions of this temple are 35½′ × 35½′ and 65½ feet high, on a platform of cut stone 41½′ × 52½′ and 2 feet high. To the south and west side of this temple, is the ruin of an upperstoreyed burnt brick and lime masonry building, called the Divânkhâna, said to have been burnt down by lightning in 1815 A.D. These temples were erected by Peśwâ Bâḷâji Bâjirâo, in the year 1758 A.D. The annual Government grant for this Saṁsthâna is said to be Rs. 18,000.

Pâshân Havelî, 5 miles to the north-west of Puṇâ, is a temple of Somêśvara Mahâdeva, on the bank of a small river called Râmnadî. The temple is in a walled courtyard. The exterior dimensions of the temple are 17′ × 17′. It is built with

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a cut stone facing up to a cornice 9¼ feet high; from this the dome commences, which is of burnt brick and plaster; the spire is 20 feet high. Attached to this temple is a maṇḍapa of cut stone up to the cornice. The exterior measurements are 24′ × 21′; the cornice is surmounted with corbels, projecting about a foot. The building has a vaulted roof, surmounted with cut-stone parapet and cornice, rather ruinous. About 3 feet from this in front is another maṇḍapa. The plinth is 2 feet high of cut stone, and 22½′ × 21½′. On this is built a brick domed building measuring inside 16′ 3″ × 15′ 9″, with four pointed arches one on each side; the inside height, being 16 feet, is plastered with chunam; the walls and stuccoed ceiling are painted with pictures of different deities and anchorites. The vault of this building is surmounted with a parapet having four octagonal minarets, one at each corner, with domes; the outside stucco plaster is highly ornamented, but in a very dilapidated state. In front of this second maṇḍapa is a shed for Nandî, supported on stone pillars, with a vault surmounted with masonry dome. Further in front at the distance of 8 feet, on a stone platform 28′ × 21′ 8″ there is a temple of Mâruti, 6½′ × 6′, of plain cut stone with cornice. Behind this temple is an unfinished *Dîpmâl* of the form of a frustum of a cone, of stone up to 6 feet, the whole height being 30 feet; the upper 24 feet is of brick and lime; the top is approached by a winding flight of steps inside. On both sides of this column are small temples of Gaṇapati and Bhairava, of equal size, 8¼′ × 8¼′, of plain cut stone, surmounted with masonry spires or domes with stucco plaster ornament. Above this platform, 7 feet high, is the entrance platform approached by steps recessed; this platform is partly paved. The entrance is a flat arched vestibule with horse-shoe form arches. Near the entrance is a dharmaśâlâ of common sun-dried brick and mud consisting of one open hall enclosed on three sides and 28′ × 11½′. In the courtyard is a square unfinished kachcha building, intended for *homakuṇḍa* now in ruins; the roof is nothing but bare rafters. This temple of Pâshân was built by the mother of Śâhû Mahârâja about the year 1726 A.D. The annual Government grant for this Saṁsthâna is Rs. 1013. The first maṇḍapa is said to have been built by the Daphḷes, and the second by a Bhaṭa named Chitrâo. These maṇḍapas were built about eighty years ago.

Vṛiddhêśvara.—To the north of the city of Puṇâ near the village of Bhâmburḍa, on the bank of the river Mulla, is the temple of Vṛiddhêśvara, which is approached from the river bank by a flight of steps 25½ feet broad called a ghâṭ, with circular bastions on both sides of the several landings, leading to an enclosure 70′ × 51′. The enclosing wall is of stone and brick, pointed outside and plastered inside, with an entrance door from the river side, set in cut stone framing; the floor of the enclosure is paved with rough stone. The temple is 28′ × 19½′ built of ashlar masonry up to about 12 feet, with vaulted roof and pinnacle of stucco, ornamental and surmounted with domes and finials. In front of this temple is a maṇḍapa, 25½′ × 23′ on a stone plinth; the roof is terraced, supported on heavy posts and post-plates, joists and planking; there is a sacred bull placed in this maṇḍapa.

In the same enclosure 3½ feet apart, is another temple dedicated to *Siddhêśvara*, built on a plinth 4 feet high and 38′ × 20′; the front portion of this temple is of stone and lime masonry, and plastered. The rear portion has a stone superstructure; the roof over the front portion is vaulted, surmounted with low dome and finial; the roof over the rear portion is also vaulted, a cut stone cornice projecting over corbels, surmounted with a pinnacle and domes with

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finials, ornamented with stucco. Next to this temple, on the north side, is a dharmaśâlâ, not worthy of note.

Opposite the temple of Siddhêśvara is a sacred bull under a canopy supported on four pillars. The east side entrance to the enclosure of these temples is ornamented with stucco plaster, with horse-shoe arch over it, approached by a flight of steps; near the steps is a masonry *Dîpmâl.*

This temple with ghâṭ and dharmaśâlâ is said to have been built by one Vallabhdâs Tânksâli, a Gujarâti, in the time of the Peśwâs.

Bhavânî.—The temple of Bhavânî is situated in Bhavânî Peṭh, in the city, in an enclosnre 97′ × 58′ on a stone plinth 3 feet high and 16′ 7″ by 25′ 9″. The temple is 12′ 9″ square; the superstructure is of stone 12 feet high, with fine cornice projecting on corbels; roof vaulted, surmounted with a *śikhara* and finial. In front is a vestibule, 14′ × 10′, supported on stone pillars, with scolloped arches. In front of this is a maṇḍapa 24¼′ × 21½′ terraced and with tiled roof, supported on posts. In front of this is a small *Dîpmâl.* Near the temple is a well called *Bâw*, with steps, and two dharmaśâlâs of common structure on one side, and on the other a long tiled building, occupied by the devotees of the temple. Over the entrance is a small upperstoreyed room for a Nâgarkhâna. This temple is said to have been built by one Rangnâth Sadâśiva Satavne, a shroff, about a century ago.

Bâlâji.—This temple is situated in the same pêṭh opposite to that of Bhavânî on the other side of the road a little to the east, on a platform 33′ 9″ × 32, and consists of a shrine and vestibule; the former is 19¾ feet square; the superstructure up to the cornice is of cut stone, the roof is vaulted, surmounted with a *śikhara* and domes with finials, ornamented with stucco plaster, and contains images of different deities. This temple is in a *maḷâ* (garden) with a well. In front is an enclosed maṇḍapa of common materials, very dark inside, and rather ruinous. The entrance to this temple has an upper storey over a stone vestibule called the Nâgarkhâna, in front of which is a fine *Dîpmâl.* This temple is said to have been constructed by one Godaḍdâs Bairâgî, about a century ago. The expenses are defrayed by the product of the *maḷâ* in which it is situated. The temple is said to have been struck with lightning, some 25 years ago, and received slight damage. Close to and in front of this temple are two dharmaśâlâs one on each side; on the other side of the road are three small temples of Gaṇapati, Mâruti and Bhairava.

Temple of Bhairava at Yerauḍâ.—To the north of Puṇâ, on the left bank of river Mullâ Muṭhâ, on a hill near the village of Yerauḍâ is the temple of Bhairava, consisting of a shrine and vestibule; the former is 29′ × 20′ and 7 feet high, cut into the rock. The vestibule has a flat slabbed roof, with thin pointed arches and pillars 8 feet broad; and has an open shed in front on posts and post-plates with flat terraced roof on planks and joists. It is 17′ × 16½′ and 8¼ feet high, and contains an image of Nandî. In front is a *Dîpmâl.* There are one or two small temples besides within the enclosure wall. The temple is reached by a roughly paved flight of steps 5 feet broad, through an entrance door, under an archway.

Cave Temples of Bhâmburdî.—To the west of Puṇâ near the village of Bhâmburdî, is a cave temple cut in the rock under ground, and called Pañch Pâṇdavâchî Guhâ. In the temple cave are the images of Sâmba, Devî Ambîkâ, Vithobâ, Rakhumâî, and Gaṇapati. The cave is 77′ × 74′ and 10¼ feet high. It is a hall supported on thirty pillars, 2½ feet square, and is open on one side.

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The enclosure in front is open, and in the centre of it is a round shed supported on 14 pillars; a portion of it with two pillars has fallen down. In this shed is a Nandî. The bases of the pillars are slightly ornamented.

Narsobâ.—The temple of Narsobâ is situated in Peṭh Śukrawâr, Kalkorepurâ, near Kalewawar, and consists of a shrine, surmounted with a dome. The body of the temple is of stone; the *śikhara* is of bricks and stucco plaster. In front is a sabhâ maṇḍapa on wooden posts and post-plates, with wooden cusped arches and tiled roof, wooden plank ceiling, with ornamental cornice. The length of the maṇḍapa is 40 feet, and breadth 28 feet; the temple itself is 17′×9′×15′ 3″, and is within a paved courtyard. To the left is a long hall 51′ × 9½′ open on the inner side, the rear being enclosed with a wall painted with pictures. This temple is said to have been built by one Nârâyaṇa Wâman Jośi, a priest, about a century ago. In the shrine is the marble image of Narsobâ.

Khunyâ Murlîdhara.—This temple is in the same street, to the north, within a partly paved courtyard. The entrance to it from the east side is of neat cut stone, and has an upper storey for a Nâgarkhâna. The temple consists of a shrine and a vestibule, the latter supported on ornamental stone pillars with three horse-shoe shaped arches. The body of the temple is of stone; the roof is surmounted by polygonal domes of sizes, ornamented, of brick and stucco plaster. In front of the vestibule is the sabhâ maṇḍapa in which is a small shrine on a stone platform with an image of Garuḍa made of marble. In the temple is the image of Vishṇu also of marble. The temple is 28′×23¼′ and the sabhâ maṇḍapa 45½′×30½′. It is said to have been built by one Dâdâ Gadre, one of the Peśwâ's Kârbhâris, about 90 years ago.

Temple of Oṁkâreśvara is on the south bank of river Mulâ in Śanwâr Peṭh, in a closed courtyard. It is about 55′ square; in the centre is a shrine 24′ × 24′ (external dimensions) in which is the image of Sâmba. This whole building is divided into nine rooms, one enclosed in the centre and eight round it, with archways between each other, which are narrowed and pointed at the crowns. The rooms have separate vaulted roofs of cut-stone beautifully carved in the inside. The body of the building is of cut-stone, with plain projecting cornice supported on ornamental corbels. The top of each of the vaulted compartments is surmounted by domes, with finials of brick and stucco-plaster, which is out of repair in places; the middle dome is the highest. On each side of the temple the courtyard enclosure contains rows of rooms for the use of devotees but now vacant. In the courtyard opposite the temple is the image of Nandî in a small building on a platform. The courtyard is paved, and a portion in front is raised. The entrance to this courtyard is in three compartments, with archways recessed on the sides and between each other, the former having raised platforms under them for sitting in. Each compartment has a cut-stone vaulted roof with ornamented cornice, with diamond-shaped spaces at the corners. The front enclosure of the courtyard has also rows of rooms on the inside, on both sides of the entrance, and on the outside vaulted roofed compartments (two on each side of the entrance) having open archways, narrow pointed at the crowns; in front, the compartments on one side contain the images of Mâruti and Śani, and in one of the two on the other side is the image of *Ashṭabhujâ Devî*; the second is vacant. The entrance and the temple is strong and highly finished. In front of the entrance outside is a small dharmaśâlâ used by the Hindus for performing ceremonies after the dead bodies have been burnt on the river bank, which is approached by two flights of steps. There is also a small temple of

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Vishṇu, of a very inferior description. Behind it is a small cut-stone *Dîpmâl* and a few tombs of various sizes and shapes. This temple is said to have been constructed by one Śivarâma Janârdana Chitrâo, a Bhikshuka in the time of the Peśwâs, about 150 years ago.

Temple of Hara Hareśvara is in Śanwâr Peṭh, in a small courtyard, and consists of a shrine and enclosed octagonal vestibule with three horse-shoe shaped small archways on three sides. The shrine is surmounted with a dome of brick and stucco plaster, and ornamented like the other temples. The vestibule has a terraced roof. In front is an image of Nandî, on a platform under a canopy supported on four pillars and archways surmounted with small domes, now in ruins. The courtyard is partially paved. In one corner of it is a small upperstoreyed building occupied by a devotee; on the top of the doorway is a small rough stone *Dîpmâl*.

The temple of Amriteśvara is situated in Śanwâr Peṭh, on the bank of the river Mulâ, on a high platform in a paved courtyard, the walls of which are of cut-stone below and brick and lime with a round chunam coping neatly finished. The temple consists of a shrine and open vestibule, the latter being supported on three archways of horse-shoe shape and pillars. The body of the temple is of cut-stone; the shrine is vaulted and surmounted with a dome of stucco plaster ornamented. The platform on which the shrine and vestibule stand is 28 feet by 19 feet and 4 feet high. In front of the vestibule is the image of Nandî under a canopy, supported on four pillars, over a platform of the same height as that of the temple, which is approached by steps on each side, the space between the vestibule and Nandî forming a landing. The entrance to the courtyard is also reached by a flight of steps. On the river side of this temple is another courtyard about 3 feet lower, in which is a temple of Sâmba nearly of the same size, but less ornamental. To the north of this is a verandah, open in front, in which are marble images of Vishṇu and Lakshmî, and of Garuḍa opposite to them. The platform of this courtyard is about 25 feet above the bed of the river, which is approached by a flight of steps and sloping ground. These temples were constructed by Śivarâma Janârdana Chitrâo, about a century ago.

The temple of Gaṇapati is situated in Kasba Peṭh, in a courtyard, and consists of a shrine and enclosed room on a platform 35′ × 23′; in front of this is a sabhâ maṇḍapa 28′ × 23′, supported on posts and post-plates of wood, beautifully carved ceiling, with tiled roof. In front, on a high stone platform, is a small plain enclosed temple in which there is an image of the (Undir) rat. Behind this is a cut-stone *Dîpmâl* in ruins. At the entrance side of the temple is an upperstoreyed building; the lower storey is open in front; the rear and end walls are decorated with pictures; occasionally used as a dining room.

The temple of Vishṇu is situated in Gosâvi Purâ, Somawâr Peṭh, in a courtyard, and consists of a shrine and vestibule. The vestibule is supported on highly ornamental stone pillars and three horse-shoe arches; the body of the temple as usual is of cut-stone; the shrine is vaulted, surmounted with a stucco dome, ornamented and painted. In front of the vestibule is a sabhâ maṇḍapa on posts and post plates; in the courtyard is a small fountain of water, with some trees round it. This temple was constructed by a Gosâvi Narpatgir, some 30 years ago. The courtyard wall is finished off with ornamented stucco plaster all round. In the court are other buildings; in the shrine is a marble

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image of Vishṇu and in the vestibule is an image of Garuḍa. The domes, small and large, are all surmounted with gold gilt finials.

The temple of Nâgêśvara consists of a shrine and enclosed room in front, of stone, and dome of stucco plaster, much out of order. A sabhâ maṇḍapa in front is chiefly of wood work, 38½′ long and 24′ 8″ broad, with ornamental wooden ceiling and gallery all round. In front is an image of Nandî in the maṇḍapa. At the entrance is an upper storey for a Nâgarkhâna, and on the walls figures of Ṛishis, &c., are painted.

The temple of Someśvara is situated in Kapudgunja near Aditwâr Peṭh, in an enclosure partly paved. It consists of a shrine and vestibule, open in front, supported on two stone pillars. The body of the temple is of rough stone, surmounted with brick and chunam dome; the entrance door frame and shutters of the shrine are covered with ornamental brass sheets. The temple is 19½′×14′; in front is a sabhâ maṇḍapa 29′×28′, open, supported on square wooden posts and ornamented plank ceiling with terraced roof. In the maṇḍapa, on a small platform of decayed stones, is the image of Nandî, with a plain little shrine over it. On both sides of the temple are other shrines, smaller in dimensions, 8′ 4″×8′ 4″, with small open verandahs in front; in one is the image of Gaṇapati of common stone and in the other is that of Pârvatî. These small shrines are surmounted with domes of brick and stucco plaster, set with different images. In the principal temple is the image of Sâmba, a *piṇḍi*. In the courtyard are open long buildings used as dharmaśâlâs, and a fountain. This temple is said to have been constructed by Gaṇapatrâo Nâtû, a Sâvkâr, n the time of Peśwâ, about a century ago. At the entrance is a Nâgarkhâna of stone and timber; this is a recent addition. The courtyard has a small garden near the fountain and some trees.

The temple of Râmeśvara is in Śukrawâr Peṭh, near Khâsgiwâlâ's garden, and consists of a shrine, on a platform 25′×25′. In front and attached to it is another platform 25′×25½′, on which is an enclosed maṇḍapa. The body of the shrine is of brick and lime plastered, and that of the maṇḍapa is of cut stone; the walls inside are painted with pictures of Ṛishis and gods; the shrine is surmounted with a spire of brick and stucco plaster, ornamented; the latter has a smaller plain dome at the top. In front is another open sabhâ maṇḍapa on square wooden posts 29½′×27½′, with a gallery on three sides, approached by a stair-case on the outside. In this maṇḍapa, in front, is an image of the sacred bull on a small low platform under a canopy, supported on four pillars, surmounted with cornice and a dome with finial. The courtyard is partly paved; the entrance and portion of front wall is of fine cut stone with a small doorway. This temple is said to have been constructed by Bhâu Sâheb Khâsgiwâlê in the time of Peśwâs, about a century ago. The open sabhâ maṇḍapa was added about 8 years ago by Mr. Govind Raghunâth, a contractor. In the courtyard, on one side, is a long open building used by the devotees, and a large well on the other side.

Tulsibâg Temples.—Tulsibâg is situated in Budhwâr Peṭh in an enclosed yard. These temples are of very long standing, but the principal shrine dedicated to Râma is being renewed with additions to its dome and sides. The sabhâ maṇḍapa is already completed 48′×41′; the shrine is 19′×19′, with an open vestibule. The body of the shrine is of cut stone as usual, and the top of it is surmounted with a high spire, set with columns and domes of sizes, and will of course be of stucco plaster. In the shrine are the images of Râma, Laksh-

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maṇa and Sîtâ. On each side are smaller shrines of Gaṇapati and Sâmba. Behind the large shrine are small temples of Śeshaśâyi, containing small images of Mâruti, Gaṇapati, and Viṭhobâ and Rakhumâî. In front of the principal temple, on a high platform, in a shrine, is a large stone image of Mâruti. This temple is said to have been constructed by Nâro Appâji, Peśwâ's Daftardâr, about 125 years ago. The present additions are being made by one Mr. Nandrâm Sundarji Nâik, a contractor. The entrance has Nâgarkhâna. This temple is approached by a paved lane, from under a treble-storeyed building. In the courtyard are other small temples not worthy of note.

Belbâg is an old temple consisting of a shrine and a very small simple maṇḍapa. The shrine is of the usual construction and contains marble images of Vishṇu and Lakshmî; on each side of it are smaller shrines of Gaṇapati and Sâmba. In front is the image of Garuḍa in a shrine like that of Mâruti in Tulsibâg. In the courtyard is a well and small houses for devotees to live in. This temple is said to have been constructed by Nânâ Phaḍnavîs, the Peśwâ's Kârbhâri, about a century ago.

The temple of Viṭhobâ is situated in Nârâyaṇâ Peṭh, in a small courtyard to the south-east of the Nârâyaṇâ Peṭh Bridge called Lâkḍipul, and consists of a shrine and an open vestibule supported on pillars and arches of ornamented cut stone. The shrine is surmounted by a spire of stucco plaster, highly ornamented, and set with images of Ṛishis and animals. In the shrine is the image of Viṭhobâ and Rakhumâî, and in the vestibule are those of Gaṇapati, Vishṇu and Lakshmî and other deities. The platform on which the shrine and vestibule are constructed is 24′×16′. Attached to the shrine is an enclosed sabhâ maṇḍapa with a tiled roof, without ceiling, 53′×39′. The entrance to the courtyard is of stone and has a small upper storey for Nâgarkhâna. In front of the sabhâ maṇḍapa is a small shrine in which an image of Garuḍa is set. This temple is said to have been constructed by one Joti Bâwâ Bhikshuka some century and a half ago.

The temple of Tâmbḍi Jogêśvarî is situated in Budhwâr Peṭh and consists of a shrine and open vestibule supported on three arches and pillars. The courtyard is very small, and contains two other small shrines dedicated to Vishṇu and Mahâdeva. In front of the latter is the image of the sacred bull under a small canopy. Besides, there are small temples of Gaṇapati and Mahâdeva. To the left of the shrine is a verandah open in the front. The framework of the entrance to the shrine is covered with ornamented sheet brass. In the shrine is the image of Jogêśvarî; in the vestibule are the images of Nâgobâ, Viṭhobâ, Rakhumâî and Gaṇapati.

Saṅgameśvara Mahâdeva.—This temple, as its name signifies, is at the confluence of the river Mulâ and Muṭhâ to the north-west of Puṇâ, and on the south bank of Mulâ Muṭhâ. It is dedicated to Mahâdeva, and is approached by a flight of steps or ghâṭ. The temple consists of a shrine and open verandah on stone pillars. The body of the structure is of stone, and the shrine is surmounted by a double spire of brick and stucco plaster. Over the entrance door is a high minaret approached by steps inside the structure. The minaret is set with human and animal images, and is much out of repair now. On the left as you enter is a small shrine in which is a large image of Mâruti. Behind the temple is a tomb said to be of some member of the Hoḷkar family; the enclosure is a garden containing orange and plantain trees. On the platform of the ghâṭ abutting the temple enclosure, outside, are two open verandahs used as

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dharmaśâlâs. The tomb is an excellent specimen of beautiful cut-stone work, and is surmounted with a low stone dome. This temple is said to have been constructed by a tailor, and the ghâṭ, minaret, and enclosure wall by Harinâmgir Gosâvi, the former about a century ago, and the latter about forty years ago. In front of the temple is the image of Nandî on a platform. In the shrine is the image of *Ashṭabhujâ Devî* of marble. In the vestibule is the image in stone of Gaṇapati.

8.—Mawal Taluka.

28. The cave temples at Kârlê are well known and have been surveyed (see *Cave Temples*).

29. Bhâjâ, 3 miles S. from Kârlê,—a small series of very early Buddhist caves: surveyed (see *Cave Temples*).

30. Beḍsâ, 6 miles S.W. from Khaḍkalâ; another smaller group of Buddhist caves (see *Cave Temples*).

31. Pâṭan, 1 mile S.E. from Kârlê station: a rude unfinished cave with a dâgoba in it, and the beginning of another cave.

32. Ayarâ, 3 miles W. from Taḷegâṅw Dâbhâḍê: some caves, unvisited (*a*).

33. Nânoli, 3 miles N. of Taḷegâṅw Dâbhâḍê on the left bank of the Indrâyaṇi:—Caves in the escarpment of the hill, a mile north of the village. A steep climb three-fourths up the hill brings the traveller to the base of a high scarp facing south-west, skirting which a cistern and a cell are first passed, and then a high flight of steps rudely cut and well worn is reached; ascending them a square flat-roofed cave is entered about 18′×18′, with a height of upwards of 7 feet; this excavation is now used as a temple to Feringâbâi; a small cell is caverned out of the south side wall. Further on the escarpment is hollowed out into two small cells.

34. Śêlârwâḍi excavations are high up in a hill about 2 miles to the south-east of Taḷegâṅw Dâbhâḍê, and are most of them in the village limits of Gahunjê and facing south-west. The north-west caves are in Śêlârwâḍi, which is a hamlet of Taḷegâṅw, and consist each of 2 or 3 cells only; they are nearly inaccessible and have some fine Champu trees (*Mesua Ferrea*) near them. The south-west excavations possess more merit; at the base of the scarp, out of which they are hollowed, is a narrow foot-path, pursuing which a two-celled cave high up in the cliff is first passed and then a fine cistern; 2 cells succeed, one with an inscription of 5 lines cut on its outer face (see No. 10), close to which, but further south, is a large excavation consisting of a nave or vestibule 24 feet by 18 feet, with 4 cells on either side and of an inner shrine, near the end of which are what would seem to be the remains of a dâgoba, viz., an abacus of 4 slabs, the lower the smaller, pendent from the roof, and an indistinctly traced base of the drum, the latter is now occupied by a *śalûnkhâ* and *liṅga*. The roof is flat and about 9 feet from the ground. The entrance to this cave is now walled up with two round arched doorways as means of ingress. Further on are a cistern and well.

35. Lohagaḍ, 4 miles S. of Kârlê. The fort is on a striking hill in the same range as the neighbouring Fort of Visâpur. At the foot of the escarpment below the fortifications is the hamlet of Lohawâḍi, embosomed in trees and plentifully supplied with water. The fortifications consist of an outer and inner line of defence, and are entered through four formidable gateways in succession

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called the Gaṇeśa, the Nârâyaṇa, the Hanumâna, and the Mâhâ gates, the last introducing to the summit of the hill. The hill is a fine plateau of great extent, and was once extensively built over, as is shown by the ruined walls and foundations still existing. There is no lack of cisterns and water. Lohagaḍ is a fortress of some antiquity and importance: in 1485 Malik Ahmed, the founder of the Nizâmshâhi dynasty at Ahmadnagar successfully besieged it; and a century and a half later, during the struggle which ultimately led to the establishment of the Marâṭha power by Śivâji, Lohagaḍ was not overlooked as a place of strength; in 1648 Śivâji surprised it, but 18 years later had to surrender it to Aurangzib's Lieutenant, Jaysing,—retaking it, however, in 1670. When the Marâṭha rule was firmly established its strength and position marked Lohagaḍ out as a suitable place for a Kamâvisdâr's Treasury and Kacheri. The hill is the scene of an 'Urus' each Paushya full moon, to the tomb of Sheikh Umar, who is supposed to have been a celebrity on the hill and to have been buried there before Lohagaḍ became a fortress. The long, narrow north-west spur of the hill is called 'Bichu Kanta' from its supposed resemblance to a scorpion's sting.

36. Visâpur: The fort which crowns an adjoining and higher hill is of larger area than that of Lohagaḍ, but not so strong either artificially or naturally. It is said to have been constructed by Bâḷâji Viśvanâth Peśwâ. Its entrance gateway is now in ruins but the walls encircling the hill are in tolerable preservation. On the east, there is a well-built tank, and there are other tanks and cisterns on the hill. A small temple of Mahâdeva within the fortifications is supported by a Dewasthân allowance; this temple is not far from the Peśwâ's residence, now a ruin.

37. Râjmâchi is a fortress on the crest of the Sayhâdri range a few miles N. of the Bhor Ghâṭ. It is more than once mentioned in Marâṭha history during the struggles of Śivâji and his successors with the Moghuls.

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XI.—THÂNÂ ZILLA.[1]

1.—Salsette Taluka.

1. Ghoḍabandar.—Old church dedicated to St. John, monasteries, and fort. The church is now a bungalow. Owing to the influence of a Pir buried close by, all the efforts of the builders to construct a tower or spire are said to have failed and a Muhammadan dome was the result of their labours. A party of Śivâji's troops tried to surprise Ghoḍabandar when in the hands of the Portuguese in 1672, but were repulsed.

2. Borwali-Station, on the Bombay, Baroda and Central India Railway :—at Montpezir (Mandapêśvara), old churches, watch tower, convent and caves, which have been turned into a crypt for the church dedicated to N. S. da Conceição. College for the education of orphans. Duperron speaks of the Marâṭhas after destroying the church carrying the timber to Thâna. Over the college door, is an inscription with arms of Portugal to the effect that the edifice was built in 1623 by order of Infant Dom John III of Portugal. In the Patel's garden are some very curiously carved memorial stones, with sea-fights sculptured upon them (*a*).

3. Kaṇheri Caves.—Kaṇheri village. The well-known Kaṇheri Rock-temples (see *Cave Temples*).

4. Amboli, Magathana, and Kondivte have rock-temples (see *Cave Temples of India*).

5. Dharavi.—Old fort and tank.

6. Mur (Versowa village).—An old fort rebuilt by the Marâṭhas.

7. Bandora.—An old Agoada or fort at the Point, with following inscription :—

ESTE. BALVAR
TE. SEFESEM
LOVOR. DONO
ME. DEIESVS
EM. 1640.

According to Da Cunha the Portuguese fleets supplied themselves with water here. There are a number of old Roman Catholic churches about Salsette, many of which were destroyed when the Marâṭhas conquered the island in 1738.

8. Chemur, near Kurle, probably the Chemuḍa or Chemuḷa of inscriptions and the Timûla or Simulla of Greek writers.

2.—Bassein Taluka.

9. Bassein or Wasâi.—Fine fort and old Portuguese churches with inscriptions : well-known.

10. Nirmaḷ Village.—Temples and tanks. Pilgrimage here in the cold weather, in the month of Kârtika. *Jatrâ* on 11th Kârtika. The Portuguese or rather the Inquisition pulled down the temple and desecrated the *tîrtha* and caused the *liṅga* of Śiva to disappear. On the Marâṭhas taking possession of Bassein, Nirmaḷ was again purified, a tank constructed, and temples built.

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[1] From return by the Collector.

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11. Jivdhan, Virar Village.—Fort, tanks, and caves, seemingly of early origin.

12. Tungar Hill.—Tanks, Tongêśvara.—Temple half way up the hill with carved stones (*a*).

13. Pelar.—Temple and two large stones, with long *inscriptions* (*a*).

14. Parol.—Three temples with handsomely carved stones (*a*).

15. Mândvi.—Fort and carved stones.

16. Tansa River.—Along banks here and there are carved stones (*a*).

17. Kamandrug.—Old hill fort.

18. Agâshi.—Arnala Fort built by the Portuguese. Tank. *Inscription* in Marâṭhi stating that the fort was built during the reign of Bâjirâo I. in Śaka year 1659, A.D. 1737, by an architect named Bâji Tulâji.

19. Sopâra.—The Soupara of Ptolemy, the Sopara of the *Periplus*, the Subara of the early Arab voyagers, and the Surpâraka of the Cave Inscriptions. There is a village close by in Mâhim bearing a very similar name, Saphala, but it never seems to have been a place of note.

20. Karbâo.—Old Portuguese Fort.

3.—Mahim Taluka.

21. Kelve and Sirgaum.—Old forts.

22. Asheri.—Asheri Fort described by Gemelli Careri. Besides being seated on the top of a hill, where there is no higher ground to command it, a crooked path cut out of the mountain, along which two men cannot go abreast, leads up to it and is defended by several guards who might withstand an army, by only rolling down stones placed there for the purpose. Dickinson described it after the Marâṭhas had held it 80 years as accessible only at one point and of such natural strength that with a handful of men to defend it, it might justly be considered impregnable. The latter part of the ascent is up an almost perpendicular staircase (with a precipice of several hundred feet immediately below it) hewn out of the solid rock, forty feet higher. (Da Cunha's *Bassein*, page 206.)

23. Kaldrug, Tandulwari, and Tak Mak.—Old forts.

24. Târâpur.—Old fort repaired by the Marâṭhas in European style.

25. Pargaum.—A *gadda karao* or curious boundary mark with donkey and woman.

4.—Dahanu Taluka.

26. Mahâlakshmî.—Very peculiar and conspicuously shaped hill. Shrine very holy and a pilgrimage to it in March.

27. Gumbîrgaḍ.—Vihali village, a very large hill fort.

28. Segwâ.—Shishne village, an old hill fort.

29. Chikle.—Fort. Anquetil Duperron, 1760, says this was repaired to protect inhabitants from pirates.

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30. Dâhâṇu and Umbergaum.—Old forts.

31. Barat Hill.—Kondvireh village,—fort and tanks.

32. Sanjan.—Fort; this place is that to which Pârsi fire was originally brought by Pârsis.

33. Indurgaḍh.—Karambeli village, fort.

34. Katalwara.—An old fort.

5.—Wara Taluka.

35. Koj.—Fine hill fort and tanks.

36. Gunj.—A temple of Śrî Bhârgavarâma, tank and ruins.

37. Tilsê.—Temple and sacred pool in islet in Vyturni River. Pilgrimage in hot weather.

38. Wârâ.—Remains of temples and tanks; an inscription discovered here, of the Śîlâhâra dynasty, is in the Bombay Asiatic Society's Museum (*a*).

6.—Shahpur Taluka.

39. Atgâm.—Remains of an old temple.

40. Vihigâm.—Old fort close to Reversing Station and past Kasara Station, Great Indian Peninsula.

41. Mâhuli.—On the summit of a most striking mountain are the remains of a fine old fort: in two of the gate bastions are caves with some Hindu and Muhammadan remains and inscriptions. The only Hindu inscription is on a *Satî* stone; first line illegible; 2nd "Śrî Padmâvati Satî." Two Musalmân inscriptions on the Idgah, one fallen and the other *in situ*. Four more picked up lying about are now in charge of Mulna Shahpur. When Jîjîbâi, Śivâji's mother, was flying from the Muhammadan troops from 1633 to 1636, she with her young son frequently took refuge in this fort. In 1670 Moro Trimal, the Peśwâ or Prime Minister of Śivâji, sustained a repulse at this fort from the Moghul troops with reported loss of 1,000 men. After a seige of two months, the fort, however, surrendered to him.

42. Mokada Peta, Bhopatgarh.—Kurlot village, old fort, and tanks.

43. In Wâshâli in Mokhâda is a rockcut temple called Wâse, situated on the north slope of a small hill. It was blocked up for about 3 to 4 feet with earth which has partly been removed and the remaining is being excavated at the expense of Mr. Gibson, in the hope of a *kuṇḍa* being found. The inner space is nearly square, about 12′×12′. The height about 6′ 6″. In the rock facing the door on either side of a niche, are two images each about 3′ high. They appear to have very large ears, and with their arms and hands by their sides are in the attitude of "attention." One has his sign of sex clearly shown, the other not. Over the lintel is a small broken image. There is a porch roofed with stone slabs held up on two pillars, squared, and having the angles cut off in portions. There is in front of these pillars a small enclosure, perhaps 3 feet or 4 feet from them, with walls of rock on either side, and a doorway through two little parapet-like walls 3 or 4 feet high. It is not much of a temple or cave in itself, but its locality makes it important. It appears to be Jaina (*a*).

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7.—Bhiwandi Taluka.

44. Gutara (Dugâḍ Village).—Fort and tanks.

45. Wadaoli.—There is a celebrated modern temple here of Vajrâbâi with six *inâm* villages granted by Government for its support, where a pilgrimage is held in Chaitra.

46. Lonâd.—A small old temple of Mahâdeva of the style of Ambarnâtha. Also a cave with some sculptures, but it is doubtful whether they are Hindu or Buddhist. The cave has been surveyed (*Ind. Ant.*, IV, 65).

47. Bhiwandi.—A beautiful tomb of Husain Sah (*Ind. Ant.*, IV, 65).

48. Gaṇeśapuri.—Some sculptures of an old temple (*Ind. Ant.*, IV, 67). Temple of Bhimêśvara Mahâdeva with five or six hot springs.

49. Bhiwandi.—Varala Tank. The legend runs that the tank was dug to a certain depth but would not hold water. It occurred to a man in a dream that the tank awaited the sacrifice of a man and his wife within its area, that the said man having proceeded with his wife to the site of the tank during the night touched a large boulder in it. The tank was instantaneously filled with water and they were drowned in it. Latterly it has been enlarged by the Municipality of the town and the Bhiwandi water-supply is obtained from it.

50. Akloli.—Fine temple of Mahâdeva and five hot springs much resorted to.

8.—Kalyan Taluka.

51. Kalyâṇ.—An old tank built with stones all round, said to have been constructed by Isaf Adamshah, Râjâ of Bijâpur, in Hijri San 914, supplying three reservoirs in the town with water, a very fine Idjah and Pir's tomb on the banks. Old fort on the bank of river.

Kalyâṇ was taken possession of by the Portuguese in 1535. It afterwards fell into the hands of the Râjâ of Ahmadnagar and then into those of the Râjâ of Bijâpur in 1636, and lastly into those of the Marâṭhas in 1648, it being the first important place subdued by Śivâji; and Abâji Sondeva who reduced it was made Subhedâr of the province.

52. Badlâpur.—Temple of Khaṇḍobâ.

53. Bâwâ Malung.—Kusiwali village, old fort, and two plain cells. Fort, Muhammadan shrine and another called Pâlki. Information required.

54. Ambarnâtha Village.—Temple of Ambarnâtha, a fine temple of the style of the 11th century (A.D. 1060). Though small it is richly carved and of great interest as a good type of its age. Festival held on the Śivarâtra in Mâgha. *Inscription* of the Śilâhâra dynasty in the temple, dated Śaka 982, A.D. 1060 (*a*).

9.—Murbar Taluka.

55. Pulu Sonâla.—Several plain caves, Brahmanical, near the foot of Nânâghâṭ.

10.—Karjat Taluka.

56. Chochi Village.—Gumbirnâthadeva and caves.

57. Kondâṇe.—Near foot of Rajmachi Hill. A very early vihâra similar to Kârlê with other interesting caves. Pâli inscription (see *Cave-Temples*).

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58. Dok Village.—One cave and a Bhairavadeva and cistern.

59. Ambivali Village.—Ambivali cave is about half a mile from village of Ambivale, near Jambrug, N. from Karjat under Kotaligadh, and to the east of it. It is cut in a long low hill forming the concave side of a curve in the bank of the river. The cave overlooks the river, being about 20 feet above it, sloping rock leading up to it from the water. It consists of a large square hall, about 42 feet by 39 feet and 10 feet high, having four cells off each of three sides (12 cells in all). Around these same three sides runs a low bench similar to bench in Cave 35, at Kanheri. Two doorways, a central and a side one to the right, lead into a verandah, 31 feet long by about 5′ 10″ deep, the eaves of which are supported by 3′ 9″ of return of the wall at either end and by four pillars. Between each pair of pillars (except the central pair—the entrance) and the end pillars and pilasters is a low seat, with a parapet wall running along the outer side and forming a back to the seat. The outside of the parapet wall was ornamented in the same style as Cave III at Nâsik, with festoons and rosettes, but is so damaged that little now remains.

The pillars are of the same pattern as those of Nâsik—pot capitals with the flat tiles surmounting them, but roughly finished. The shafts springing from the seats have no bases. The central pair of pillars have octagonal shafts, the remaining two 16-sided.

The doorways have had modern carved doors inserted, and, with built easements with some figures carved on them in 6 cells at the back, the cave has been converted into a Brahmanical temple. A Jogi, recently dead, occupied the cave, the consequence being that the surface of the rock, in the hall and verandah, could not be much blacker.

On the second pillar of verandah, on the left of entrance, is a Pâli inscription in one vertical line, reading downwards. There are some remains of letters on each of the centre pair of pillars, though indistinct.

60. Koṭali Fort.—There are a few excavations of no pretensions or interest in the base of cliffs of Koṭali Fort. In one is the ubiquitous red daubed stone converting it into the village shrine of Peṭh which lies at the foot of the fort. A spiral staircase leads up through the rock for about two-thirds of the way to the fort, and then emerges and continues the rest of the way up the precipitous surface of the rock. The fort on the top is about 150 yards long by 60 yards wide. There are one or two water cisterns, but nothing else.

On the hill side, on the ascent to the fort, are two iron guns about 5 feet long and one small bronze mortar, the latter in good condition. In the excavations in the base of the cliffs are several iron cannon balls lying about.

61. Gaur Kamat Village.—Some small caves with cisterns.

62. Hul Khurd Village.—Six small cells or caves round a central one.

63. Mur Village.—A fine temple of Gaṇapati.

64. Kampoli.—A beautiful tank, the finest in the district, of clamped stones and a fine temple built by Nânâ Phadnavis. There was also an Annachhatra to feed all who came to the place. This has been pulled down, but the huge grinding stones for the grain are still lying close by.

65. Prabal-Moranjan.—Waroshi village: An old hill fort.

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66. Patraj.—An old fort.

67. Hurungâṅw.—Bhivapuri. Tank said to have been constructed by Pârvatîbâi, widow of Sadâśiva Chimṇâji, a member of the Peśwâ's family, at a cost of Rs. 75,000. The tank is situated at the foot of the Kusur Ghâṭ on the road to Puṇâ.

11.—Panvel Taluka.

68. Elephanta Caves.—Ghârâpuri Island, well known (see *Cave Temples, &c.*).

69. Manikgaḍh.—Old hill fort and tanks.

70. Funnel Hill.—Karnala village fort. This, with a number of other petty hill forts belonging to the Râjâs or Koli Polygars, were taken by the Marâṭhas in 1672.

71. Panvel.—Two fine tanks and mosque. One tank, the Vadala, has land granted for its repairs. The other Izraili, constructed by one Kurumsi Hansrâj of Bombay, cost Rs. 80,000.

12.—Uran Peta.

72. Uran.—Two small forts and some old churches; some small cells behind the distilleries either Buddhist or Brahmanical (?).

A full description of all the old forts in the Koṅkaṇ was written by Captain Dickinson, who took possession of them in 1818 in the name of the British Government. The report, which is in manuscript, is to be found in the Secretariat, Bombay.

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XII.—AHMADNAGAR ZILLA.[1]

1.—KARJAT TALUKA.

1. Karjat, 42 miles S.S.E. from Ahmadnagar :—(1) Temple of Mahâdeva (Naktichâ dêwal) with nine domes and the shrine, the centre dome being cut smooth. The pillars are a good deal cut. The door is opposite the shrine, and on each side of the maṇḍapa are shrines containing images. In the main shrine, which is on a slightly lower level than the maṇḍapa, is a *liṅga*. In the wall on each side of the door are a good many carved figures, principally obscene. In front of the door is a bull under a dome, and on the left-hand side of the door is a detached shrine with a *liṅga*. (2) Temple of Mahâdeva, adjoining the above has 9 domes to the maṇḍapa, and a *liṅga* in a pit-like shrine. There is no carving about it.

2. Takli, 6 miles north of Karjat. Temple of Khandêśvara Mahâdeva (Hemâḍpanti) in ruins. The stones are said to have been taken to build the fort at Parainda (?) between Bârsi and Karmâla.

3. Rehekuri, 6 miles N.W. from Karjat. Temple of Komnâtha Mahâdeva has 12 domes to the maṇḍapa, one to the shrine, one door, under which is a bull, beside which is a cobra on a detached stone. It is surrounded by a wall which is capped with big stones.

4. Korêgâṅw, 2 miles E. of Karjat. (1) West of the village is an old Hemâḍpanti temple of 9 domes to the maṇḍapa ; *liṅga* in the shrine. (2) Temple of Koreśvara Mahâdeva, old, said to be a Hemâḍpanti temple. The shrine only is left. In it are a *liṅga*, Nandî, and figures of Gaṇapati and Pârvatî, all in white marble. The *piṇḍi* of the *liṅga* is composed of four faces of Mahâdeva adorned with snakes, and there is a snake on the narrow part of the *śâluṅkhâ*. One Bâburâo Gôvind Vakil is said to have brought these figures to Karmâla from Hindustân about 100 or 150 years ago ; and they were brought from Karmâla by Râoji Lakshmaṇ, father of the present Kulkarṇi of Koregâṅw.

5. Rassin, 10 miles S.W. from Karjat. (1) Hemâḍpanti temple of Mahâdeva (*Kâladêwal*) : nine domes to the maṇḍapa, one dome to the shrine, and one dome to porch. The pillars are a good deal carved. In the centre of each dome is a carved stone, something like a star ; figures on the capitals of the pillars. Three shrines ; the main one opposite the door, and one on each side of the maṇḍapa. The main shrine is a pit with a *liṅga* in it. A stone platform runs round the temple, about the level of the floor. (2) Temple of Dêvî, said to have been built, with two or three other temples here, by a Wâṇia about 100 years ago. On the site of the present temple, there is said to have been an old brick one 200 or 300 years old, the brick *Dîpmâls* and well attached to which still remain. One of the *Dîpmâls* has a stair inside, and a man at the top can make it oscillate perceptibly. It is 43 feet high, and 22 feet in circumference at the top. The well is of brick, where devotees bathe and make the water most filthy.

6. Gurao Pimpri, 8 miles N. from Karjat. Temple of Pimpreśvara Mahâdeva. Nine domes to the maṇḍapa ; and a *liṅga* in a pit-like shrine. The work is all plain ;

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[1] First three tâlukâs from the return of A. F. Woodburn, Esquire, C. S., No. 194, dated 30th August 1878.

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an extra pillar, put in to support one of the stone cross-beams which is cracked, has an *inscription* on it. There is also an *inscription* under the door of the compound. There is a ruined temple of Râmêśvara Mahâdêva in the village (apparently modern) with a ruined *baro* and drinking trough attached to it.

7. Kokangâṅw, 14 miles N. of Karjat. Hemâḍpanti temple and well, both in ruins. Of the temple nothing is left but the shrine. The villagers say the stones were taken for the forts at Nagar, Paraindâ, and Karmâla, and for the Nimbâḷkar's Wâḍâ at Mirajgâṅw.

2.—Śrigundi Taluka.

8. Śrigunḍi, 20 miles W.N.W. from Karjat and 32 miles S. from Ahmadnagar. (1) Temple of Viṭhobâ of Hemâḍpanti masonry, *i.e.*, of large blocks of stones without cement in imbeded courses. Manḍapa of nine domes supported on six pillars; shrine—one dome; portico in front—one dome; cobras' heads on capitals of pilasters, and other figures on the capitals of the pillars; shrine on a lower level than the manḍapa. There is an *inscription* on the door step in front of the temple, but the steps appear to be modern. Round the door of the shrine are two rows of figures. The inner row represents females, and the outer one monkeys. On the raised block forming the threshold of the shrine are carved two tigers' heads, one on each side. Projecting from the top of the entrance to the shrine, and from the middle of the front of the manḍapa, are carved blocks, resembling those in the temple of Lakshmî Nârâyaṇa at Mândogâṅw. The length of the manḍapa is about 28 feet and width about 21. The pillars are similar to those of the temple of Lakshmî Nârâyaṇa at Mândogâṅw. Externally also the two temples are similar, but what carving there is on the latter gives the shrine the appearance of being built of a succession of pillars packed together, while in the former, being perfectly plain, this effect is not produced. (2) Temple of Rukhmâi adjoins the above and is in the same style, but on a smaller scale; both temples have a good deal of carving. (3) Temple of Mahâdeva Hatkeśvara, the same as the above as to the number of domes. Cobras on the capitals of pillars, and a *liṅga* in a pit-like shrine. Style plainer than any of the above. The front of the manḍapa is built up with bricks. (4) Temple of Mahâlakshmî, the same as the above as to number of domes. The shrine has been built up, and parts of the manḍapa also. It is not used for worship and is in a horrible state of filth. The work appears superior to that of the preceding two.

9. Pedgaon, 8 miles south of Śrigunḍi. There are some old Musalmân remains here. The most interesting is a *naḷ* for bringing water from the Bhîmâ to the village. The water was raised from the river by an elephant *môt* still in existence. The *naḷ* seems to be in good repair outside. The fort of Pedgaon was built by Khân Jehân in 1673 and called Bahâdurgaḍh. It was an important frontier post of the Moghuls. The fort is in ruins. Besides the elephant *môt* there is a tower for a Persian wheel, still in pretty good condition. (2) Temple of Malikârjuna Mahâdeva—Hemâḍpanti. Nothing remains but the shrine and two pillars of the manḍapa, a *liṅga* in the pit-like shrine. No carving except cobras on the capitals of pillars. (3) Temple of Râmêśvara Mahâdeva:—on three sides of the manḍapa are shrines, the door being on the fourth side. The roof of the manḍapa is of one dome supported on four pillars, the space between the pillars and the wall being covered with plain flat stones. The shrine opposite

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the door has a *liṅga*, on a slightly lower level than the floor of the maṇḍapa. There are cobras on the capitals of the pillars, and a good deal of carving. (4) Temple of Lakshmî Nârâyaṇa—Hemâḍpanti. The maṇḍapa is covered by 9 domes. The centre dome and the dome of the shrine are carved. There are three doors to the maṇḍapa; the shrine is on a lower level than the maṇḍapa, and is filled with rubbish. Outside and inside the temple is elaborately carved, and the pillars are beautiful. The carved work has been dreadfully spoiled by the "Arabs." On the outside, the lowest line of carvings consists of elephants, then come tigers, and then figures of all sorts, male and female. On the outside of the wall directly behind the shrine is a figure of Vishṇu (*a*). (5) Temple of Baleśvara Mahâdeva—Hemâḍpanti. This has all disappeared but the shrine. There is a *liṅga* in the shrine on a lower level than the maṇḍapa; cobras on the capitals of pillars; what is left is nicely carved.

10. Kothal, 10 miles N. of Śriguṇḍi. Temple of Khaṇḍobâ on the top of hill: the roof supported by six pillars in octagonal and square sections. The date is unknown, but there is an *inscription* on an old temple behind the principal one which might be made out. The temple has been struck by lightning, which has left the marks of its course, but not injured the building materially. In front of the temple is a place where the Patel says he used to see people swung round on a pole by a rope with a hook on Mârgaśirsha Śud 6th and Paush Śud 6th.

11. Limpangâṅw, 5 miles S. from Śriguṇḍi. Hemâḍpanti temple of Siddheśvara Mahâdeva. The maṇḍapa has nine domes and the *liṅga* is in a sunk shrine. The pillars are fine, and there is a good deal of carving. Lying near the temple are two slabs, one with a cobra cut on it and another with an *inscription*, of which the date appears to be Śaka 1308 (*a*).

12. Belwandi Kothâr, 4 miles N. of Śriguṇḍi—Hemâḍpanti. *Baro* or well quite perfect. A Hemâḍpanti temple projects into the *baro* on one side. There are two doors to the maṇḍapa and one to the shrine, all uncarved; also a dome over the bull, in front of the door. Above this dome is a place for raising water to the top, and a stone water-way running the length of the temple on the roof, and emptying into an old water trough. The shrine is on the same level as the maṇḍapa, and has a *liṅga* in it; cobras on the capitals of the pillars; no carving. The *baro* is not used, as it is supposed to be haunted, a man having been drowned in it once. There is a good deal of mud in it.

13. Kolgâṅw, 12 miles N.W. of Śriguṇḍi. Hemâḍpanti temple of Vâlkeśvara Mahâdeva, with nine domes; *liṅga* in a sunk shrine; pillars much carved, with figures on the capitals, but they are all covered with chunam. Two recesses, unused, one on each side of the maṇḍapa. In front of door the remains of a verandah built of large blocks of stones let into each other in receding courses. A new shrine with a *liṅga* on the left of the verandah. In front of the verandah a Nandî under a dome supported by 4 pillars. Over the shrine of the temple is a brick and chunam dome in the usual style. In front of the temple a brick *Dîpmâl* with staircase inside. The original outside of the temple has evidently been removed and replaced by modern masonry.

14. Mandogâṅw Katrâbâd, 20 miles N. of Śriguṇḍi. Temple of Dêvî formerly of Lakshmî Nârâyaṇa; maṇḍapa of nine plain domes, supported by 4 pillars and 8 pilasters. The pillars are in square, octagon, and round sections; on their capitals are various figures, with cobras on the brackets of the pilasters. The

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shrine is a sunken one with an image of Dêvî; also a large mutilated one of Lakshmî Nârâyaṇa about 5 feet high. The maṇḍapa has three entrances, and the shrine door and main door of the maṇḍapa are well carved. In front is a pavilion on 4 pillars. The outside has not much carving except string courses of lozenge ornament. The outline is broken by a succession of right angles. The maṇḍapa is 24 feet square inside.

15. Devalgâṅw, 8 miles N. from Śriguṇḍi. An old Hemâḍpanti well, which has been repaired in later times and the old stones broken up, so as to make them manageable, by the modern Wadars.

3.—Jamkhed Taluka.

16. Araṇgâṅw, 10 miles W. of Jâmkhêḍ. Hemâḍpanti temple of Araṇeśvara Mahâdeva, rather larger than usual, but plain. An *inscription*.

17. Jâmkhêḍ, 45 miles S.E. from Ahmadnagar (18°43′; 75° 22′). (1) Hemâḍpanti temple of Malikârjuna Mahâdeva. The shrine only left, the pillars of the maṇḍapa lie about. (2) Hêmâḍpanti temple of Jaṭâśankara Mahâdeva was long buried under the earth and is in good preservation; it resembles the one at Araṇgâṅw.

18. Telangsi, 11 miles E. from Jâmkhêḍ. Hêmâḍpanti temple of Jaṭâśankara Mahâdeva; nine domes to the maṇḍapa; cobra in pit-like shrine. Cobras on capitals of pillars: no carving. Not far off is a Hemâḍpanti *baro*. Four stairs descend from the middle of the four sides. Between the stairs in the wall are niches. The *baro* is broken at one corner.

19. Sirur, 24 miles N. of Jâmkhêḍ. Temple of Siddheśvara Mahâdeva; nine domes; cobras on the capitals of the pillars. Shrine opposite the door. The front (on both sides of the door) and the entrance to the shrine are nicely carved. There is also a shrine on the left side of the maṇḍapa. In front of the door is a single dome with a Nandî. Roof of temple modern, of chunam.

20. Bhalgâṅw, 26 miles N. by E. of Jâmkhêḍ and 3 miles N.E. from Sirur. Temple of Bhaleśvara Mahâdeva; 9 domes on fairly carved pillars with lozenge-shaped ornaments on the faces. One shrine in ruins, another has a maṇḍapa.

4.—Parner Taluka.[1]

21. Dhoke, near Takli, 12 miles N. of Pârnêr:—The Dhokêśvara Cave is a large hall with triple cells, on the east side of one of two rugged hills rising from a stony plateau. The largest is 20 yards deep and 15 wide, the front open and supported by two massive square pillars and two pilasters; a little inside of these another similar row supports a great architrave running right across the temple; and within this, again, is the shrine, hollowed out of a rectangular block left standing from floor to roof, and surrounded by a dark passage.

The chief object of worship is a mean little *liṅga* in the central shrine; but there is another to the right of it, faced by a large Nandî carved *in situ* on the same side; and nearer the light, in a sort of chapel, is a four-armed figure grasping several weapons. One is a live cobra; another, perhaps, the *damru* or drum, the others indistinguishable. This figure is worshipped under the name of Kâl Bhairava. Opposite him are eight *dêvîs* called Ashṭamâtra (one has the head of a pig) accompanied by Bhṛingi and Gaṇapati. They appear in the

[1] For this and the following three tálukâs I have used the returns of W. F. Sinclair, Bo. C. S., given in No. 6.

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Dhumar Leṇa at Elurâ, and in the chapel in the east wing of the great cave at Elephanta. Besides, there are giant dwârpâls, *Sîta*, attended by elephants, (on the central architrave,) and a multitude of other figures; some cut *in situ*, others on detached or even imported stones, and evidently of various ages up to the present. The lesser cave is a triple cell; the inner part separated from the outer by a dwarf partition without gap or doorway. It is approached by a risky stair in the rock, south of the big cave; between them is a larger cistern full of good water. There is no inscription except an unimportant one in modern Marâṭhi on a small *thaḍki* outside the large cave. This cave may perhaps be ascribed to the latter part of the 8th century A.D.

22. Vadgâṅw-Daryâ, 9 miles N.W. from Pârnêr: Enclosed in the wild beauty of a little glen, are some natural caverns under a cliff by a waterfall, which have been altered by modern masonry. There are a few coarse sculptures on the rock and on detached stones, but no architectural interest attaches to the place.

23. Pârnêr, 20 miles W. by S. from Ahmadnagar:—Temple of Sangameśvara or Tryambakeśvara at the junction of two small nâlâs. The ground plan is the normal double-broken diamond or square; not very much facetted, there being only three superior re-entering angles on the front sides of the maṇḍapa and one lesser similar angle near the front porch. There have been three porches, as usual. All of them are now in ruins, the front one least so. Its door strongly resembles the inner door of Temple No. II, at Belgaum, but has not the pierced flanking panels. The pillars are more in the style of temple No I, at Belgaum.[1] Four large pillars, with the help of the walls and surviving pilasters, support the roof, composed of nine small rough domes. This would appear to have been the original plan, but the whole roof has been destroyed, (tradition says by the first Musalmân invaders,) and restored from a height of about 9 feet above the ground. This is shown by the use of mortar in the restored portion and by the inverted position of some of its decorations. The lower or ancient part is of dry stonework in receding embedded courses of very large blocks, and the *liṅga* is enshrined in a deep pit. The whole exterior is covered with a decoration representing in low relief, sometimes an arch, sometimes a dome. This is observable also in a large "*barâo*" now attached to a modern mosque east of the town of Pârnêr (which has probably usurped the site of a temple), and in the remains of a small temple between the town and river at Palshî (20 miles N. of Pârnêr) in the same tâlukâ. The roof has been destroyed, but a few fragments of cornice seem to indicate that it was Dravidian in style; like that of Malai Devî at Nighoj, 10 miles S. W. of Pârnêr. The pillars of this temple closely resemble the two shown in the front of the temple figured in Plate I. of the *Archæological Report* for 1874. The Nandî in front of the principal entrance now rests at the bottom of a pit lined with modern masonry, and partly covered by a rough dome constructed of the debris of the porch, and, perhaps, of a destroyed pavilion. On this rests a stone representing apparently an inverted bunch of grapes, which the people call a *liṅga*, but do not worship: probably it was a finial of the pavilion or of one of the porches. Several slender pillars of a broken square section have been built into a small modern temple in the middle of the place, which is, however, chiefly now admired as possessing a relief, in moulded clay coloured and gilt, of Chaṇḍikâ

[1] *Vide Archæological Report for Western India*, 1874, Plates II, V.

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Devî in strife with the buffalo demon, the work of a local artist, a patel of the village of Renawadî. Under a pipal tree before this temple are several fragments of sculpture, among which are a huge gargoyle in the form of a monster's head, and a great stone *rânjana*, or vase, the superior and inferior portions of which have been hewn separately and afterwards fitted together. It is of the still popular form of an egg truncated at both ends, and is 4½ feet both in height and in external diameter. It is very rough; its simple ornamentation does not correspond with that of any of the other remains; and it might have been made at any period by the stone-cutters who hew out oil-presses.

The old temple of Nâganâtha Mahâdeva, to the east of the Nagar gate has also a *barâo* or well.

Inscription :—In the *barâo* at the Nâganâtha temple is an inscription in Devanâgarî dated Śaka 1015.

24. Palshi Mandwe :—Two fine modern temples.

5.—Sangamner Taluka.

No remains of any interest reported.

6.—Ankole Taluka.

25. Ankole, 14 miles west of Sangamner : (1) Temple of Śri-Gangâdharêśvara,—a handsome modern one. (2) Temple of Siddhêśvara Mahâdeva, very old and half buried in the silt of the Prawarâ, under which the whole building is said to have been buried till accidentally discovered by a ploughman about 100 years ago (*J. B. B. R. A. S.*, vol. III, pt ii, p. 85). It belongs to the nine domed class, but has probably been changed from a Vaishṇava or Jaina shrine to a Śaiva one. The image over the door lintel of the shrine is defaced beyond recognition, and the front porch has been restored in a bastard Saracenic style within living memory. A pillar belonging to it, with a long Sanskṛit *inscription*, was thrown down at this time, and so ill used that it is now barely traceable and quite beyond the power of transcription or impression. Mr. Sinclair had it removed to the Kacheri, in the hope of a stray scholar passing that way. Dr. Bhâu Dâjî, as usual, had a copy taken when the pillar had suffered less; and this, if preserved, may throw light on its contents (*a*). The roof of the temple is entirely gone, and replaced by a chunam pie in the usual style of modern Hindu restorations. What is visible of the original building, is exceedingly rich; and when complete may have closely resembled the temple at Udalpur in Bhopâl. It has one peculiar feature,—a small domed porch opening into the shrine from behind (see *Ind. Ant.*, vol. IV, p. 9) (*a*).

26. Ekdare, 15 miles N.W. from Ankole :—Two caves in Mahâkâli hill(?).

27. Ratanwâḍi, 10 miles W. from Rajur: the river Prawarâ takes its rise from a small architectural work here. A small old Hemâḍpanti temple of Annuteśvara, of about the 12th century, in ruins (*a*).

28. Kothûlmukunji, 16 miles S. W. from Ankole: the ruins of the temple of Nârâyaneśvara, with a fine doorway; foundations of the temple of Koteśvara.

29. Harischandragaḍ with a group of late Brahmanical caves.[1] A little below the row of caves is a large Hemâḍpanti "*bardo*" or reservoir, with steps,

[1] Surveyed and described in *The Cave Temples of India*.

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along the southern side of which is a row of little niches or shrines, some still occupied by images. This is surrounded by small temples and *thadkis* or cenotaphs. Below the reservoir is a small temple in a pit, half cave half building, consisting merely of a cell with a shrine at each side, one of which contains the socket of a departed *liṅga*. Below it again is a deep hollow or pit, formed by cutting away the rock at the head of a ravine, so as to leave a small level space, in the centre of which rises a structural temple with a central spire. It has a very ancient appearance, probably contributed to by the tremendous rainfall of these highlands but is also remarkable for its plan. There is no maṇḍapa; the shrine is under the tall spire, which is of the "Northern" form, and the *liṅga* within is worshipped from any one of four doors with porches. Another shrine, containing the image of some goddess, is half built, half hewn, in the south-east corner of the pit, and the western side is occupied by caves used as dharmaśâlâs, two or three in number, for they are much mixed up together.

About 50 yards down the ravine is the best cave in the place, a great cistern about forty feet square, the centre of which is occupied by a huge *liṅga* surrounded by four pillars,—something resembling in pattern those of the chief cave at Elephanta, but much more slender. The worshippers swim and wade round this, splashing it. There is a good relief to the left, and a small chamber above the water.

7.—Koparganw Taluka.

30. Kopargâṅw, 60 miles north of Ahmadnagar on the Godâvarî: Temples of Śakreśvara and Kacheśvara, repaired by the Peśwâ's Government: the temple of Vishṇu was built by one of the Peśwâs.

31. Kokamthân, about 5 miles down the river from Kopargaṅw. It is of the normal double diamond ground plan, most intricately facetted and elaborately ornamented. The spire over the shrine is of brick and mortar, evidently a restoration; but upon comparison with the rest of the building, which is of course of dry stone, it seems likely that it was an intelligent one, agreeing very closely with the little ornamental buttresses outside the shrine, as these did with the original stone *śikarâ*. It is certainly very old; the bricks are such as are never made now in the Dekhan. The main beauty of the building is the dome of the maṇḍapa, which closely resembles that of Temple No. II. in the fort at Belgaum figured in the *Archæological Report for Western India*, 1874. Its diameter is about 19 feet. Though this is astylar, two porches occupying the angle of the maṇḍapa opposite the shrine and that to west of it, have domes supported on pillars, but decorated internally with the same wealth of carving. The fourth angle is occupied by a square transept apparently not integral to the building, but very curious. It is composed of rectangular panels of stone carved in patterns not often seen elsewhere. The likest thing to them is the geometric pattern on the great Tope at Sarnath near Banâras. This shrine is now occupied by a goddess who is remarkable for her power to cure the itch. The main shrine is occupied by the *liṅga*, which is perhaps an intruder. There have apparently been several smaller temples within the court, of which the wall is still traceable, but they were destroyed by the great flood of 1872. Probably this temple like the one at Sinnar belongs to about the 12th century (*a*).

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32. Kumbhâri, about as far up-stream from Kopargâṅw as Kokamthân, is down the river, and upon the same (the right) bank has a temple possessing a maṇḍapa of the same class, as beautiful, and a little larger, being 21 feet in diameter. The ground plan is the same; and here also two pillared porches have domes which are miniatures of that of the astylar maṇḍapa. The temple, however, is much more plain and massive externally than that of Kokamthân; and the transept, which here occupies the western corner of the maṇḍapa, is in this case undoubtedly integral. It at present contains the *linga*. The main shrine holds an *âsana* or throne, an ornamental figure on which is worshipped as Lakshmî. A number of niches around the exterior evidently once held figures which have disappeared, as has the roof, though enough cornices remain to impress one with the idea that it was of a modified Dravidian form, which also appears on the niches of a *barâo* at Ranjangâṅw Deśmukhachê, 10 miles off,—the other ornamentation is the same as on these temples (*a*).

33. Kasre, Tâlukâ Kopargâṅw. Here is an ugly mean temple of Bhairava beside a nalâ. It has Hemâḍpantî foundations, probably one of the oldest pieces of *built* stone-work in the district, as the ground plan, a rectangular maṇḍapa with a shrine forming a very slightly broken square, is exceedingly archaic.

34. Puntâmbe on the Godâvarî, 12 miles S.E. from Kopargâṅw, has numerous temples, mostly recent: one of them is to Châṅgadeva, a famous saint said to have had 1,400 disciples: the temple is said to belong to the middle of the 17th century. There are also temples here of Kâśi-Viśveśvara, Jagadambâ, Bâḷâji, Kâl-Bhairava, Râmachandra, Keśavarâja, Gopâl-Krishṇa, Viṭhal, Annapûrṇâ, Bhadrakâliśankara, Trimbakeśvara, Râmeśvara, Mahârudraśankara; also a ghâṭ built by Ahalyâbâi of Indor, and another by Śivarâma Dumal.

8.—Newasa Taluka.

35. Mîrî:—another very old temple (*J. B. B. R. A. S.*, vol. III., pt. ii., p. 87).

9.—Ahmadnagar Taluka.

36. Ahmadnagar. Fort; Alamgîr's dargah, 1707; and tombs of the Nizâm Shâhi kings; Faryabagh and Bhishtî Bâgh palaces, and mosque at the latter; and Damri Masjid.

37. Mehekri, 7 miles E. from Ahmadnagar. Salâbat Khân's tomb, commonly called Chând Bîbî's Mahâl, an octagonal dome surrounded by a three-storeyed verandah: it is 100 feet high and about the same in maximum diameter; now used as a military sanitarium.

10.—Śivagaum Taluka.

38. Gotan:—a very old temple (*J. B. B. R. A. S.*, vol. III., pt. ii., p. 87).

39. Tokâ:—an old sacred place with some interesting temples.

11.—Rahuri Taluka: *No return.*

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XIII.—NÂSIK ZILLA.[1]

1.—Niphad Taluka.

1. Nâṅdûr, 20 miles E. from Nâsik at the junction of the Kaḍvâ and Godâvarî: Temple of Madhyamêśvara Mahâdêva, on a small rocky islet; said to be about 200 years old.

2.—Śinnar Taluka.

2. Śinnar, 18 miles S. E. from Nâsik:—Temple of Gondêśvara or Govindêśvara, a *Śaivapañchâyatana* or group of five temples within a large enclosure, the central one being dedicated to Śiva. The smaller shrines are two to the north side of the enclosure dedicated to Nârâyaṇa or Vishṇu and Gaṇapati, and two to the south dedicated to Sûrya or the Sun, and Mahâśaktî or Dêvî. The temple is about 750 years old and is one of the finest in this part of the country. It is ascribed to a Gauḷi chief called Śingani Rajput and his son Govind. It is richly covered with sculpture, but is deserted and falling into decay (*a*). The temple of Aiêśvara is on the north-west of the town. It is said to have been built about 1450 A.D. and had originally a sabhâ maṇḍapa, but this has been carried off to build or repair other structures, all except four beautifully carved pillars and the lintels over them. The shrine is left but without the *śikhara*. This temple has been, like the other, a Śaiva shrine.

3. Bhojapur, 10 miles S. from Śinnar:—Temple of Khaṇḍoba cut in the rock in the hill fort.

3.—Kavnai or Vigatpuri Taluka.

4. Tringalwadi, 3½ miles N. from Vigatpuri:—Temple of Brahmaḍêva in ruins. Close by is Met Chandrachi with three caves, much filled in.

Inscription:—A Sanskrit one dated Śaka 1266.

4.—Nasik Taluka.

5. Nâsik on the south bank of the Godâvarî, with Pañchavaṭi on the opposite side of the river:—has a large number of temples but mostly dating from last century and not remarkable for their architectural beauty. No very accurate or detailed information as to their history or dimensions has been obtained as yet. The principal are:—(1) Temple of Śrî Râma, in Pañchavaṭi, said to have been built by Rangarâo Oḍhekar about 1782. It is a large stone temple with a handsome dome, and stands in the middle of a court with a Nâgarkhâna over the entrance. (2) Temple of Râmêśvara Mahâdêva, in Pañchavaṭi, built about 1754 by Nârośankar Râjebahâdar, a noted chief under the Peśvâ Bâḷâji Bâjirâo (1740-1762). (3) Temple of Kapâlêśvara, in Pañchavaṭi, said to be the oldest here (*Jour. Bom. B. R. As. Soc.*, vol. III., pt. ii., p. 87). (4) Temple of Sundar Nârâyaṇa on the Nâsik bank of the river, is dedicated to Lakshmî Nârâyaṇa. It is uncertain when it was erected, some say about 1748. It enjoys a large *inâm* managed by the pujâris. Opposite to it is the Râmakuṇḍa or Astivilaya Tîrtha. (5) The Sîtâ Gumphâ or Cave of Sîtâ. (6) Temple of Venkatêśa, or Bâḷâji as it is commonly known, a pretty large building, enjoys a *jâhgîr* worth Rs. 20,000. (7) The temple of Gorâ Râma close to the river, built by Ahalyâbâi of Indor.

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[1] From private notes and the Collector's Returns.

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(8) Temple of Murlidhara, with an image exactly like that of Kunyâ Murlidhara at Puṇâ. (9) Temple of Bhadrakâlî. (10) Bhatjibâwâ's Maṭh built by an ancestor of the Vinchurkar. (11) Palaces of the Pêśvâ and Nârośankar. Besides which there are many others, besides ghâṭs, &c.

6. Pâṇḍu Lênâ or Triraśmi, 5 miles S. from Nâsik. A well known series of Bauddha caves with many *inscriptions* of Ândhra, Kshatrapa, and other kings (see *Cave Temples*).

7. Trimbak, 20 miles W. from Nâsik. Temple of Trimbakêśvara, built by Sadâśivarâo *alias* Bhâu Sâheb, about 1750, has a Government endowment of Rs. 12,000 per annum, under the charge of the pujâris (*Jour. Bom. B. R. As. Soc.*, vol. III, pt. ii, p. 86). There is also a temple built by Ahalyâbâi of Indor in 1779, and five others.

8. Pâtharḍe, 15 miles W. from Nâsik,—Añjanêri Hill (perhaps originally Añjanigiri), some rock-excavations and very old temples (*J. B. B. R. As.*, vol. III, pt. ii, p. 86). On the top is a temple of Dêvî. (Information much wanted.) *Inscription* :—At least one old one.

9. Châmâr Teṅkḍi, a hill about 600 feet high, 5 or 6 miles N. from Nâsik: A few small Jaina caves, of no great age or merit. They are at a height of about 450 feet from the base of the hill, and face about S.S.W. The upper part of the ascent is by a stair of roughly dressed stone, containing 173 steps of very varying heights, and with a parapet on each side. At the 163rd step a path leads to two rock-cut tanks on the right,—one having the top broken in and the other with two square openings. Above the built steps the stair is continued by 16 more steps, cut in the scarp, landing on the terrace. The excavations, beginning from the left or west, are :—(1) In a slight recess is a tank with two openings broken into one. (2) A cave, the verandah of which has four columns; the left one and left pilaster are left square in the rough, the others plain octagons. On the rock over the cave is built a lotus-bud cupola like those on structural temples. In the left end of the verandah is a covered cell; in the back, at the left side, a door has been begun but not cut through the wall; next to it is a plain rectangular window; the central doorway is plain with a raised sill, and has Tîrthaṅkaras or dwârapâlas by the sides of it; Gautama, on the left, is 5′ 2″ high and is attended by two female figures about 3½ feet high. Over the door is a Jina seated cross-legged, about 14″ high, on a throne with three lions on the front of it, with a male chauri-bearer 21″ high on each side. To the left of this is a fat figure seated on a kneeling elephant; and to the right, a female (Ambikâ) is also squatted on some couching animal, and holding a child on her knee. Pârśvanâth stands on the right of the door with the five-hooded snake canopying his head. On his right a female attendant, about 3′ high, has a single *nâga* hood over her head; and to his right a male kneels on one knee. To the right of this is another window, and then a side door leading into a rough part of the cave walled off from the rest. In the right end of the verandah is an unfinished cell with a bench, and over the door a sculpture very like that over the central door but somewhat larger. All the sculpture, however, being in a very coarse spongy rock, is rough and seems to have been touched up at a comparatively late date. The interior is but roughly hewn and not properly squared. At the left end is a group of figures in a slight recess and consisting of,—a Tîrthaṅkara seated cross-legged, 10″ high, on a cushion on a throne bearing the bull, the *chinha* of Adinâtha, in the centre; to its left a squatted figure, and then two

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standing males, 5" high,—the other side below is unfinished. Outside each of the Jina's arms is another, similarly seated, 5″ high; and over each of the three heads is a painted canopy with a male figure 3½″ high on the central one, and a similar one at each side of him. Around this group are 21 shallow recesses 1½ inch square each containing a seated Jina: five down each side, three sloping upwards on each side towards one in the centre at the top of all, one under each of the lowest on the slopes and in line with the upper ones in the sides and one over each shoulder of the larger figure; these make in all the 24 Tîrthaṅkaras or Jinas. A bench goes round three sides of the cave. On the back wall, above the bench, is a group of figures: in the centre is a seated Pârśvanâtha, 3′ 2″ high, on a throne with three lions below; his head is canopied by a seven-hooded snake. Above is a small seated figure and on each side a standing figure 2′ 9″ high with high cap and *chauri*. On each side of this is a large seated figure with high ornamental cap, necklaces, earrings: the left one is a male on a kneeling elephant with foliage below; the right one is Ambikâ on a crouching lion or tiger and at her knee is a reclining female figure. Beyond each of these is a seated male 3′ 5″ high, similar to the central figure and with similar standing males at each side, but also with a triple umbrella upheld by Vidyâdharas over the seven-hooded snake. The right group has Gautama standing under foliage and with no other canopy. To the extreme right is part of a standing male figure and of others unfinished. (3) About ten yards to the right is a recess as if for the beginning of a cave, and seven yards farther is the third excavation, with an open verandah. On the left wall is a figure 2′ high, squatted on an animal, with a canopy above and pilasters down each side of the compartment. On the right wall, in a similar recess, is Ambikâ on her tiger with a child on her left knee and a standing figure 1 foot high below her right knee and behind the tiger; figures also stand by the pilasters and appear in the canopy overhead. In the back of the verandah is an ornamental central doorway with raised sill having two griffins or lions' heads in front; an ornamental pilaster is on each side, and a cornice over the lintel with small standing males above over each pilaster and the centre of the door. To the left of the door is Pârśvanâth Śeshphaṇi, with two smaller attendants, and an ornamental pilaster down each side of the panel, on which are carved some small standing figures. On the right side of the door is Gautama but much defaced, with decayed seated attendants below on each side, and several small figures on the side pilasters. The hall is 8 or 9 feet square. On the left wall is a group, containing two seated Jinas, 10″ high, on a cushion with two lions below each; right and left of them are Ambikâ and Indra with attendants. To the left of each Jina is a standing male. The canopies and 21 very small seated Jinas are nearly the same as before. By the sides of the central figures are three males in a row with triple *chhatris* over their heads very rudely cut. The back wall has a built bench in front and 3 male figures standing, the central one 3′ 5″ and the side ones 3′ 3″ high with four ornamental pilasters between and at the sides of the compartments they occupy; and at the base of each pilaster is a standing Jina. Overhead is scroll work and figures. The base of each pilaster contains a small standing male with his arms down and the capital a very small squatting Jina. Beyond the outer pilasters are other standing figures 15″ high. To the left of this group is another squatting figure 14″ high with clasped hands and a large back knot of hair. On each side of each of the three large male figures in the lower corners are very small kneeling female figures with large back

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knots of hair. On the right wall are two small seated Jinas and to the right is Ambikâdêvî, 12″ high, on her *vâhana*, with a child on her left knee and the stem of a tree (mango) behind and above her head with a bunch of fruit hanging on each side, and a small seated male above. (4) About 10 feet to the right is a recess 15 feet wide and 7 deep. In the centre of the back wall, in high relief, is the upper part of an unfinished gigantic seated Pârśvanâtha, 7′ from the top of the head to the waist and with a polycephalous snake canopying his head. Just to the right of this the rock is undercut and on the top of the projecting part are three half lotuses carved on the level surface. The middle one 4′ 6″ in diameter and the side ones half the size and 5′ from centre to centre. A square socket for a flagstaff is sunk in the centre of each lotus, and two raised *pâdukas* or footprints are sculptured on the flat centre of the middle lotus. A recess has been commenced just to the right of these and over the top of the stair. All the carving is of a very inferior character.

10. Añjanerî hill (*Anjanî-girî*), a hill to the east of Trimbak and 15 miles S. W. from Nâsik. There is a temple on the top dedicated to Dêvî, and several old temples in ruins, in one of which is an *Inscription* dated 5th Jyeshṭha Sudh, Śaka 1063, in the reign of Seṇṇachandra, a Yâdava prince (see *Ind. Ant.*, vol. XII).

5.—Dindori Taluka.

11. Râmasêj, 6 miles N. from Nâsik: A hill fort in which is a large well with a flight of steps descending into it. There is also said to be an underground passage leading from it.

12. Jambutke, 4 miles S.W. from Dindori,—A plain Hemâḍpanti well 45 feet square.

13. Ambegâṅw, 13 miles W. from Dindori,—Hemâḍpanti temple of Mahâdêva, 40 feet by 36,—the roof and portions of the walls fallen, but richly covered with sculptures (*a*).

14. Wani, 12 miles N. from Dindori and 26 miles from Nâsik—A plain temple of Mahâdêva, partially ruined.

15. Chaṇḍikâpur, 15 miles N. from Dindori.—The ascent to Saptaśṛingi. *Inscription*, stating that the steps were made by Konhar Girmâji, Krishṇa Girmâji, and Rudrâji Girmâji in Śaka 1692.

6.—Kalwan Taluka.

16. Saptaśṛinga, in the Chândoḍ range of hills, with masonry tanks, and the temple of Siddhêśvara, now mostly in ruins, but with the dome standing, and having some rather elaborate stone carving. It was built of large blocks of stone without mortar. Near a dharmaśâlâ stands the *samâdhi* or tomb of a Râja of Dharmapur. Near by is a fine old *bastî*. The cave of Dêvî Mahishamarddani or Saptaśṛinga Nivâsnî is at the base of a perpendicular scarp near the summit of the hill (*Ind. Ant.*, vol. II., pp. 161-164).

17. Dhodap....... Hill fort with an *Inscription* on the gate.

7.—Satana or Baglana Taluka.

18. Divalâne, 9 miles E.N.E. from Satâna,—A very curious old Hemâḍpanti temple of Mahâdêva in excellent preservation, consisting of a porch, a

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domed maṇḍapa, and a shrine containing a *liṅga*. The carving is excellent and well preserved. There are some of a humourous but indecent character.

8.—Chandod Taluka.

19. Chândoḍ, 12 miles N.W. from Manmâḍ,—(1.) A temple of Reṇukâ Dêvî, ¾th mile N.E. from the town, cut in the rocky side of the Râhud-bâri. Flights of built steps lead up to the portico attached to the excavation. The image is rock-cut and is about 5 feet high. (2.) On the west side of the Chândoḍ hill-fort, to the east of the town is a rock-cut temple in the form of a deep apse, 30 feet wide by 21 deep, with Jaina sculptures in it but now dedicated to Kâlikâ Dêvî. (3.) The Bâdshâhi mosque built by Firuz Khân Bâdshâh.

Inscription :—A Persian one in mosque (*a*).

20. Indraiwâḍi Hill, 5 miles W. from Chândoḍ,—An old fort with caves and some sculptures in the side of the hill.

Inscription in Persian at the foot of the steps leading up the rock (*a*).

21. Dhodambe.—Curious old temple of Mahâdêva with carved figures.

9.—Malegaum Taluka.

22. Chikhal-wahal, 10 miles from Mâlegaum,—An old Gauli temple 73 feet by 22, with carved pillars.

23. Jodge, 15 miles from Mâlegaum,—Temple of Śri Śaṅkar, a very old Hemâḍpanti temple, about 67 feet square, partly in ruins.

Inscription on the temple almost illegible.

10.—Nandgaum and Yeola Talukas.

24. Bangaon, 5 miles from Nândgaon—Hemâḍpanti temple of Banêśvara.

25. Nâgapur, 12 miles from Nândgaon—carved Hemâḍpanti temple, 34 feet by 26.

26. Ankâi, 6 miles S. from Manmâḍ station,—Above the village are 7 or 8 Jaina caves of some interest though small : the carved doorways are specially rich. In the fort of Ankâi are some Brahmanical caves of late date, and in the sister fort of Tankâi are some old temples (see *Archæological Survey Reports*, vol. V).

Inscription in old Devanâgarî on a pilaster in the Jaina caves.

11.—Peint Taluka.—*No return.*

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XIV.—KHÂNDESH ZILLA.

1.—Dhulen Taluka.

1. Amboda, 12 miles from Dhuleṅ: a small temple said to be Hemâḍpanti, of the 17th century.

2. Laling, 6 miles S. from Dhuleṅ: two temples and a well said to be Hemâḍpanti.

2.—Pimpalner Taluka.

3. Balsâṇe, 14 miles E. from Pimpalner:—A group of very interesting temples. The principal one, though small, is elegant and elaborately carved both inside and out. The figure sculpture, though like all Indian work of the kind, is tolerably good and has been compared with similar work at Elurâ. The manḍapa has 4 pillars in the area and 16 attached ones, with bracket capitals upheld by four-armed dwarf figures. There are seven other temples, some of them said to be very fine. They are all Śaiva (*a*).

Inscription:—On the lintel of one of the temples.

4. Bhâmer, 4 miles S. of Nizâmpur:—This seems once to have been a large place, the whole area being covered with ruins. On the west is a gate flanked by round towers, with two pillars about 9 feet high for gate posts. There is also a finer gateway in better preservation, near which is a characteristic Hemâḍpanti or Gauli Râjâ's well. The fort on the hill above the village contains maay rooms excavated in the rock. The caves of most importance face the S. W. and are nearly all on the same level. The first group consists of three openings into each other; the roof of the central and largest room is supported by pillars. On the face of the hill facing Nizâmpur is a range of caves said to be inaccessible (*Ind. Ant.*, vol. II, p. 128; vol. IV, p. 339).

5. Nizâmpur, 17 miles N. E. from Pimpalner: a Jaina temple dedicated to Pârśvanâtha.

3.—Nandurbar Taluka.

6. Nandurbâr, 19 miles N. from Nizâmpur, contains many mosques. The house of the Sar-Deśâi is said to be about 400 years old.

Inscription:—In Persian on a ruined tower.

7. Nârâyaṇpur, 5 miles W. of Nandurbâr: an old fort close to a stone dam on the Śivanad river, and a little way up the stream are fragments of a curiously carved temple built into a well, and others lying near.

8. Watada, 5 miles E. from Nandurbâr: old and large temple of Viṭhoba.

4.—Taloda Taluka.

9. Amlâd, 2 miles from Taloda: temples of Chaṅkêśvara and Rokḍêśvara.

5.—Shahade Taluka.

10. Prakâśeṅ on the Tapî, 10 miles S. W. from Shâhâdeṅ: a number of temples and tombs built on rocks, some five of them, viz. the temples of Gautama, Sangamêśvara Mahâdêva, Kedârêśvara, Mansâpurî, and a temple of Mahâdêva, are fine handsome imposing buildings. The town is old and interesting (*a*).

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Inscriptions :—Two Sanskṛit inscriptions over the door of the temple of Sangamêśvara Mahâdêva; one in a large sabhâ maṇḍapa; and one partially effaced on the south side of the gate of Mahâdêva's temple.

11. Ṭavlâi, 2 miles N. of Sultânpur: a very fine well with stairs descending into it like the baolis of Gujarât, and in excellent preservation (*a*).

6.—Sindkhera Taluka.—*No return.*

7.—Amalner Taluka.

12. Pârolâ, 22 miles E. of Dhuleṅ:—Imâm Bâdshâh's Dargah on the east of the fort; Chattri of Girdhar Śeṭh Bâḷâji Wâlak; Svâmi temple about 24 feet square of stone, with brick spire ornamented in plaster; and temple of Japâtâ Bhâwa about 58 feet by 56.

13. Undikheḍa, 3 miles S. W. of Pârolâ:—large temple of Śri Nâgêśvara Mahâdêva on an island in the Bori river. The outer walls of the spire have many angles and are highly carved: it is ascribed to Trimbakrâo Mâmâ Pethe.

8.—Chopade Taluka.

14. Chopaḍe, 21 miles N. W. from Amalner:—Juma' Masjid said to have been built by Miran Muhammadkhân, one of the Farukhi kings; Kâli Masjid; and other mosques; Sâtkothadyâ well, 37 feet square.

15. Âḍâvad, 10 miles E. of Chopaḍe: a fine old well 30 feet by 12, with steps, but ruined; and Masjid.
Inscription :—On one of the stones at the steps of a well at the mosque is a short Persian inscription.

16. Unâbdeva, 3 miles N. of Âḍâvad:—a hot spring with some buildings.

9.—Savde Taluka.

17. Rasulpur, 2 miles from Râver: an old fort and palace.

18. Bhokarîdigar, on the Bhakar river, west from Râver:—Temple of Oṁkârêśvara, and a dharmaśâlâ said to have been built by Ahalyâbâi Hoḷkar.
Inscription :—On the temple reads:—

चरणरज बिठ्ठल बल्लाळ दासे मौजे धालेली परगणे राजापूर तालुके विजयदुर्गकर निरंतर ११९९.

19. Pal, on the Suki Nâlâ, N. of Râver: A mosque of black stone, with three bays, and of considerable architectural merit.

20. Mânâpuri, N. W. of Yâwal: about a mile from the village is an old temple ascribed to the Gauli Râjâs.

10.—Bhusawal Taluka.

21. Changdeva, 4 miles N. W. from Edalâbâd: a temple of black stone in the Hemâḍpanti style built without cement, with numerous figure sculptures on the walls (*a*).

Inscriptions :—On each side of the entrance, but much effaced.

22. Charthân, 12 miles E. of Edalâbâd:—Hemâḍpanti temple of Mahâdêva of great age, but in good repair, with some sculptures.

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23. Kanḍâri, 2 miles N. E. of Bhusâwal:—Temple of great age partially in ruins.

In many villages of this tâlukâ are temples described as Hemâḍpanti, but no satisfactory details are given of their characteristics.

11.—Jamner Taluka.

24. Gârkheḍ, N. of Jâmnêr: an octagonal temple of Mahâdêva elaborately carved but much weatherworn.

25. Khâtgâṅw, 3 miles N. of Jâmnêr: a temple built of very large blocks of black stone, now in ruins.

26. Śendurṇi, 16 miles S. W. from Jâmnêr: a Hemâḍpanti temple built without cement, of very large blocks, but small and in ruins.

12.—Pachora Taluka.

27. Sangamêśvara, 4 miles E. of Kajgaon station: a fine Hemâḍpanti temple of Mahâdêva, with carved doors, the roofs supported by pillars.

28. Pimpalgâṅw Budruk, 6 miles S. E. from Warkhedi: a fine old temple of Hâra Harêśvara Mahâdêva.

13.—Irandol Taluka.

29. Irandol, 9 miles W. from Mhasawad station: a fine quadrangle called Pâṇḍawâchâ Wâḍâ, appropriated by the Musalmâns, and partly used as a mosque; with much ornamental scroll and lattice work in stone.

14.—Chalisganw Taluka.

30. Pâṭaṇeṅ, a deserted village 10 miles S.S.W. from Châḷisgâṅw and under the Sâtmâla hills. There are some Brahmanical and Jaina temples of the 11th and 12th centuries, mostly in a more or less ruinous condition. The temple of Aî Bhavânî is the only one still in use, an annual *jatrâ* being held at it in the month of Chaitra. It has been so often repaired and altered that it is not easy to say what the original plan has been: at present there are five shrines in it. In the south-west corner is an inscription of one of the Yâdava kings of Dêvagiri. Steps lead down to the stream. In the sabhâ maṇḍapa is a tomb, said to be of Kaṇhara Svâmi, who is reputed to have brought Śeshaśâi Devî to the place. It is on the way from the village to the Pitalkhora caves (*b*).

The great temple of Mahêśvara in the village is built in the style of the large Jaina temple of Beḷgaum with fourteen pillars on a low surrounding screen wall, and four more in the middle of the floor. The antechamber in front of the shrine has two slender, highly moulded pillars and two pilasters in front, and in the left side an *inscription* of a Yâdava king of Dêvagiri dated Śaka 1095. The door of the shrine has been most elaborately carved and is of great beauty, though the figures on the lower portions of the jambs have been defaced, probably by Muslim bigots. The pillars that support the roof are also well moulded (*b*).

North-east from this is a Jaina temple, about 17 feet 4 inches square inside, supported by four pillars. In front it has a portico the whole width of the temple supported by two pillars, one of them now fallen. Behind the maṇḍapa is a

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small vestibule and shrine with an *âsana* or throne in it with some carving on the *parigara* or back of it, but the image has been removed.

A temple to the north of this is similar in plan, but without the shrine, and has an inscription over the entrance door. Four more shrines in a more or less dilapidated condition occur within the limits of the village.

Śringâr Chauri is the name applied to a cave about half a mile up the hill N.W. from the temple of Aî Bhavânî on the way to the Kanhara fort. To the right of the entrance the excavation is continued forward at right angles with a low screen wall and pillars closing it in. This part is about 25 feet in length by 7½ deep, while the principal hall of the cave is about 18 feet by 15. Outside is a rock-cut cistern.

Nâgârjuna is a third cave just above the village, consisting of a *padasâli* or verandah and an inner cave. It is a Jaina excavation and contains several figures of the Digambara sect (*a*).

Sîtâ's Nhâṇi, near the preceding, is a plain Brahmanical excavation.

Pitalkhorâ, a glen not far from Pâṭaṇeṅ, to the S.E., contains a ruined Chaitya and Vihâra, very early Bauddha works, with some fragments of inscriptions in the Maurya character,—probably dating two centuries B. C. (See *Cave Temples.*) (*a*)

31. Wâghaḷi, 6 miles E. of Châḷisgaṅw:—An old temple of Mudhâîdêvî, on the bank of the river, said to be built in the Hemâḍpantî style and to measure 55 feet in length, 24 wide, and 17 feet high enclosed in a walled court 142 feet by 84. It is falling to decay. It is generally plain, but the doorway and 24 pillars are chiselled. Inside is a figure of Bhavânî.

A small ruined temple stands to the right, and contains an image.

A temple of the Mânbhava sect said to be in the Hemâḍpantî style, 33 feet in length, 22 feet wide and 13 high. The pillars and door are sculptured. There is a Nandi outside but no *liṅga* within. The Mânbhavas say it has been in their possession for the last seven generations.

Inscriptions:—Three large stones within bear Sanskṛit inscriptions in Dêvanâgarî characters but considerably defaced.

15.—Nasirabad Taluka.

32. Kânaḷde, to the N. W. of Nasirâbâd:—There is a quaint-looking temple of carved black stone, below the village on the banks of the Gîrṇâ. Close to it is the house of the Gosâiṅ; in the middle of it is a flight of steps leading to a door beyond which are more steps and then a big hole, climbing through which we enter a small cell about 5 feet by 10; from this a door leads to a second 7 feet by 4; beyond it is a third measuring 4 feet by 3½, and then a fourth 3½ feet by 3. There is nothing remarkable about them, however, as they are dug out of the clay.

33. Seḷagâṅw, N. of Jalgâṅw:—A *maṭh* or monastery said to have been built by Masangir Gosâvi about 200 years ago. It stands on high ground near the junction of the Tâptî and Wâghar rivers opposite Borawal, is built of stone and lime, and is about 80 feet long, 60 wide and 30 high. The east wall is falling. The temple is approached by steps.

34. Kanḍârî, S. of Jalgâṅw:—Temple of Mahâdêva of small dimensions said to be in the Hemâḍpantî style and going to decay.

35. Paḷâsade, N. W. from Jalgâṅw:—Temple of Râmêśvara built on a raised podium (*ôṭâ*) upon a small hill near the junction of the Girṇâ with the

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Tâptî. The temple is about 17 feet long, 14 wide, and 21 high and is said to be 300 years old.

16.—Sirpur Taluka.

36. Thâḷnêr, 10 miles from Śirpur:—Ten Muhammadan tombs, of which eight are built with country cut black stone and two of burnt brick. One is octagonal with carved black stones and the others square and plain. Parts of the domes are destroyed but they are in good condition inside. Three of them are occasionally used by Europeans on tour. The largest three are 11 feet square each. The octagonal one is 10 feet wide. Two are 8 feet square, one 6, two are 4 feet square and one 3½ feet square.

Inscriptions:—On the octagonal tomb are some Arabic inscriptions, but they yield no date. The Musalmâns of the place say they were built about 500 years ago by one Shâh Ajam Mule Shârâni, whom they call their Pîr, and whose tomb is the 6 feet square one. One *inscription* reads:—

هوا لشافي

بنوح مفايت قل يا الله و يا خذمت مكتوفي حكمت بقفاك يا الله ساقن
دقي و قات بسلطان الن عظم لن حن الن سلطان فرمان جهلا مے دادمے خوقاتلا لن
وعطلم في لا لللي لساحم معلي الله وفا حولاف واطا يفا الديان واحطا الوجهر او
عشرقي و حدا حب بينه وسك اوراحن' واصعن الله جون مايها الا ادلي محنا ين
الله كل حطو مسلماني قايمه

For other details of the remains in this district see the list of *Architectural and Archæological Remains* in *Khándesh* in 1877 by the Collector, printed separately as No. 7 of the *Memoranda* of the Archæological Survey.

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XV.—SURAT ZILLA.

1.—Chorasi Taluka.[1]

1. Surat: The Mirza Sâmi Rozah, said to have been built about 1540 by Khudâwand Khân, the architect of the Surat Castle; it is in the style of the later Muhammadan tombs at Ahmadâbâd. The windows are of perforated stone and the reticulated interiors of the cupolas are of rare beauty. At present it is in a dilapidated state. The wooden mosque in the enclosure is said to have been erected of the materials of a Jaina temple in the Shâhâpur ward.

Mosque of Qâzi Diwân Sâheb, who is said to have come from Janok near Bukhârâ and died at the age of 116 Muhammadan (about 112) years. The mosque is said to date from A.D. 1530; other accounts make it two centuries later.

The Nau Sayyid's Masjid on the banks of the old Gôpî lake, in honour of the nine warriors whom Qâzi Diwân asserted were buried there.

Mulla Muhammadu'd-dîn's Masjid, near Mulla Khaḍki, built in A. H. 1136 (A.D. 1724).

Sayyid Idrus Masjid in Sayyidpura, Variâvi Bhâgal, with a lofty minar; built in A. H. 1049 by Mirza Sayyid Bêg in honour of the ancestor of the Idrus family, who is said to have come to Surat in 972 and died 1032 A. H. (?)

Dariâ Mehel Masjid in Bakshi's Dariâ Mehel, built by the Bakshi Mir Azimu'd-dîn in A. H. 1196 (A.D. 1782).

The Castle of Surat, now occupied by public offices.

The Old English tombs outside the Katârgâm gate and the Dutch tombs deserve attention (*Jour. Bom. B. R. As. Soc.*, vol. VI, p. 146; vol. VIII, pp. cxlii, cxlv; *Calcutta Rev.*, vol. IX, pp. 125-ff.; Thevenot's *Voyages*, vol. V, p. 71).

The two Rozahs of the Bohorah high priests, in Jhâmpa, with the palace of the Mulla and a large wooden mosque (see Mr. Bellasis' account). Also the Rozah of the Momens in Rustampura, built by Sayyid Qâsim Ali about 1835, and the Musalmân Rozah in Nausâri Bhâgal, built about the middle of the 16th century.

The following temples are also enumerated :—

(1) Bâlâjî, Mahâdêva Hâṭakêśvara, and Jagannâtha, a group of three, in Rahiâsoni, built by Travâḍi Śrîkṛishṇa Arjunji Nâthji, a Nâgar Brâhmaṇ, about the beginning of the present century.

(2) Kâśî Viśvanâth's in Rahiâsoni ward, a small one with an underground shrine.

(3) Ambâjî's, also built by Travâḍi Arjunji in the last quarter of last century.

(4) Kâḷikâ, built by the Kânsâra (coppersmith) Mahâjans.

(5) Mahâdêva in Raghunâthpura built by Dulachand and Multâni Kshatri about the end of last century.

(6) Moholêśvara or Mulêśvara, in Gopîpura, by Abherâm Mêhtâ, a Nâgar Brâhmaṇ, about 1775: it has an underground shrine.

(7) Svâmi Nârâyaṇa in Sayyidpura, a cluster of three temples built by the sect about 22 years ago.

(8) Bhavânî Mâtâ in Haripura street about 200 years old.

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[1] The Deputy Educational Inspector's return has been principally used.

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(9) Bâhucherâ Mâtâ about a mile north of the city, built about the middle of the 17th century.

(10) Jaina temples of Chintâman Pârśvanâth in Shâhâpur; (11) in Ḥaripura street; (12) in Sayyidpura street; and (13) in Gopîpura street.

(14) Choramoḍhâṅ Wâv in Gopitalâo built in 1717, by Mîr Alam Shâh.

(15) The Nawâb's palaces: two in the city and one at Anjna, 1 mile south of Surat.

(16) Well or Wâv of Bâhucherâ Mâtâ, 3 miles N. of Surat, with an *inscription*, built by Lakshmidâs Tuljrâm.

Specimens of very excellent wood carving are to be found on many of the older houses.

2. Varatiä-dêvaḍi, N. of Surat near Katârgâm,—a cluster of more than a hundred small monuments, the tombs of Jaina priests, with *Inscriptions.*

3. Rânder, 2 miles above Surat:—The Jamâ mosque is constructed out of a Jaina temple, as is also the walls of the *hauj* in the court. The niches in the walls remain unaltered. In the Kharwa mosque also the wooden pillars are said to be Jaina. The Mîyan mosque is said to have been originally a Jaina Apâsarâ. Mosque of Valîjî, also said to have been a Jaina temple. Munshi's mosque also said to have been a Jaina temple. Mosque in Chunarwâda street said to date from the 15th century. Tomb of Sayyid Sapula in the Khângâ, A. H. 1106.

Temples:—(1) Bhavânîśaṅkar Mahâdêva on the banks of the river, with a ghâṭ, quite modern. (2) Śântinâtha built by Vimal Kêśar in 1818. (3) Âdinâtha, built by Ghelâbhâi of Surat about 1780. (4) Nêminâtha built by Premchand Modi about the same time. (5) Âdiśvara built by Lakshmidâs about 1730. (6) Pârśvanâtha, of about the same age.

4. Pâl, 3 miles from Surat: a considerable temple of Pârśvanâtha.

5. Aświnî-kumâr, 4 miles E. of Surat: Temple of Vaijnâth Mahâdêva with ghâṭ to the river. Temple of Nîlakaṇṭha Mahâdêva and *ovara* (flight of steps). Temple of Somanâth Mahâdêva built in 1852 by Harkor, wife of Dayârâm Sâlvi of Surat, with an *Inscription* on the entrance. Temple of Râmanâtha Mahâdêva built by Râjagir Bâbâ, a disciple of Râmanâth, in 1744: has an *Inscription* on the entrance.

6. Katârgâm: Temple of Kaṅtârêśvara with a kuṇḍ 105 feet long and 53 broad, built of white stone.

7. Phulpâḍâ near Katârgâm: Temple of Guptêśvara.

2.—Olpad Taluka.

8. Saras, 10 miles N. of Surat: Temple of Siddhanâth, built by Dâmâji Gâikwâḍ in 1736, with the Bâṅgaṅgâ Kuṇḍ in front. It enjoys rent-free lands assessed at Rs. 91-12-0; and cash allowances from Government of Rs. 656.

9. Suhali: At the hamlet of Rajgari is a tomb which is probably Tom Coryat's.

10. Vaux's tomb is at the mouth of the river. Vaux was book-keeper to Sir Josiah Child who rose to be Deputy Governor of Bombay, and was drowned in the Tâptî in 1697 (Anderson's *Western India*, pp. 256ff). Close to it is an old temple of Sikotrâ Mâtâ.

11. Kathodrâ: remains of a sarai erected by one Surâju'd-din in A. H. 1133, with an *Inscription* over the door.

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3.—MANDAVI TALUKA.

12. Vareth: Temple of Râmêśvara built of brick by one Jagannâth in 1604, with the following *Inscription*:—

श्रीगणेशायनमः शारदाईनमः संवत १६६१ वरषे श्रावण सुदी ४ सुक्रे तापीनदिकृणत्राटि कडोद वास्तव्य वीसलनगरा नागर नाती पंड्य जनादननात्म प्रणवीत्र पंड्य जगन्नाथ तथा पंड्या हरजी ईणि श्रीरामनाथनुप्रशद कीद्यु श्री सीवप्रशाद सीवहाशि कल्याणहाशितापम्रिराणे यत्र रामसरोवस यत्र सेनासारिदुरा ॥ तत्र कोनदिव्यं याति मकरस्थे दिवाकरौ १। रामकुंडस्य सामीप्य मृतश्वक्तमयो मृगाः। मुच्यते तेन संदेहो दुस्तरान् गर्भसंकटान् ॥ २ ॥

रामेश्वरस्य सान्निध्ये जगन्नाथाम्नयासुद्दी ॥ वछानुजोहिगोविंदश्वकारश्रनमान्मनः ॥ १ ॥

खरी नकल.

करनार पे. आ. दयालजी लालभाई. कस्बेमांडवी ता. स्कुल.

13. Mândavî: Temple of Nîlakaṇṭha Mahâdêva built by Dâdâbâvâ in 1762. *Inscription* as follows:—

॥ श्रीगणेशायनमः ॥ स्वस्तिश्रीनृपविक्रमार्कसमयान्यदावाति दुभिर्मिये श्रीवृषवत्सरे दीनमणौ याम्यायनं प्रस्थिते ॥ मासश्वाश्विनसंज्ञक स्वधवले पक्षे दशम्यां गुरौ श्रीदादामहोडाभिधेन रचितो देवालयो भिष्टदः ॥ १ ॥ श्रीमदुजनिसिंहस्य भ्राता श्रीमंडपीपुरे ॥ भाई बाजी सुतो धीमान् दादाबावा भिधो करोत् ॥ २ ॥

संवत १८१७ ना अश्विन शुदि १० गुरूवासरे संपूर्णः ॥ श्री ॥

Temple of Dayâlêśvara Mahâdêva built of black stone by Dayâśaṅkar Bhâlodiâ. *Inscription*: illegible.

Temple of Durgêśvara Mahâdêva built by Durgan-siṅghjî Râja of Mândavî, of brick and stone. Temple of Râmchandra built of marble and stone called Bâsâheb. Palace of the Râja of Mândavî built of stone in 1764. The town walls have 24 towers and 4 gates.

Sukhânand Vazir's temple contains his *pâdukâ*. He was killed on this spot by the Bohoras of Baudhân during an insurrection. The *Inscription* on it is as follows:—

॥ श्रीगणेशायनमः ॥ मुनिविधुसतद्वित्रैशके वैतपासिसीतगणवेदि नेच सोमे यवनजनस-मुहीनाशकरता भ्रगुतिलकः किमुवोमहा अब्रु ध ॥ १ ॥ सोयं सुखानंद इतिभ्राता जगति विश्रुतः॥ वीरस्यां समारूत्पाशिवलोके गताः ॥ किल ॥ २ ॥ सं १८६७ पौषशुदी ४ साम ॥ श्री ॥

Two Jaina temples containing the following *Inscriptions*:—

No. 1 in Âdinâtha's temple.

॥ संवत १८५७ वर्षे वैशाखमासे कृष्णपक्षे दश्यांतिग्रेशनौ श्री मुत्त संवस्तर स्वतिगछे ब लात्कार गणे कुंदकुंदाआचार्यलये भटारक श्रीसकलकीर्ति तदनुक्रमेण मुप श्रीतीजयकीर्ति तत्पदे भ० श्रीनेमीचंद देवातत्पदे भ० श्रीचंद्रकीर्ति वास्तःपदे भ० श्री रामकीर्ति देवातत्पदे भटारक श्रीयशकीर्ति पुरूष देशात् ममउशाक्षी वलंपुएभ्दयं श्रीमांडवीग्रामे समस्त श्रीक्षीम श्रीमूलनायक श्रीआदिनाथ निसं प्रणंम्याति ॥ श्री ॥ श्री शुभं भवतु ॥

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No. 2 in a Jaina Apâsarâ.

॥ संवत १८४९ बर्षशाके १९ । १९ प्रवर्त्तमाने माघ सुदि ७ सोमवासरे श्री मांडविनगरे वास्तव्य समहासंघन श्रीशवक पुज्यं जिनंनिरूं नरापितं श्रीतपाटा ष्मे जदारना श्री श्री विजय जिनंद्रसूरिजि प्रतिष्ठितं श्री व्याहारानगरे श्री

No. 3.

॥ सं ॥ १८४९ वर्षे शाके १७१० प्रवर्त्तमाने माघशुदि ७ चंद्रे श्रीमांडवीनगरवास्तव्य समस्तसंघेन श्रीनडिन । ध विंवंशा श्रीतपागच्छेगव्व । धिराजन्ना श्री श्री विजयजी नेप्रसूरितिः प्रतिष्ठितायं श्री व्यारानगरे श्रीयंभवः

No. 4.

॥ संवत १८४९ ना वर्षे शाक १७१० प्रवेशमा नेमाघशुदि ७ सोमवासरे श्रीमांडवि-नगरे वास्तव्य श्रीसमस्त संघेन श्री कुंथुनाथ बींवंतरापिंत तपागछेभ ॥ श्रीविजयाजि-नेंद्रसूरि

14. Baudhân, 18 miles N. E. of Surat; a place of pilgrimage and *mêlâ*, when Jupiter enters Siṁha: Temple of Gautamêśvara Mahâdêva, of black stone and brick built in 1806 by Vazir Sukhânand.

Inscription as follows :—

॥ श्रीगणेशायनमः ॥ स्वस्तिश्रीविक्रमशकाशुणाजवसुचंदकेवत्सरे प्रभवनाम्नी ग्रीष्मार्तौ माधवेशीते ॥ १ ॥ द्वादशां शशिवारे च वृषेर्के चोत्तरस्छिते ॥ कार्भे सिद्धी योगेषु प्रासादः सेखरीकृतः ॥ २ ॥ बौधान्ये सुभेक्षेत्रे तापिन्याः गौतमीतटे ॥ श्रीमदुर्जनासिंहस्य भूपतेरधिका-शिणः ॥ ३ ॥ आत्मारामाग्रवार्दोज द्विजभार्गवजातिना प्रधानेन सुपुण्येन सुखानंदेन धिमता ॥ ४ ॥ श्रीगौतमेशाकृपयानुतनंमंदिरकृतं ॥ मंडपीपत्तनेस्छित्वा शिवसायुज्यलब्धये ॥ ५ ॥ संवत १८५८ वर्षे शाके १७२३ प्र० वैसाख सुदी १२ चंद्रेमांडवीकर राजादुर्जनासिंहजीनावजीर सुखानंदे बंधाव्युं छे.

Temples of Jñânêśvara and Galatêśvara; and the Râja ovâro, built about 90 years ago.

4.—Bardoli Taluka.

15. Bardoli: Temple of Kedârêśvara east of the town and to the south of the river Mindholâ. The *liṅga* is 8 feet below the ground level, and is said to have been discovered by a cow losing her milk on the spot, according to the legend reported of so many others. This *liṅga* has four 'brothers' in the district.

16. Mota: Temple of Râmanâtha, with a Râmakuṇḍ made by Râma with his arrow.

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[1] So in the MS. copy sent: evidently the one date or the other is wrongly copied.

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17. Balpur in the Visampur division of the Nausâri Gâikwâḍi parganâ : Temple of Kardamêśvara built of black stone in 1625 by Sundara Dâyâ. A kuṇḍ of black stone. A Wâv 50 feet long and 25 feet wide, of black stone ; also other remains of a large town.

18. Anavat : Temple of Suklêśvara of black stone.

JALALPUR, CHIKHLI, BALSAR, PARDI TALUKAS.—*No remains reported.*

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XVI.—BHAROCH ZILLA.[1]

1.—Bharoch Taluka.

1. Bharoch :—(1) Jamâ' Masjid in the south of the city, perhaps constructed previously to the reign of Aḥmad Shâh, but formed almost entirely of pillars taken from earlier Hindu or Jaina temples on the site of one of which it stands. It is 135 feet from north to south, and some of its details are very beautiful. The 72 pillars are carved, and the stone ceilings at the sides of the domes as well as the domes themselves are very elaborately sculptured in the Jaina style,—more so than is usually the case in mosques. It is used mostly as travellers' quarters by Muhammadan mendicants. Though a very fine specimen of an early mosque with domes, it is falling into a very dilapidated condition (*Jour. Bom. B. R. As. Soc.*, vol. X., p. 19). Over the *mehrab* on the west wall is a modern Arabic *inscription* containing extracts from the *Korân*. (*a*)

(2) Bâwâ Rahan Sâheb's Dargah in the Dungri suburb to the north of the city, said to have been built about the end of the 11th century, but now falling into decay. Forbes (*Oriental Memoirs*, vol. II, p. 252) describes it as a "grand mausoleum," "where columns and arches form corridors, and support several large domes, and smaller cupolas richly ornamented, which cover the marble tomb." (*a*)

(3) The Idrûs Mosque, built as a tomb in A. H. 1022, for Sayyid Idrus, near the northern wall of the town. In the south of the large area belonging to it are the tombs of some of the Nawâbs of Bharoch. To the east of the mosque is a shed in which are tombs of several of the family of the late Faujdâr of Bharoch. A fair is annually held here on the 3rd of the Shab-i-barât holidays and Musalmâns visiting the fair and passing the night in the precincts are next morning feasted by Sayyid Husain el Idrûs, C.S.I., who pays the expenses from the revenues of the village of Umrâj in Bharoch Tâluka which he holds in *inâm*.

(4) The Seth's Haveli in Lallubhâi Chakla in the east of the city, built in 1791, with a front of carved wood very richly designed.

(5) The tomb of Chattar Pîr, east of Bâwâ Rahan and $1\frac{1}{2}$ miles north-east of the city, an old Muhammadan tomb formerly famous for its cistern which it is said could not be emptied.

(6) The Madrasa Mosque near the Civil Hospital, built by Nawâb Murtaza Khân in A. H. 1018. The floor is of marble as are also the bases of the pillars which are of teak : they are 30 in six rows of five each ; and to the front is a verandah with a tiled roof. In the enclosure is a *hauj* or fountain and several tombs.

Inscriptions :—On two wooden boards fixed over a latticed window on each side of the east door are the following Persian inscriptions :—

تاریخ تعمیر نواب مرتضي انتساب مرتضي خان

مونسي دوش در سراي خيال   با دل درد مند و سينهٔ ريش

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[1] From the returns of J. G. White, Esq., C.S., Collector, and other information furnished through Government. But most of the entries are of quite modern buildings, and of the rest, only two or three are of any interest.

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سال تاریخ این خجسته مکان   جست آنسر عقل دور اندیش
گفت بگذر ز مسجد قاضي   که ازو میرسي بمقصد خویش
کرد تعمیر این خجسته مکان   مرتضي خان مظفر غازي
سال تعمیر از خرد جستم   گفت تاریخ مسجد قاضي

Other buildings are:—(7) The Sthân of Bhṛigu Ṛishi in Kalmi-wagâ, outside the Jhaḍeśvar gate: a plain domed temple containing 17 *liṅgas*. It is built of brick and lime with teak beams and has several dharmaśâlas in the court.

(8) The Sthân of Kabîrjî in Kabîrpura. The image is in a small underground cell having a plain domed brick temple over it. It is used by the Kabîr-panthis.

(9) Temple of Gaṅganâth Mahâdêva in Khâtrivâḍa, has also a *liṅga* in an underground cell. It is of brick and is said to be old, but is being rapidly destroyed by the encroachments of the Narmadâ River upon it.

(10) The temple of Ambâjî Mâtâ in Kalmi-wagâ built of brick and not at all old, but in decay. It has a large court containing the tombs of Gosâins.

(11) The temple of Pingalêśvara Mahâdêva in Dâśaśvamêdha Tîrtha, is a plain brick and lime temple not a century old.

(12) Lallubhâi's Wâv in Dândiâ Bazâr, has 10 arches and 75 stone steps, with a cell in each side wall, built of brick in the end of last century, but going to ruin.

(13) Kheru'd-dîn's Wâv in Vejalpor, a suburb on the west of Bharoch, is said to be about 250 years old. The steps and cross lintels are of stone and the side walls of brick with stone pilasters and lintels to strengthen them. A passage on each side leads to a gallery below. The part nearest the well is of three storeys.

(14) The Phâṭâ-taḷâo Wâv has nine arches, and is said to have been built by Lallubhâi Majmûdâr, and repaired about 1850 by Pharasrâm Tuirâm, a sâhukâr. It is of brick and the steps of Porbandar stone.

(15) The Dutch tombs, a mile west of Vejalpor, are massive structures over the remains of members of the Dutch factory and date from 1654 to 1770 (*b*).

(16) Âdêśvara Bhagavân's temple in Vejalpor Paṭṭi, erected in 1869-70,—a Jaina temple of the Lâdwâ Śrîmâlis, built of brick, with marble floor and carved pillars.

(17) Temple of Bahucharâjî Mâtâ in Vejalpor, a plain temple, nearly washed away by the river. It contains an image of Ambâjî.

(18) Nathu Thôbhaṇ's Dharmaśâlâ, between the Jhaḍeśvar gate and Dândiâ Bazâr, was built in 1875 by a member of the Kaḍavâ Kunbi caste, of Porbandar stone, is three storeys high in front and richly carved.

(19) Svâmi Nârâyaṇ's temple on the Jhaḍeśvar gate slope built on a raised platform ascended by 45 steps of Porbandar stone. It was built in 1833, and is of brick and plaster. It is under the Waḍtal high priest of the sect. It is surrounded by other buildings connected with it.

(20) Temple of Somanâtha Mahâdêva near the Jhaḍesari gate in what is called Old Bharoch, contains a *liṅga* in an underground cell over which is a plain, domed, brick temple.

(21) Temple of Bhṛigu Bhâskarêśvara in the Nâvâ Dêhrâ, is built of brick and teakwood by Bhâskar Râo, a Kâmdâr of Bharoch in the time of the Pêśwâs.

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(22) The temple of Bhutanâtha Mahâdêva in Bhutanâth Phalia, contains a *linga* in an underground cell said to be of great age, but the temple was enlarged and partly rebuilt in 1857. It is quite a plain building.

(23) Kâśî Viśvambhara Mahâdêva or Mugat Gor's temple at the Bhâgâkoṭ, built in 1848 by Mugaṭrâm Valabhrâm of the Bhitrâ Khedâwâl caste. It is a brick erection, and has a dharmaśâlâ in the court. The *linga* is of a greenish stone.

(24) Manasuvrat Svâmi's temple in Undi-vakhâr is of stone, carved and painted; the floor is of white and black marble in alternate squares. It is a Śrâvak or Jaina temple and was built on the site of an earlier one in 1872, by the Śrîmâli Banyas.

(25) Dêrâsar, also in Undi-vakhâr, a Jaina temple with an underground shrine and a two-storeyed brick temple above it.

(26) Chovivaṭṭo Temple in the Śrîmâli Poḷ, contains a Jaina image bearing the date Saṁvat 1664 (A.D. 1608). Behind the image is a recess in the wall about 3 feet by 2, containing several rows of the twenty-four Tîrthankaras from which the temple takes its name.

(27) Temple of Pârśvanâth in Srîmâli Poḷ: a plain temple of the Sâgara-gachha Jainas with an underground cell containing 11 white marble images. The middle image bears the inscription "*Vijayasiṁha Suryâchârya pratishṭhâ.*" Just over the cell, on the ground floor are seven images one of which bears the inscription "*Phâlgun Sudha 5, Saṁvat 1849, Chandragachha Nathû Kiksi Bimb-bharâvit.*" There are also several metal images on one of which is the date "*Śrâvaṇa Saṁvat 1085.*" The upper room contains ten images, the earliest date on them being Saṁvat 1844. The temple is of brick with wooden pillars.

(28) The temple of Âdêśvara Bhagavân in Śrîmâli Poḷ, an unpretending temple of the Sâgara-gachha, paved with white and black marble: the pillars are of teak and painted vermillion. The images are marble or brass, on the backs of the latter are the dates of their consecration, the earliest being Saṁvat 1499 or A.D. 1443. One of the marble images bears the date "*Phâlgun Sudh 5, Saṁvat 1849*" (A.D. 1793).

(29) The Kôṭhî or Dutch factory near Kansârwâḍ is a large building and has been a fine one. On a sun-dial on the upper portion of the northern wall is the date Anno 1700. The west side is two-storeyed.

(30) Bhîḍabhañjan well in Âlî, a suburb on the north of Bharoch, belongs to the Dargah of Nawâb Sultân Yâr close by. In a niche in the eastern wall is an image of Hanumân which has for its *pujâri* the Muhammadan *Mujâvar* of the dargah, who receives all the gifts made to the god.

(31) Temple of Nîlakanṭha Mahâdêva in Âlî, contains the *linga* of the tutelary god of the Darzi or tailor caste: it possesses a revenue from a land grant.

(32) Sindhavâî Mâtâ's temple in Kalmwagâ is of brick and has a cash allowance of Rs. 37.

2. Bhâḍabhut, 9 miles W. of Bharoch, a place of pilgrimage during the intercalary month of Bhâdrapad, with a temple of Bhâḍabhut or Bhâdêśvara Mahâdêva noways remarkable.

3. Kaḍod, about 6 miles E. of Bharoch:—Temple of Kotêśvara or Navarêś-vara, a place of pilgrimage during the intercalary month of Vaiśâkh.

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4. Śukla-tîrtha, 10 miles E.N.E. from Bharoch, a sacred place near to which are also Huṁkareśvara-tîrtha and Ravi-tîrtha. It has a temple of Oṁkârêśvara Mahâdêva noways remarkable.

5. Shâhabâd, 13 miles N. E. from Bharoch, has a Jaina Apâsarâ of Pârśvanâtha, of no special interest.

2.—Wagra Taluka.

6. Gandhâr, 26 miles N.W. of Bharoch: a Jaina temple built in 1619 with a sunk storey containing the image, and some carved work. About the town are mounds of brick and stone scattered over an area 3 miles in circumference. Splendid tanks at the neighbouring village of Keswân; and an old stone bridge and fine tombs at Chanchwâl (*b*).

3.—Jambusar Taluka.

7. Kâvi on the Mahi River (Sans. Kâpika); an old Jaina tîrtha with two temples known as Sâsu and Vahu-nu-dêheru. There is also a temple of Rupêśvara Mahâdêva of some pretensions (*b*).

Inscriptions:—One in each of the Jaina temples. Some Brâhmaṇs in the village have some old copperplate grants.

Anklesvar and Amod Talukas.—*No remains reported.*

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XVII.—KHEḌÂ OR KAIRA ZILLA AND KHAMBAYAT.[1]

1.—Borsad Taluka.

1. Borsad: The step well near the Kachêri, built in 1497 by one Vasu Soma and his family, is of 7 storeys and has 13 arches, the surface of the water being reached by flights of steps. It was cleaned out in 1872-73.

Inscription:—On this well in Sanskrit, dated Saṁvat 1553, 13th Srâvan Vad.

Napa Wanto tank ascribed to Mahmûd Bîgarah, with a house in the middle of it.

There is a temple dedicated to Mahânkalêśvar Mahâdêva, about half a mile from Borsad,—not remarkable in any way but contains an enormous *Śiva liṅga.*

2.—Anand Taluka.

2. Umret, 12 miles N.N.E. from Ânand, on the Dâkôr branch railway. Another *bauri* or step well, perhaps 400 or 500 years old, and by some ascribed to Siddharâja. It is built below of stone, and above of brick. It is between Umret and Dâkôr, is of five storeys and is descended by 109 steps. In the upper storey is a seat and a niche dedicated to Bhadrakâlî. It bears no inscription.

3. Od, about 8 miles to the N. E. has another *bauri,* seven storeys deep, arched over, very plain, with external coating of chunam.

4. Varod, 4 miles S. E. from Ânand, has a very old *bauri* said to have been built by Siddharâja Jayasingh. It was repaired and cleaned about a century ago by Jaysinghbarthi Malbarthi, a Gosain.

5. Sârsâ, 8 miles E. from Ânand. Another *bauri* said to have been built 500 years ago by a Khirawal Brâhmaṇ. It was repaired in 1820 and in 1866.

6. Wâsad, on the railway, 9 miles S. E. from Ânand is a *Phîrnal* or well with a spiral stair leading down to the water. Over the well are terraces on two sides, that on a third has fallen, and the well is out of repair.

7. Sili, 12 miles E. from Ânand. A splendid tank 73 yards square with temple, &c., constructed by Bâi Bâlibâi, daughter of Râjaśrî Mêhral (or Malhâr) Nârâyaṇ of Barodâ about 1826 A.D., known as the Hiri Tank, for the repair of which the rent of 321½ acres of land are set apart, assessed at Rs. 113.

8. Bhalaj, 7 miles N.N.E. from Ânand on the Dâkôr line. A *bauri* of six storeys with 70 steps down to the water,—attributed to Siddharâja, and in fair preservation. It has a seat at the foot of the first descent of 9 steps.

9. Nâpâd, 14 miles W. of Wasad, a handsome octagon pond, with a causeway on twenty-four arches to the middle of it, where are the remains of a *chhattra.* Also some stone trellis work at the inlet. A *wâv* of the same age (about 400 years old) is to the east of the village.

3.—Thasra Taluka.

10. Sarnâl, 5 miles E. from Thâsra, said to be on the site of an old city Kuntalpur, where Râja Chandrasen ruled 300 years ago. A temple of Galêśvar Mahâdêva, on the banks of the Mahî and Gultî, built of stone and said to have been

[1] Except wells and tanks, and the Khambât mosque, the returns contain no remains of interest.

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desecrated and the dome destroyed by Ala-u'd-dîn Khilji; it is much ruined, but has been a very large one: the sabhâ maṇḍapa is supported by 35 well carved pillars (*a*). The Gosain in charge has an income from Government.

Close to Sarnâl are Bhadrasa and Aklâcha also said to be on the site of part of the city of Kuntalpur, and ancient foundations may still be traced.

11. Dâkôr. Temple of Ranchhôḍji, built A. D. 1772 by Gopâl Jagannâth Tambekar, a Sâtârâ banker to the Pêśwâ, and is said to have cost a lakh of rupees. The image was brought from Dwârkâ by Bodânâ, a Rajput. The temple is 168 feet from E. to W. by 151 feet from N. to S. and has 8 domes and 24 turrets, of which the highest is about 90 feet.

4—Kapadwanj Taluka.

12. Kapadwanj contains some very old buildings. A beautiful arch described by K. Forbes in his *Râs Mâlâ* and a kuṇḍ and well; also an underground temple of Śiva (*a*), and a fine Jaina temple.

Inscriptions:—At the entrance to the Mâmlatdâr's Kacheri is one of the beginning of the 13th century A.D., and on a mosque are three in Arabic.

5.—Nariad Taluka.

13. Degâm on Dêvtî, 7 miles S. E. from Mahmudâbâd and 4½ or 5 miles N. W. of Naḍiâd, on the left bank of the Sherî river, the site of an ancient capital; old *liṅgas*, Nandis, and broken statues lie about, and coins are sometimes found bearing the legend—*parama bhaṭṭâraka*. The returns make no mention of it.

14. Pati Harji. A temple built by Santarâm Bâwâ, who came to Naḍiâd in 1810 A. D. and died in 1830. It is under his disciple Chaturdâs.

15. Waḍtal. Temple and monastery of Svâmi Nârâyan, and seat of the southern *gâdi* of the sect.

16. Mahudha. Tank of Patel Talandi built in 1758 A. D. by Kusalji Bhukhan.

17. Alina. Mosque built about 150 years ago.

6.—Kaira Taluka.

18. Mahmudâbâd. (1) Rozah of Mubârak Sayyid, prime minister of Mahmud Bîgarah (died 966 A.H.) at Sojali, 3 miles N. E. from Mahmudâbâd, one of the finest Muhammadan remains in Gujarât. "There is a simplicity about its plan, a solidity and balance of parts in the design, which is not always found in these tombs, and has rarely if ever been surpassed in any tomb in India. The details, too, are all elegant and appropriate, so that it only wants somewhat increased dimensions to rank among the very first of its class. Its constructive arrangements, too, are so perfect that no alteration in them would be required, if the scale had been very much increased. The tomb itself is surrounded by a screen of perforated stone-work, of the very finest tracery, and with its double verandah aids in giving the sepulchral chamber that seclusion and repose so indispensable in a mausoleum" (Fergusson's *Architecture*, p. 539). It contains two central tombs—of Mubârak Sayyid and his son Mirân Sayyid, and three later tombs, on the east side; also one enclosed at a later date in the east verandah. There are several recent tombs also in the verandahs.

The tomb stands in the corner of a small irregular fort, the lower portion of the walls of which are of stone—apparently Hindu work,—and the upper part of brick and probably much more modern. The north-east corner of the Rozah

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has been restored with brick, and alterations have been made in the screens. It has been sadly injured by the villagers within the last 20 years, and is greatly in need of some care being taken of it (*a*).

Inscriptions :—Three of quotations from the Kurân, on the walls, and two short ones on the marble tombs.

To the east of this dargah are two low brick ones containing the tombs of Saifu'd-dîn and Nizâmu'd-din, brothers of Mirân Sayyid's mother, and of the architect of the large dargah. To the west of them are the minars of an *Idgâh*. The larger of these small dargahs has been built with small *chhatras* at the corners of the dome in imitation of the large one. Down the river a little are the minars of a mosque, one of which is partly undermined by the river and leans over a good deal. It must soon fall in.

(2) The Phir or Bhamaria well, a mile south, is a curious stone structure of the time of Maḥmûd Shâh (15th century). It differs from those of Borsad and Umrêt in being octagonal, and having four stairs leading down to a range of galleries in a very poor state of repair.

(3) In the town of Mahmudâbâd is also a good *wâv* or step well, of the time of the founder of the city.

For copperplates found in this district see *Jour. A. S. Beng.*, vol. VII., pp. 348, 908, 966, 978; Prinsep's *Essays*, vol. I., pp. 257, 262; vol. II., p. 70; *Jour. R. A. Soc.*, vol. I., p. 247; *Jour. Bom. B. R. As. Soc.*, vol. II, p. 22; vol. III., pt. ii., p. 101.

7.—Matar Taluka.

19. Mâtar, 4 miles S.W. from Khêḍa. A Śrawak or Jaina temple, built about 80 years ago at a cost of 4 lakhs of rupees.

20. Trâj, 3 miles S.S.W. from Mâtar. A tumulus apparently artificial.

8.—Khambayat or Cambay.

21. Khambât. (1) The Juma' Masjid is a fine mosque with 44 large and 68 small domes and numerous pillars and pilasters. It was built "in the reign of Muhammad Shâh bin Toghlak Shâh in the month of Muharram 725 A. H. (A. D. 1325) by 'Umar bin Aḥmad il Kâzaruni." It measures over all 200 feet by 210 feet and its internal court 120 feet by 135 feet. "Except in being somewhat smaller in scale, its plan and arrangements are almost identical with those of the Altamsh mosque at Ajmer." The pillars are all borrowed from Jaina temples, and it has two galleries similar to those in Aḥmad Shâh's mosque in Ahmadâbâd. The *mehrabs* are beautifully carved. (2) At the south end of the building are two marble tombs bearing beautiful *Arabic inscriptions*—one being that of 'Umar bin Aḥmad il Kâzaruni, the builder of the mosque, who died Wednesday 9th, Safar 734 A. H., and the other that of his wife Fatima, daughter of Haja Husain il Ghilâni, who died after her husband. Over them is a fine mausoleum.[1] "It is wholly composed of Hindu remains and is two storeys in height and was crowned with a dome 28 feet in diameter but it fell in and is now a ruin." (*a*)

Inscriptions :—One on the north entrance to the masjid; one on each tomb; one on a well in the court stating that it was made by Ali bin Abdu'n-nabi il

[1] Ascertained from inspection on the spot.

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Baghdâdi in A. H. 1030; on a marble shaft lying in the north corridor of the court is one in Dêvanâgari, dated Saṁvat 1468.

(3) A masjid near the Tîn-darwâza bears an *inscription* of A. H. 1056 [or 1067[1] ?] (A. D. 1646). It has a marble arch and is supported on 32 wooden pillars.

(4) A Jaina temple called Chintâmaṇi Pârśvanâth or Mehal Sagotapâdô in Dantarwâḍâ dedicated to Pârśvanâtha, originally built in A.D. 1588 but rebuilt at a much later date. It has *inscriptions* on the images both in the underground storey and the main floor. (5) The temple of Adîśvara is another Śrâwak temple, said to have been built by Tejaḥpâla in 1605 A. D.[1] (!!), has also a sunken storey and image. (6) The temple of Neminâth in the Jêrâlâpâdâ; all three are built without spires, like common houses.

(7) About a mile from Khambât is a Muhammadan building erected in A. H. 771 (A. D. 1369-70), and dedicated to a Pîr named Khâja Khezir. It has four *Inscriptions.*

(8) Outside the Pania gate on the east of the town is a *bauri* of considerable age. Narêśvar Tank outside the city on the north is a large reservoir cased with brick, with gardens and a summer house. Near it is a mosque built by one Imâmshâh of Brana near Ahmadâbâd, in memory of his two children Bala and Balî who were said to have been turned into two small heaps of flowers here.

(9) At Nâgara, 3 miles out, are the vestiges of the old city.

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[1] So the return.

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XVIII.—PANCH MAHÂLS.

1.—Halol Taluka.

1. Champanir, 30 miles N. E. from Baroda. (1) The Jamâ Masjid, said to have been built by Muhammad Shâh in 1484,—but see Briggs's *Ferishtah* IV., 70; The words خطبه و منبر give the date 914 A. H. (1508 A. D.). It is of white sandstone beautifully cut and has minarets in front, perfect in design and taste and beautifully ornamented and said to surpass even the Jamâ Masjid at Ahmadâbâd. "By the ravages of time the building has been injured in many places but it has not yet lost its beauty." It is now quite disused.

Inscriptions :—Three were on the back wall, of which the middle and most important one was recently carried off.

(2) Sakar Khân's dargah near the Kasbin-talâo, with handsome dome and fine pierced stone windows.

(3) Shahr-ka Masjid, in the Bhadr or citadel, a rather clumsy, low-roofed mosque, in a fair state of preservation.

(4) The Mândvi or custom-house, in the same, a well proportioned large portico.

(5) The east and south Bhadr gates have both *Inscriptions* in Persian.

(6) The Nagina Masjid, about 600 yards north of the Bhadr, is a fine mosque of beautiful white stone, with the remains of an elegant domed mausoleum in front of it.

(7) Bâwâ Mân's mosque, S. of the Bhadr, is a small plain mosque without minarets, and the façade of which is pierced by three equal sized arched doorways.

(8) Ruins of a small building and a mosque about 1½ miles E. of the Bhadr on the bank of the Badâ talâo.

(9) The Kajuri Masjid west of the Nagina mosque is of brick and much dilapidated.

(10) Kevadâ Masjid, N.N.W. from the Nagina mosque, has the remains of an exquisitely carved mausoleum beside it.

(11) The Lili Gumbaz-kâ Masjid, N.N.E. from the Jumâ Masjid.

(12) Some ruined Jaina temples, &c., in the old Hindu town of Champanir, south of the road near the foot of the hill.

(13) The Jepure at a small lake considerably to the N. of the Nagina Masjid.

2. Pâwâgaḍh, a mile to the S. W. of Champanir—the remains of an old fortress; on the north-east spur of the hill (2727 feet high) are the remains of the old Hindu town of Champanir. At the foot of the south cliff are some caves. The first gate is the Atak, the second is the Buḍiâ or great gate, a very strong work. The Sât Mahâl or seven-storeyed palace is on the edge of a cliff within the Sadan Shâh gateway. There are also other remains such as the Mâchi Haveli, Makai Kothâr, and Nava Lakha Kothâr, several ruined Jaina and Brahmanical temples of about the 12th century, on the plateau; the Ganga Jamuna kuṇḍ and Sûraj kuṇḍ, within the walls; and at the top the shrine of

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Kâlkâ Mâtâ, and a small group of Jaina temples just below it, of considerable age, but recently renewed and modified by the Jainas who are re-occupying them.

3. Hâlol. (1) A one-storeyed sandstone mausoleum of Sikandar Shâh (1526 A. D.) which had formerly two large and five small domes (Forbes' *Or. Mem.* III., 476), but all of the domes are now fallen. It was built by Bahâdur Shâh. It contains also the tombs of Nâsir Khân and Latif Khân, brothers of Bahâdur Shâh (Ferishtah IV., 108).

(2) Ek Minâr-ka Masjid, about 1½ miles W. from Champanir on the Hâlol and Jâmbughoḍa road.

(3) Half a mile further south, close to Pâwâgaḍh, the Panch Mâhuḍâ-kâ Masjid.

(4) Half a mile S. W. of Hâlol is a well—Chandrakala wâv—similar to the Bhamaria well at Mehmudabad; beside it is another called Sûryakala.

(5) A mile S. is the eight kûvas and 9 dâvra (three-cornered small wells).

4. Dêsar near Sonipur, 20 miles S. from Hàlol. The Rudra Mâla, an old stone temple of Śiva, of small size, but its walls are richly carved, perhaps of the 14th century (*a*).

5. Bhâvka, 5 miles S. W. of Dohad. An old ruined temple (15th century) of Mahâdêva, originally octagonal, with three belts of sculpture on the outside.

2.—Dohad Zilla.

6. Dohad. Caravansarai built by Shâh Jahân in honour of Aurangzeb's birth, 1619 A.D.

3.—Jhalod Zilla.

7. Lilvadêva. This village with Lilva-pokhar and Lilva-thâkur are said to be on the site of an ancient city Lilâvati. There are several Śiva temples with well cut sculptures.

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XIX.—MAHI KANTA.

1. Idar. (1) At the foot of the gaḍh or fort is the cave-temple of Khokanâtha Mahâdêva partly ruined, supposed to be upwards of 400 years old. It is an oblong apartment 30 × 20 feet and from 4 to 6 feet high excavated in the rock and used as a place of worship. (2) In a rising ground south of the town and close to the wall is the cave-temple of Dhanêśvara Mahâdêva, a natural rock cavern 20 × 10 feet and from 5 to 7 feet high. (3) In a rising ground ¾ of a mile south-west of Idar is the cave of Mankâlêśvara Mahâdêva. It measures 20 × 12 feet and the height varies from 5 to 10 feet. (4) On the summit of the gaḍh to the north-east of the town the Ruṭhî Rani-nu-mâliuṁ built of brick plastered with chunam. It is said to be upwards of 600 years old! It has a domed roof, in the Muhammadan style, with a courtyard in front, and measures 25 × 19 feet and 12 feet high. It is visited by pilgrims and travellers. The wife of a former chief of Idar having some disagreement with her lord was ordered to live on the hill, where this palace is said to have been built for her and is thus called after her name. (5) In the gaḍh to the north of the town the Radmalnî Choki appears to be an unfinished Jaina temple, built of white sandstone. It measures 375 × 34 feet and 16 feet high: in the Jaina style. (6) On the gaḍh is the cave (a natural cavern) of Wajar Mâtâ with a wall and terraces in front. It is 22 × 18 feet and 7 feet high and contains an image of Wajar Mâtâ worshipped by all castes. It has a ruined dharmaśâlâ attached to it built of brick and plastered with chunam. (7) In the gaḍh, the temple of Santinâth, of white sandstone, sculptured, and brick plastered; is upwards of 400 years old and entire, measuring 160 × 125 and 55 feet high.

2. Limbhoi. The temple of Kalnâth Mahâdêva with a dharmaśâlâ partly in ruins, is built of white sandstone and brick plastered. It measures 37 × 15 feet and 30 feet high.

3. Aḥmadnagar. The Bhadr palace in ruins, upwards of 400 years old; built of white sandstone. The space within the surrounding fortified walls measures 700 by 500 feet. The palace is said to have been originally constructed in the reign of Aḥmad Shâh, the founder of the town. It is also called Mohina-râni-na-mehâl. (2) A kuṇḍ or reservoir mostly in ruins, having a courtyard, is built of white sandstone plastered. It measures 100 × 50 feet. The reservoir is said to have been constructed during the reign of Aḥmad Shâh as a bathing place for "Mohina-rani" who it is said used to visit it daily by an underground passage from the Bhadr palace.

4. Kheḍ Bramha. The temple of Bramhâji surrounded by a wall measuring 57 × 30 feet and 36 feet high, is built of white sandstone and brick plastered. It has been recently put in repair by the Brâhmaṇ community of the town and has an image of Bramhâ which is worshipped. The temple is known by the name of "Bhṛigu Ṛishi." The river Harnav on which the village stands is considered sacred. A fair is held every year on Mâgha Sud 14th.

5. Desan. The temple of Bhavanâth Mahâdêva, upwards of 400 years old,[1] measures 50 × 25 feet and 36 feet high: is built of white sandstone and brick: partly in ruins: has a dharmaśâlâ attached to it. This temple is known by the

[1] This is the age of most objects in the return, which is an unsatisfactory one.

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name of Chuman Ṛishi, a great sage. A fair is held here annually in the month of Śrâvaṇ.

6. Bhilora. The temple of Śri Chandraprabhuji, of white sandstone sculptured and plastered. It measures 70 × 45 feet and 30 feet high. It has a tower four storeys or 75 feet high, and a dharmaśâlâ within the entrance gate. It has been recently put in repair by a Jaina merchant.

7. Posina Sabli. The temples of Pârśvanâth and Neminâth measuring 150 × 140 feet and 26 feet high are built of white sandstone plastered with chunam.

8. Sâmlaji. The temple of Sâmlaji is built of white sandstone and brick and is surrounded by a wall with a gateway. It is of two storeys supported on pillars and a canopy with arches on each side. It is supposed to be upwards of 400 years old. It contains an image of Vishṇu (*a*).

Some old *Inscriptions.*

A city is said to have existed at this place in the time of Râja Harichandraji, signs of which still remain. A number of images of Brahmâ, Vishṇu and Śiva are found in several places which are now in ruins. A large fair is held here every year for fifteen days on Kârtik Sud 13th.

9. Timba in the Gadwârâ Zilla. The Târangâ temples on the top of a hill surrounded by other peaks. They are seven storeys high and are temples of Ajitnâthji and Sambhunâthji built of white sandstone and brick. These temples are said to have been built in the reign of Kumârpâla of Paṭṭan 700 years ago (*vide* Forbes' *Râs Mâlâ*) (*a*).

10. Sudâsna. There is a cave temple of Mokheśvar Mahâdêva about 4½ miles north-west of Sudâsna on the bank of the river Sarasvatî with a monastery close by, built of sandstone and brick, now in ruins. This temple is held sacred by all castes from being on the river Sarasvatî (Kumârikâ) the waters of which are offered to the idol and to a Pimpal tree. A fair is held here every year, Bhâdarwa Sud 11th.

11. Ârâsûr, 15 miles N. E. of Dântâ. The temple of Ambâ Bhavânî, measuring 25 × 20 feet and 19 feet high is built of marble of inferior quality by Nâgar Brâhmaṇs. It has a dharmaśâlâ. The floor is paved with marble (*a*).

Inscriptions:—(1) On the edge of a reservoir near the principal shrine called the Manasarowar, of Mahârâna Śri Maladêva, dated A.D. 1359. (2) Also at the door of the adytum of the temple of Ambâji is a tablet which records offerings made in A. D. 1545 by the Râṇî of Râo Barmal of Idar. (3) There are several other inscriptions on the pillars of the temple, principally of the 16th century, recording gifts of private individuals and one, dated A. D. 1723, when the "lord of the land Râjâdhirâja Râṇaji (one hundred and eight times repeated) Śrî Prati Singhji was ruling: states that a Wânia family built a dharmaśâlâ for the sake of a son, and adds "by the kindness of Ambâ, the hope was fulfilled" (*vide* Forbes' *Râs Mâlâ*). It is visited four times a year by large *saṅghs* in the months of Kârtik, Mâghaśir, Śrâvaṇ and Bhâdrapad. The revenue of the temple is considerable (Forbes' *Râs Mâlâ*, Chapter IX., vol. I.).

12. Four miles N. E. of Ambâ Bhavânî, the temple of Kôṭêśvar Mahâdêva measuring 20 × 15 feet and 25 feet high. There is a dharmaśâlâ attached to it, partly ruined. The pilgrims who visit the Ambâ Bhavânî shrine

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visit this also, as without doing so their pilgrimage would not be considered complete. The sacred river Sarasvatî takes its rise from near this temple, and the pilgrims consider that by bathing at this spot in its water they are cleansed from all their sins (*b*).

Inscriptions :—On the jamb and threshold are two, of Saṁvat 1156 and 1159.

13. Kumbharia. The temples of Neminâth built of white marble were according to tradition 360 in number but were afterwards reduced to 5 by volcanic disturbance. They are much visited by pilgrims.

In the temple of Neminâth there is an *Inscription*, dated A. D. 1249, recording additions to the edifice made by Bramhadêva, the son of Chahud, the minister of Kumârpâl Solanki. On one of a group of *paliyâs* close by is an *Inscription*, dated A. D. 1200, which states that "Śri Dharavarshadêva, the lord of Arbuda, the throne to all Maṇḍalîkas on whom the sun shines, constructed a well in this city of Arasanpur" (Forbes' *Râs Mâlâ*). There are also other *Inscriptions* both in the temples and on the stones of this group (*a*).

These Jaina temples were constructed, it is said, by Vimalaśâh to the number of 360. They were dedicated to Pârśvanâth. It is said that Ambâ Mâtâji gave great wealth to Vimalaśâh and asked him by whose aid he had built these temples; he replied, by the aid of his spiritual preceptor. The Mâtâji repeated the question thrice and each time received the same answer. She then said to him, escape as soon as you can. He fled into the crypt below one of the temples and emerged on Mount Abu. Then the Mâtâji consumed all the temples by fire with the exception of five (*vide* Forbes' *Râs Mâlâ*).

14. Haldervas on the bank Wâtrak, half a mile S. E. of the village in the Ghorasir Tâluka is the temple of Mahâdêva named Bhṛigu Ṛishi measuring 20 × 14 feet. On the other side of the river opposite the preceding is a temple of Parasar Mahâdêva 36 feet by 18: repaired about 70 years ago.

15. Bamnoli-Koṭ, a ruined fort about half way between the villages of Haldervas and Barmuara on the right bank of the Wâtrak river. It is said to have been built by Muḥammad Begaḍa.

16. Jeṭpur, 3 miles from Gabat. The Khânerâ Talâv, a large tank with masonry *band* on the north side. This fine tank and *band* are said to have been made by the orders of Siddharâja Jayasingh.

17. Prantvel, about 4 miles from Gabat. $\frac{3}{4}$ of a mile east of the village is a raised platform on which there are three stones like Pâliyâs, a large one in the centre and two smaller ones on either side. Round the platform there are thirty or forty graves. The people of the neighbourhood say that these stones were erected and are now worshipped by a wandering tribe called "Chamathas."

18. Magori. Three *Pâliyâs* on one of which is carved a man and a horse. There is an *inscription* on one of the Pâliyâs, which is illegible. Another Pâliyâ is called Hathia. A black stone on which are carved 3 snakes is called by the natives "Gok Chuhân."

19. Punadra. An old fort of the time of Muḥammad Bîgarah.

20. Telnal on the Wâtrak. The very old temple of Kedarêśvar about a mile from the village. It has been recently repaired.

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21. Ramas. A step well, said to have been built by the wife of the Nawâb of Kapadwanj, 500 years ago.

22. Sathamba. A step well and a Pâliyâ with an *inscription* which runs as follows :—

संवत १३२९ वरखे अषाड सुदि १४। शानिवार दिने सोता काविनी श्रीवंताराजश्री सामजनल सातसिंह
राजश्रीडं. तकाजेतवडकीरमोपलप्रांशिनश्राति.

23. Amlyala. The temple of Nîlkaṇṭh Mahâdêva, an old Musalmân tomb and the ruins of old Amlyala.

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XX.—AHMADABAD ZILLA.

1.—Ahmadabad or Daskroi Taluka.—*No return.*[1]

1. The city of Ahmadâbâd lies along the east bank of the Sâbarmatî river about sixty miles from its source. The western wall is in nearly a straight line from north to south, its bastions looking down upon the river. The continuation of the walls round the north, east, and south of the city forms an irregular fan-shaped enclosure. Situated in the middle of the western side of the city, with the city walls forming its western defence, is the square enclosure called the 'Bhadr.' This was the citadel and contained the palaces of the Sultân and his nobles, and later the head-quarters of the Peśwâ when the combined Marâṭha forces held the city. The great bastion to the south-west corner of the 'Bhadr' is said to contain the foundation stone of the city.

The principal entrance to the Bhadr is on the east through a large massive gateway flanked and surmounted by bastions. To the south of this gateway, built on to it, and forming the south-east corner of the Bhadr, is Âzam Khân's palace, now a jail, and one of the largest buildings in the city. About 500 yards in front of this gateway is the Tîn Darwâja, or triple gateway, which spans the street.

Between the Bhadr and the south-west corner of the city is another enclosure, now used as an arsenal, but originally the seat of the Gâekwâḍ's government when the Peśwâ occupied the Bhadr.

The rest of the city traversed by a network of roads, streets and lanes, remarkable for their narrowness and awkward turns, is thickly occupied and built upon. Amongst the dwellings and shops is a good sprinkling of mosques, tombs and temples.

Although Ahmadâbâd takes its name from its reputed founder Aḥmad Shâh I, it was probably in existence as a city long before his time. Râja Karan of the Solanki race of Anhilwâḍa in his excursions against the predatory tribes of this part is said to have built the town of Karṇavati in the 11th century, which most probably was the town that Aḥmad Shâh took possession of as his capital and adorned with many of its mosques and tombs. That this locality was an important one before the Muhammadan annexation is sufficiently attested by the many remains of Hindu architecture in the city and suburbs. All the pillars in Aḥmad Shâh's mosque, the oldest in the city, are pillaged from a Hindu temple, and on one is an inscription in Devanâgari dated Samvat 1307, which seems to have escaped the hands of the Moslem iconoclasts. Many Hindu images have been found, and are still turning up. The well of Mâtâ Bhawânî to the north-east of the city is far older than the Muhammadan period, and in all probability served as a model for the far more advanced specimens of Dâdâ Hari's, Adâlaj, and others through the province.

But whatever the city was before the Muhammadan period, its chief interest lies in these subsequent times. The greatest part of the architectural work of that time has been swept away and its material used to raise the mosques and tombs, walls and bastions, of the conquerors.

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[1] Drawn up from personal knowledge, from notes by Mr. H. Cousens, and Hope and Fergusson's accounts of the buildings.

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Aḥmad Khân, or Aḥmad Shâh, was the grandson of Muzaffar Shâh who from being viceroy of the province under the imperial court of Delhi assumed regal power. Aḥmad Shâh is said to have founded the city of Aḥmadâbâd on or near the site of the village of Asâwal in A. D. 1412. During his reign were raised some of the finest buildings in the city,—his own mosque in the Bhadr; the Jummâ mosque, the most extensive in the city; Rânî Sipri Rânî Asnî's mosque and tomb, the most complete in all its parts; Haibat Khân's mosque; Sayyid Âlam's mosque; the Tîn Darwâja; Sîdi Sayyid's mosque, in which are two specimens of about the best window tracery in Gujarât, perhaps in India; and his own tomb and that of his queens. In the suburbs was constructed, during his reign, Malik Âlam's mosque, two miles to the south of the city.

Aḥmad Shâh reigned until A.D. 1443, when he was succeeded by his son Muhammad Shâh, who reigned from A.D. 1443 to 1451. He does not appear to have done much to the city in his short reign, which was chiefly passed in foreign wars. In A. D. 1459 he was succeeded by his son Kutb Shâh. The mosque and tomb of Shêkh Aḥmad Khuttu Ganj Bakhsh at Sarkej with the adjoining tank were completed during his reign. He built his own mosque in Mirzapur during his father's lifetime. Kankaria's Tank was completed, Dharyâ Khân's tomb, and the Batwâ and Usmânpur mosques were finished in his time.

Dying in 1459 A.D. he was followed in the kingdom by his younger brother Mahmud Bîgarah, the most celebrated of the kings of Ahmadâbâd. His was a long reign, from 1459 A. D. to 1511 A. D. "His personal strength, courage and military skill are as conspicuous as his religious bigotry and his stern but far-sighted statesmanship. His love for architecture is attested by the cities of Mustâfâbâd and Mahmudâbâd, which he founded at Junâgaḍh and Champanir, and another Mahmudâbâd (or Mehmadâbâd) near Khêḍa, as also by the numerous and elaborate additions which his nobles, following his taste, made to Ahmadâbâd and its environs."

During his reign were built the mosque and tomb of Sayyid Usmân on the west bank of the Sâbarmatî, Miyaṅ Khân Chishti's mosque, Muhâfiz Khân's mosque, Achyut Bibi's mosque and tomb, Dastur Khân's mosque, Dâdâ Hari's well, and the Shâh Âlam group 3 miles to the south of the city. Mahmud Bîgarah was succeeded by his son Muzaffar II (A. D. 1511-1526), and he by Bahâdur Shâh, Mahmud II, Aḥmad Shâh II, Muzaffar III, in order down to A. D. 1572, when Akbar marched into Gujarât, captured Muzaffar, reduced the province, and left a governor to carry on its affairs.

"For about one hundred and fifty years subsequent to its invasion by Akbar, Gujarât was governed by the viceroys of the emperors of Delhi, among whom were Shâh Jehân and Aurangzeb before they themselves ascended the imperial throne. During the first half, at least, of this period, Ahmadâbâd appears to have been in the zenith of its prosperity. Under Muzaffar Shâh III, indeed, almost the last, and not the least beautiful, of the stone mosques had been erected; and subsequent buildings are mostly in the plainer and more massive style of the Pathâns."

The Marâṭhas appeared on the scene about the beginning of the eighteenth century. They carried their plundering raids into Gujarât, and the viceroys, at this time much enfeebled by the absence of aid from either Delhi or surrounding chiefs, could not cope with these new enemies and "in A. D. 1755 the Muhammadan power in Gujarât was finally extinguished, and the Marâṭhas, though divided among themselves, took their place............They burnt and plundered

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the property of friend and foe with almost equal energy, and spared neither mosque nor temple which it suited them to destroy. Innumerable are the architectural monuments which have thus suffered from their wantonness and malice, and the interesting ruins of which the very materials have been carried away for building purposes. Ahmadâbâd, in particular, felt so heavily the effects of their internal feuds and grinding rule, combined with the natural decay of the Muhammadan population, that its suburbs almost disappeared, large quarters within the walls became desolate, many splendid buildings were destroyed............Fortunately the tide of anarchy was arrested, ere it had wrought even more disastrous results, by the supervention of the British power."

An army under General Goddard advanced upon Ahmadâbâd "and on the 10th of February (1780 A. D.) displayed, for the first time, the British colours before the Moslem capital of Gujarât. The Marâṭha governor declining to surrender, a battery was opened on the 12th, and on the morning of the 15th a forlorn hope, followed by the grenadiers of the Bombay division, rushed up the breach, which the garrison, after a determined stand, and when three hundred of their number had fallen, at length relinquished." Since then Ahmadâbâd has remained in the hands of the British.

(1) In the south of the Bhadr or citadel is the mosque of Ahmad Shâh (A. D. 1414), the oldest Muhammadan building in the city. Architecturally it is unique; the external screened stair and the ladies' gallery being the most curious mixture possible of Muslim and Hindu styles. The pillars throughout the mosque are taken from old Hindu temples; on one of them there is a Dêvanâgarî *Inscription* dated Samvat 1307. The domes are richly carved. The minarets are squat. Over the principal *mehrab* is an Arabic *Inscription*.

(2) The tomb of Daryâ Khân, north of the city near Achyut Bîbi's Masjid (No. 3) erected in 1453 A. D., is imposing and notable for its constructional peculiarities. It is entirely of brick, the walls being very thick. It is the most massive building in or around Ahmadâbâd. It has a very large and lofty brick dome. It has five arches in each face of the verandah.

(3) Achyut Bîbî's Masjid and tomb, ¾th mile north of the city and on the east side of the river, partly ruined by the earthquake of 1819. The masjid was built by Hâji Malik Behâu'd-dîn Imâdu'l-mulk, brother of Malik Makhsud Vazir, in 1469, for his wife Bîbî Achyut Kuki. It has a fine façade and there is much tracery on the bases of the minarets. It is almost a copy of the Mîrzapur Queen's mosque and has three marble *mehrâbs* with an *Inscription* over the central one. The *mimbar* is of marble and has a canopy over it. The central one of the three domes is raised and neatly carved inside. The tomb in the enclosure is small and neat. The upper portion of the wall surrounding the inner enclosure is perforated between small pilasters; and the entrance to it has been carved with much taste, but will soon be a total ruin unless cared for. (*a*)

(4) The Queen's mosque in Mîrzapur quarter, near the Traveller's banglâ, 105 feet by 46 feet, and 32 feet high, "consists of three domes standing on 12 pillars each with the central part so raised as to admit light to the interior." The minarets fell in 1819, but the bases of them are filled with exquisite patterns of tracery. In the adjoining tomb, which is in better style than Râṇi Asni's, the large central and two side domes are adorned with some pretty carved work in geometric patterns and arabesque.

(5) The Jamâ Masjid (A. D. 1424) in a court 382 feet by 238 feet, the mosque itself being 210 feet by 95 feet and 49 feet high. Within it are 252 pillars and 76

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pilasters supporting fifteen domes arranged symmetrically, the centre three being somewhat larger and considerably higher than the others. The minarets, once famous as "the shaking minarets of Aḥmadâbâd," were thrown down by the earthquake of 1819. Mr. Fergusson says, this masjid, "though not remarkable for its size, is one of the most beautiful mosques in the east." The *mehrâbs* or *kiblâs* are inlaid with coloured marbles.

(6) Râṇi Sipri's, properly Râṇi Asnî's mosque and tomb (A. D. 1514) not far from the Âstodia gate. The minarets of the mosque are 53 feet high and perhaps the most beautiful of their class. "Indeed that mosque is the most exquisite gem at Ahmadâbâd, both in plan and detail. It is without arches" (except a small one over a side doorway) "and every part is such as only a Hindu queen could order, and only Hindu artists could carve." The windows in the end are elaborately wrought, and the *mehrâbs* inside are of marble and carved with much care, though not so elaborately as in some other mosques. The walls of the tomb are filled with well carved lattice work and have been recently repaired. About 100 yards north-west from this is a mound said to be the site of the Hindu village of Asâwal, and where a mosque was built, but long since ruined.

(7) Shâh Khupai, Shâh Khub-ki or Hazrat Shahab Shêkh's Masjid (A. D. 1538) in Khâs Bazâr, a small mosque in the city, with 32 pillars and two slender minarets, much in the style of the preceding, only inferior in details.

(8) Tomb of Mîr Abu Turâb, outside the city to the south,—an octagonal dome supported on twelve pillars, with a corridor round it forming a square of 41 feet, with six pillars on each face. Here the arch is used as a constructive feature throughout the building, the pillars becoming the piers that support it.

(9) Tîn Darwâza, a fine triple gateway in the middle of the city in front of the Bhadr, where was a large enclosure 1600 feet by 800, into which it led. It is said to have been built by Aḥmad I. The arches are 25 feet high, and the central one is 20 feet wide. The roof of the terrace on the top was removed in 1877.

(10) Azam Khân's palace (A. D. 1636) now used as the jail. An elegant dome crowns the entrance.

(11) Mosque and tomb of Sayyid Usmân, a mile north-west from the city, and on the west of the river, built by Muhammad Bîgarah in 1460 in the style of the Sarkhêj mosque. In the tomb "a very considerable amount of variety is obtained by grouping the pillars in twos and fours and by the different spacing. In elevation the dome looks heavy for the substructure, but not so in perspective; and when the screens were added to enclose the central square, it was altogether the most successful sepulchral design carried out in the pillared style at Aḥmadâbâd" (Fergusson). It is 78 feet square and has a dome 38 feet in diameter, supported on twelve pillars.

(12) Muhâfiz Khân's mosque in the north of the city, near Kutb Shâh's (No. 23), built by Jamâlu'd-dîn Muhâfiz Khân (A. D. 1465), distinguished for the exquisite character of its details; its minarets, the lower portions of which are of pure Hindu architecture, have recently been taken down and rebuilt; above the roof they "are round towers slightly tapering, relieved by galleries displaying great richness in the brackets which support them as well as in the balustrades which protect them." The *mehrâbs* in this mosque are about the finest in Aḥmadâbâd. They are minutely and elaborately carved (Fergusson, *Ind. and East Arch.*, pp. 533-34).

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(13) Aḥmad Shâh's tomb to the east of the Jamâ Masjid, a massive domed mausoleum with tracery windows of beautiful design, and with marble tombs inside, viz., of Aḥmad Shâh, his son Muhammad Shâh, his grandsons Jalâl Khân, Kutbu'd-dîn Shâh, and Aḥmad Shâh II.

(14) Tombs of the queens of Aḥmad Shâh in an adjoining enclosure surrounded by a screen of tracery of great variety of pattern. The marble tombs are elaborately wrought in bands of sculpture, and that of Murkhî Bîbî is partly inlaid with black marble and mother-of-pearl. The principal tomb is known as Moghlâi Bîbî's, in white marble with a Persian inscription round it.

(15) Sîdi Sayyid's Masjid (A. D. 1412) in the north-east of the Bhadr and outside the Lâl gate, with two remarkably richly carved sandstone windows measuring 10 feet by 7 high (see Fergusson, *I. and E. Arch.*, p. 533), is now used as the Mâmlatdâr's office.

(16) Miyaṅ Khân Chishti's Masjid near the river, about 2 miles north of the city, between Achyut Bîbî's mosque and Shâhi Bâgh, built in A. D. 1465 by Mâlik Makhsud Vazîr, has been turned into a dwelling-house by the railway officials. It has two fine minarets with rounded or domed tops.

(17) Haibat Khân's Masjid in the south of the city near the Jamalpur gate, built of the pillars of Hindu temples, and one of the earliest examples here. The minarets are simply short thin cylinders. The porch on the east looks as if it were Hindu in its original position.

(18) Dastur Khân's Masjid in the southern part of the city close to Rânî Asni's (No. 6), was built by one of the ministers of Maḥmûd Bîgarah (cir. 1486 A. D.). It is a fine building, and is surrounded by a colonnade covered by small domes. The perforated screen enclosing a cloister round the courtyard is very varied and beautiful in design.

(19) Sayyid Âlam's Masjid built by Abu Bakr Husaini, in the north-west of the city, near Wajihu'd-dîn's, built in the time of Aḥmad Shâh, is an early and plain example of the Gujarât Muhammadan style. The façade strikingly resembles that of Aḥmad Shâh's mosque. The details inside are exceedingly rich.

(20) The Shâhpur Masjid, built in 1565 by Shêkh Husain Muhammad Chishti, but never finished, is in the north of the city close to the Shâhpur gate. The shafts of the minars are very ornamental—the tracery in the niches being perhaps the finest in Aḥmadâbâd, the pattern being small like those of Bâbâ Luluî's mosque. The façade is filled in with pointed arches, and a second storey is added on over the central three round the central stilted dome. The minarets are incomplete, the tops having fallen.

(21) Sidi Basîr's Masjid and tomb, near the railway station. The archway and elegant minars are all that are now left of the mosque. The style somewhat resembles that of Miyaṅ Khân Chishti's (No. 16), and it probably belongs to about the same period. It was ruined about 1754. The tomb is in a very dirty state.

(22) The Queen's mosque in Sâraṅgpur, near to the preceding, closely resembles Achyut Bîbî's. The tops of both minars have fallen.

(23) Kutb Shâh's mosque near the Dehli gate (A. D. 1446). The central *mehrâb* is of white and grey marble but plain. (Briggs' *Gujarâshtra*, pp. 221, 223.)

(24) Shâh Âlam, about 3 miles south of the city. The tomb (cir. 1476) is surrounded by a screen of perforated trellis work, as is also the corridor round it. The interior of the dome is inlaid with mother-of-pearl and prettily painted.

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Beside it is the tomb of Mai Âlam, a somewhat plainer building, and the large masjid built by Muhammad Sâlah Badakshi with two lofty and elegant minars built by Nisâbat Khân and Saif Khân ; also just within the gate an assembly hall built by Muzaffar Shâh II (1561-72) and several other buildings.

(25) Malik Âlam's mosque, built by Malik Âlam bin Nur Kabir, styled Wazîru'l Mamâlik, son-in-law of Ahmad Shâh, in 1422 A. D., is a little to the north of Shâh Âlam, and west of the Khedâ road, has richly ornamented niches on the bases of the minarets.

(26) Bâbâ Lului's Masjid near Abu Turâb's tomb (No. 8), 69 feet by 37, resembles the Shâhpur mosque and must belong to the same period. It was built about 1560 by Bâbâ Lului or Bâbâ Muhammad, a pearl dealer.

Tomb of Âzam Khân and Mozam Khân, 2 miles S.E. from the city on the road to Sarkhêj :—a massive brick mausoleum like that of Daryâ Khân (No. 2) built perhaps about 1457.

(27) Nawâb Shujât Khân's Masjid in Mirzâpur (with an *Inscription* of A. D. 1695), 2 furlongs north-east from the Lâl gate with two slender minarets three bays apart in a façade of five bays. The walls are lined with marble to a height of 6 feet. The adjoining tomb of Shujât Khân is of brick much destroyed (*Arch. Sur. Rep.*, vol. II). This is in a different style from the other mosques in the city, being more in the style of Northern India. The floor is of marble.

(28) Sakarkhân's Masjid in Kalupur.

(29) Ibrâhim Sayyid's Masjid outside the Astodia gate.

(30) Khân Jahân's Masjid in Jamalpur.

(31) Bîbî Jînî or Jî's Masjid in Râjpur Gomtipur, a mile east of the city. Bîbî Jî was the daughter of Sayyid Khun Mîr, and wife of Sayyid Buda Saheb.

(32) Mâlik Isan's Masjid in Isanpur, 3 miles south of Ahmadâbâd.

(33) Sayyid Ahmad's or Khudâwan Khân's Masjid in Danè-Limbri. Behind it is a Rozah or tomb known as Pir Kumâl's. This place is also called Alimpur after Amir Mâlik Alim.

(34) Fatteh Masjid in Daryâpur.

(35) Moti Shâhi Bâgh (1455 A. D.), the palace built in the reign Shah Jehân in which is now the residence of the Assistant Judge.

(36) Miyan Khân Chishti's Masjid in Multanpur, built by Mâlik Magsude.

(37) Shâh Wajihu'd-dîn's tomb built by Sayyid Murtaza Khân Bokhâri (1606-9), in the west of the city, 150 yards north of the Bhadr and as far south of Sayyid Âlam's (No. 19), with a lofty dome, and windows of delicate trellis work. It is said to have been built by Amir Sadâ't Khân in Akbar's time; he also built a Madrassa at the same place. The *chhatra* or wooden canopy was put up by Murtaza Khân about the same time. These buildings were completed in A. H. 1011 (A. D. 1602). Wajihu'd-dîn died in A. H. 999 (A. D. 1590). Mr. Hope gives a different account.

(38) Ruined mosque at the railway station, of which only the minars remain, and are the highest in Ahmadâbâd. It probably belongs to the early part of the 16th century.

(39) A mosque near Seth Dalpatbhai's mansion between Muhâfiz Khân's and the Jamâ Masjid, resembles Râni Asni's (No. 6). It has an inscription dated A. H. 910 stating that it was built by Muhammad Shâh son of Muhammad Shâh bin Ahmad Shâh bin Muhammad Shâh.

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(40) Maḥmud Ghaus' mosque, 300 yards south of the Queen's mosque in Sâraṅgpur, "looks like a bad transcription of the Juanpore mosques, and though not deficient in a certain amount of grandeur, is painfully wanting in elegance." It was built in 1562, and bears some resemblance to the Jaunpur mosques of the 15th century.

(41) Chhota Udrus Saheb's mosque near the civil hospital.

(42) Mâtâ Bhavânî's well to the north of the *next*.

(43) Dâdâ Harir's well at Asârwâ, on the north-east outskirts of the city, built in A.D. 1499, is one of the finest in Gujarât.

(44) Svâmi Nârâyaṇ's temple (1850), with an octagonal dome supported by 12 pillars.

(45) The Jaina temple of Hatesingh (1848). The external porch is of great magnificence and most elaborately ornamented. In the court are sixteen shrines on each side and others at the back. The temple in the middle of the court is of two storeys and very richly ornamented.

(46) The Kânkaria tank, ¾ mile south-east from the Râyapur gate, A.D. 1451, one of the largest of its kind in India, being a polygon of 34 sides each 190 feet long. The supply sluice is exquisitely carved. In the centre of the tank is an island connected with the bank by a causeway. On the island was the Naginâ garden and Ghattâmandal palace.

(47) The Dutch tombs near the Kânkaria tank to the south-east of the city, 1641 to 1699. (Briggs' *Cities of Gujarâshtra*, pp. 264-66.)

(48) Jaina temple of Chintâmaṇ in Saraspur, 1½ mile east from the city, built by Sântidâs, a Vânia, in 1638, at a cost of nine lakhs, was defiled by Aurangzeb, and now neglected.

There are some beautifully carved pigeon-houses and house-fronts well deserving of delineation.

2. Sarkhêj, 5 miles S. E. from Aḥmadâbâd. An important cluster of Muhammadan buildings of the 15th century among which are—

(1) The tomb of Shêkh Aḥmad Khattu Ganj Bakhsh of Anhilwâḍâ, begun in A. D. 1445 by Muḥammad Shâh and completed in 1451. In this "an attempt has been made to get a larger dome than the usual octagonal arrangement would admit of, but not quite successfully." The tomb is surrounded by an inner trellis screen of metal perforated in beautiful patterns. The exterior walls are filled with windows of perforated stone. To light the interior of the tomb four tracery windows are introduced into the dome.

(2) In front of the tomb is a pavilion of sixteen pillars and roofed with nine small domes, "forming as pleasing a mode of roofing as ever was applied to such a small detached building of this class."

(3) A mosque with ten domes, "the perfection of elegant simplicity and an improvement on the plan of the Jamâ Masjid. Except the Motî Masjid at Agra there is no mosque in India more remarkable for simple elegance than this" (Fergusson, *Arch.*, p. 532). It was completed by Maḥmûd Bîgarah in 1451 A.D.

(4) Tomb of Mahmûd Bîgarah and his son Muzaffar II., on the east.

(5) Tomb of Bîbî Râjbâî, the queen of Maḥmûd, to the west. Also a covered gateway leading into the front of the latter two tombs, a covered hall overlooking the great tank and other buildings.

(6) The great tank with its sluices, &c.

(7) The Palace and Harem, a large building on the west side of the tank.

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3. Batwâ, 5 miles from Aḥmadâbâd. Tomb of Burhânu'd-dîn Kutbu'l Âlam, the father of Shâh Âlam, who died A. D. 1452, erected by Maḥmûd Bîgarah, similar to the one near Kaira. The outer arches have fallen down and all the perforated work has disappeared. "The monument itself is of most elaborate workmanship" (Hope), but was perhaps never finished. Near it is another tomb over the son of the saint, built without arches.

4. Adâlaj, 12 miles N. of Aḥmadâbâd, a very fine well built in A. D. 1499 in several storeys, with flights of steps and platforms alternately.

5. Jetalpur, 10 miles S. of Aḥmadâbâd. A building called the Râṇî's palace.

6. Vastrâl, about 6 miles E. of Aḥmadâbâd. Temple of Śivarâya Mahâdêva.

7. Vatuva or Vadhuva, 6 miles S. of Aḥmadâbâd. The "place of Hazrat Katwe Âlam."

8. Rakhyal: Malik Shâhban's Rozah with vâv and tank.

9. Girmaṭha, 9 miles S. from Aḥmadâbâd. The monastery of Pirâna, in the enclosure of which are the Rozahs of Pîrs Imâm Shâh, Nurshâh, Surâbhai, Bâla Muḥammad, and Bakr Ali. The income of the *sadâvarat* is about Rs. 10,000.

2.—Dhandhuka Taluka.[1]

10. Rânpur derives its name from Rânâji Gôhel, its founder, and as Mokhrâji the son of Rânâji fought with the army of Muḥammad Tughlak near Gogho and was killed in battle, it may be presumed that Rânâji flourished in the beginning of the fourteenth century. Rânpur is said to have been a large and flourishing town in former days. The debris of old houses is found to a distance of about two miles from the present village site. It appears to have suffered greatly in the time of Maḥmud Bîgarah of Aḥmadâbâd. On the south side of the village at the junction of the Bhâdar and Gomâ rivers stands an old fort, now much dilapidated, built in A. H. 1048 (A. D. 1638) by Âzam Khân, the Subedâr of Gujarât, during the reign of Shâh Jehân.

The *inscription* on the gate of the fort runs thus:

"He is the Creator and the Omniscient. The great lord Âzam Khân, the lord of his time, the like of whom was never given birth to by this bride of the world.

"The intrepid lion, the bravest of the brave and the lord of the earth.

"The Khân of exalted rank, may his life be long, desired me to find out [*in verse*] the date of this castle.

"From which be for aye removed the influence of the evil eye.

"Plunging into the ocean of thought I impressed with the seal of my heart [the date derived from the numerical value of the letters composing the word]: "Azamu'l Bilad" (corresponding with the sacred month of Muḥarram 1048 A. H.).

It appears that at this time a chief named Shâhuji was reigning at Rânpur. The Kâṭhis living in the neighbourhood committed great mischief and plundered the villages. Shâhuji asked for assistance from Âzam Khân, the Subâ of Gujarât,

[1] Printed from the return.

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to put down these marauders. He consented and was about to send one of his Sardârs for the purpose. At this time the Kâṭhis carried their excursions up to the gates of Aḥmadâbâd, carrying off men and cattle. Âzam Khân went out in person to chastise them and hunted them to Botâd and Pâlyad. A battle was fought in which the Kâṭhi chief was taken prisoner and beheaded. Âzam Khân then intended to establish a thânâ at Botâd, but Shâhuji persuaded him to do so at Rânpur, telling him that the water-supply at the latter place was better than at Botâd. Âzam Khân acceded to this and built the fort at the junction of the Bhâdar and Gomâ rivers. Entering from the east corner of the fort we arrive at a gate which faces the south. Proceeding inside we come to another gate which faces the east. This last gate is the main entrance to the buildings. A little further on we find a masjid facing the east. Near the masjid is the grave of Râjushâh Pîr. An *inscription* in Persian is on the wall of the masjid, which is translated thus :—

"God is great. In the reign of the king, magnificent as Jamshed, the just and the generous, Shâhabu'd-dîn Muḥammad II., the lord of the time, Shâh Jehân, the valiant warrior,—may the Almighty perpetuate his dominion—in the month of Zil Haj in the year 1050 A. H. the humble slave of the Almighty, Âzam Khân during the term of his Subâship of Gujarât laid the foundation of this sacred mosque in this castle of Shâhpur and completed it that the servants of the true God may worship him."

There is a reservoir in the masjid, which was originally filled with the water from a well in the inner part of the fort. Chunam drains are still to be seen to carry the water of this well to all parts of the fort. On the west side of the well is a Hamamkhânâ or bath-room, and a terrace is built above. There is a cellar underneath this bath-room, which is said to proceed to a great distance underground. On the west of this subterranean passage is Mahâdêva and Râjbâi Mâtâ, which are said to have been put in after the fall of the Muhammadan dynasty and the assumption of the country by the Marâṭhâs. There is an *inscription* on a stone in the wall facing the river with regard to the bath-room. It reads thus :—

"God is great. The slave of God, Âzam Khân, during the tenure of his office of the Subâship of Gujarât commenced the construction of this bath on the 1st of the month of Jumad-el-âkhar 1051 A. H. and completed it at the end of the month Muharram 1052 A.H. Ye who see this place remember him kindly."

On the south side of the spot where the Mahâdêva and Mâtâ are placed is another building, which was apparently used for Kacheḍi purposes. Traces of a garden near this are still visible. Simultaneously with the erection of the fort and the buildings therein, a well was constructed on the bank of the river and on the east side of the village. There is a stone in this well bearing a Persian *inscription*, which reads :—

"God is great. Âzam Khân the servant of God in the month of Shawwal in the year 1051 A. H. during his Subâship of Gujarât having constructed this well, bequeathed it to the garden that the public may be profited.

"And Peace !"

A little further on are the ruins of an old fort. It is said that this fort was built of stone and mud by Rânâji who had fought with the Musalmans, and on his death his seven widows committed suicide by throwing themselves into one of the wells in the fort. It is said to have been demolished by Maḥmud Bîgarah of Aḥmadâbâd.

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The ancestors of Rânâji Gôhel claimed to be the descendants of Śâlivâhan. They lived in Khedgaṛh about 10 miles from Bhalotra in Mârwâr on the Lunâ river. The Gôhels had conquered this country from a Bhill named Kheḍwa. The country remained in possession of the Gôhels for about twenty generations. The last chief of the clan was Sejakji, the son of Janjarsi. The Râṭhors drove out the Gôhels from the country, and Sejaksi with his followers came to Junâgaḍh and entered the service of Râjâ Kalat Chuḍâsamâ. Sejakji was entrusted by the Râjâ and his son Khengar with the protection of Shâpur and other 11 villages from the inroads of the Bhills. Sejakji remained for a long time at Junâgaḍh, when one day Khengar, the only son of Kalat, had gone out on a hunting excursion near Shâpur and started a hare. The animal entered the camp of the Gôhels, and Khengar demanded it. The brother of Sejaksi and his other followers declined to give it up, stating that it was their principle to protect those who surrendered themselves. Upon this a fight ensued between the Gôhels and the retainers of Khengar. The latter were all killed with one exception, and Khengar was taken prisoner. The man who escaped went and informed the Râjâ of what had happened, and said that he was not certain whether young Khengar was dead or alive. Sejaksi, who was then in the presence of the Râjâ, expressed his regret, and said that as the Râjâ's only son was killed by his men he could not now remain in his territory. The Râjâ's affection for Sejaksi was however so great that instead of ill-treating him he soothed his mind and told him that he cared more for his friendship than for the life of his son. Sejaksi then went to Shâpur and there to his great delight found that Khengar was living; he saluted him and gave him his own daughter in marriage and sent him to Junâgaḍh. Subsequently under the orders of the Râjâ, Sejaksi founded a village near Shâpur, which he named after himself as Sejakpur.

Rânâji was the son of Sejaksi and founded Rânpur. Rânâji was married to the daughter of Dhan Mer, and had a son by her who acquired the village of Khâs and settled there. The present holders of this village known by the name of Khâsya Kôlis are descendants of Dhan Mer's grandson.

After Rânâji's death his son Mokhrâji established his head-quarters at Piram near Gogho and was a renowned pirate. He was killed near Gogho in a battle which took place between him and the army of Muḥammad Tughlak, the son of Giyâsu'd-dîn.

When Mahmud Bîgarah was ruler of Gujarât one of the Bhâyads or cousins of this Mokhrâji, who was also named Rânâji, was in the enjoyment of the Rânpur estate, and held it as an independent chief. The Râjâ of Mârwâr had married his two daughters, the eldest to Maḥmud Bîgarah and the younger to this Rânâji. It so happened that both the sisters one day met at their father's house. The Begam asked her younger sister to come and dine with her. Out of respect for her elder sister, without giving out the true cause she refused to dine. When further pressed on the matter Rânâji's wife plainly told her that as she had married a Musalman she could not now take her meals with her. The elder sister took this to heart and went and informed her husband about the insult that was offered to her. Maḥmud tried to effect an amicable settlement by converting Rânâji and his wife, but failed in his attempt to do so. Rânâji then fell under the displeasure of the chief. An army was sent to Rânpur under the command of Bhauderikhân. Rânâji was killed and the country came under the direct control of Maḥmud Bîgarah, who subsequently bestowed it on Hâloji Parmâr, the ancestor of the present Molesatam Parmârs in Rânpur.

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A Jaṭ Sardâr residing in Sindh had a beautiful daughter named Sumribâi. The king of Sindh wanted to marry her, but his overtures were rejected and the Jaṭ left the country and came to Muli, where Lagdharji and Hâloji of Parmâr descent were reigning. They kept the Jaṭs under their protection and promised to assist them against the forces of the chief of Sindh. The latter, however, followed and laid siege to Muli. Through the treachery of an officer the single well from which the Parmârs derived their water-supply was polluted by the head of a cow being thrown into it. The Parmârs then surrendered. Sumribâi, the daughter of the Jaṭ Sardâr, was however sent away to some secure place and Hâloji was delivered over to the enemy as a hostage. Sumribâi retired towards Vanôd, where she died and where her grave is still pointed out. On the other side, Lagdharji sought the protection of Maḥmud Bîgarah, who thereupon sent an army against Sindh and defeated him. Hâloji was delivered, but only to fall into the hands of Maḥmud Bîgarah. He was converted to Muhammadanism, and Rânpur together with the surrounding villages which were recently conquered from Rânâji Gôhel were bestowed on him. Thus the Gôhel dynasty became extinct at Rânpur, and Hâloji established himself at that place. Lagdharji, however, remained a Hindu, and his decendants are still at Muli. Hâloji was killed near Dhandhuka in an engagement between him and the Kâṭhis, and his grave is still to be seen there and is known as Halusâ Pir.

Hâloji was succeeded by Hasuji, who was succeeded by his son Kubanji, on whose death his son Shâhuji came to the throne. It was during the time of the latter that Âzam Khân, the Subedâr of Gujarât, built the fort at Rânpur. Daduji was the eldest son of Shâhuji, and he succeeded his father. His son Tâjoji subdued the Kâṭhis. The succession remained in a direct line for three generations. Togâji succeeded his father Tâjoji. Hâmoji succeeded him at his death, then Sâhebji and Ahimbhai ascended the throne in succession.

During the time of the last-mentioned, in A.D. 1736, Râjâ Sabalsing of Wadhwân and the son of the Dhrângadhrâ Râjâ had gone on a visit of condolence to the Râjâ of Bhâvnagar. On their way back they remained for one night at Rânpur. These two princes went to see the fort. They were so delighted with it that they did not wish to leave it, but resolved to occupy it by force if necessary. A fight ensued between the followers of Ahimbhai and those of the two princes. The Râjâ of Dhrângadhrâ repremanded his son and called him back with his men. Sabalsing also went away to Wadhwân, but returned with reinforcements and laid siege to the fort and reduced the garrison to great distress. At this time Dâmâji Gâikwâḍ of Baroda had come to Dholkâ to levy tribute. Ahimbhai secretly went to him and hired his assistance. On the arrival of the Gâikwâḍ's forces, Sabalsing raised the siege and proceeded towards Nagesh. Dâmâji followed him, and in an engagement Sabalsing was defeated and taken prisoner. Owing to the intervention of Ahimbhai, Sabalsing was spared an ignominious death, but kept in prison at Songhar, from which he returned after paying a large ransom. Ahimbhai bestowed the lands and revenue of Rânpur on Dâmâji in consideration of the assistance thus afforded to him. The Gâikwâḍ then established his own thânâ in the village. Subsequent to this the country passed into the hands of the Pêśwâ, and when the British Government came into possession after the battle of Khadkhi, the village of Rânpur was treated as khâlsâ, while the rest of the villages enjoyed by Ahimbhai's descendants are held under the Tâlukdâri tenure.

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11. Bhîmnâth. According to tradition the place where the present mandir of Bhîmnâth stands was the abode of the giant Hidimbâ. The Pâṇḍavs came thither. Arjun was in the habit of not taking his food till he had performed the *pûjâ* of Mahâdêva. In this jungle they could not find any mandir of Mahâdêva, so he could not take his regular meals. His brother Bhîma, thinking that he would have to fast long, went out in search of a mandir. He came to a place where some "Jala" trees were. (Those now standing are said to have existed since that time.) He dug a hole in the ground, put a stone therein, and covered the same with a heap of earth and rubbish. Bhîma performed an imitation *pûjâ* and placed wild flowers on the heap. He returned to camp and informed his brother Arjun that he had found out a Śiva station, and pointed to the Jala trees. Arjun went to the spot, made his devotions, returned, and took his meals. Bhîma then ridiculed his brother, and told him that the place where he had worshipped was not a Śiva station, but that he himself had put a piece of stone underground and promised to point it out if he wished. Arjun replied that for himself he was sincere in his devotions, and had believed that it was a Śiva station. All the five brothers and their mother Kuntâji went to the spot. Bhîma removed the heap of dust and rubbish as well as the wild flowers, and struck his stick on the stone, which fractured it and to their astonishment milk began to flow from it. The fracture made with Bhîma's stick in the stone is still shown to the devotees. As the god thus showed himself by a stroke of Bhîma's stick, it was named after him, as Bhîmnâth Mahâdêva.

An ancestor of the present Mâhant who was at that time wandering round the place as an ascetic dreamed one night that he was directed to make *pûjâ* to this Mahâdêva. This story was thus circulated and the place grew famous. In Samvat 1535 Mâhant Mâdhavghar built an *ôṭâ* round the Mahâdêva, which is not covered by any building. The branches of the Jala trees have extended all along the place, and it is said to be the orders of Mahâdêva not to cut any portion of the wood of these trees. The wall round the *liṅga* was built in Samvat 1834, with several outhouses. In the time of the present Mâhant Iśvarghar Budhghar, the place has been greatly improved. The *ôṭâ* round the Mahâdêva is paved with marble, and one bullock and two elephants of the same material are placed in front.

There are about 150 houses in the village, surrounded by a wall, built by the present Mâhant at a cost of Rs. 80,000 in A. D. 1863. It has two principal gates, and two windows overlooking the river Zilkâ. The "Dehli" near the Mahâdêva *ôṭâ* was built in the time of Mâhant Asanghar in Samvat 1828. Most of the other buildings and the new houses were built in the time of the present Mâhant. The other buildings in the compound were also built in the time of Asanghar in Samvat 1847.

The revenue of nine villages is enjoyed by the Mâhant. All the expenses of the mandir and Sadâvrat are defrayed therefrom. The following are the villages:—(1) Bhîmnâth: The lands round about were all waste. Râghavghar improved the same by cultivation, and built huts for the shepherds, and settled them in the village. (2) Polârpur: In Samvat 1816 the Pêśwâ's government gave this in inâm for the expenses of the Dêvasthân. After the grant the village was peopled. In A.D. 1863 the Tâlukdâri Settlement Officer, Mr. Peile, decided that the Ṭhâkor of Gampha had a share in this village, and the revenue is now divided between the Mâhant and the Ṭhâkor. (3) Jarvalâ: Was granted in inâm by the Peśwâ's government. Owing to failure of crops, &c.,

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the people deserted it, but were induced by the Mâhants to come and reside in Bhîmnâth, and the people of Bhîmnâth now cultivate the lands of Jarvalâ. (4) Khasalyu was also granted in inâm by the Peśwâ's government in Samvat 1815. There was no population in the village at that time, but owing to the exertions of the Mâhant the cultivation is now prosperous. (5) Bhojpurâ: Granted by the Bhâvnagar Darbâr in Samvat 1872 during the time of Mâhant Khimghar. (6) Khamisna was acquired by Mâhant Asanghar from the Wadhwân Darbâr in Samvat 1841. (7, 8) Bhalgamḍi and Shâhpur were held in inâm prior to the acquisition of the country by the British Government. It is unknown in what Mâhant's time it was acquired or who granted it. (9) Sagasar was acquired during the time of former governments. In A.D. 1863, however, Mr. Peile, the then Tâlukdâri Settlement Officer, decided that the Ṭhâkor of Gampha had a share in the village, and now the revenue is divided between the Ṭhâkor and the Mâhant of Bhîmnâth.

Besides the above there are lands in isolated villages the revenue of which is enjoyed by the Mâhant. These lands were from time to time granted by the Kâṭhis and Grâsias of neighbouring villages. The total revenue of Bhîmnâth from landed property is estimated at about Rs. 30,000 per annum. Hundreds of people daily resort to this mandir for worship. Many come to perform their vows, and it is customary to pay in cash or to give a horse, cow, buffalo or bullock to the mandir after the fulfilment of the vows. In the month of Śrâvaṇ every year about 300 Brâhmaṇs daily resort to the mandir for *pûjâ*. On Srâvaṇ Śud 12th, Brâhmaṇs of all denominations are fed in memory of one Gehlaśâ, an inhabitant of Bârvâla, and Kârbhâri of the Limḍi Darbâr. He set apart about 200 bighas of land in the village of Mogalpur for this purpose, and it is now in the possession and management of the Mâhant. On Śrâvaṇ Śud 15th, the Balêv or Cocoanut day, every Brâhmaṇ who is present at the mandir is fed and paid 4 annas. Owing to this inducement about 10,000 Brâhmaṇs assemble. Many other travellers and Sâdhus resort to the place, who are also all provided for. On Śrâvaṇ Vad 6th another feast is given to the Brâhmaṇs of all denominations in memory of one Mulji Rewâdâs of Dhandhukâ, who set apart about 200 bighas of land in the village of Vejalka for this purpose. On the last day of Śrâvaṇ Vad 15th a fair is held at Bhîmnâth, which lasts for three days. Hindus think when visiting Dwârkâ that they *must* also visit and pay their devotion to Bhîmnâth, hence there is a constant influx of pilgrims. Every morning and evening there is a general call for dinner. Those who can partake of the meals without objection to their caste feelings do so; those who cannot are provided with raw grain and cook their own food.

The Mâhants are not allowed to marry. They adopt a *Chêlâ*. They must make the selection of a *Chêlâ* from particular castes, such as Atit, Gosâvi, Bairâgi and Rabâri. As far as can be ascertained, the following is a list of the successive Mâhants who have had the management of the Bhîmnâth Mandir of Mahâdêva:—

1. Râghavghar.
2. Amritghar.
3. Bhâvghar.
4. Asanghar.
5. Gumânghar.
6. Khimghar.
7. Bhagwânghar.
8. Jamnâghar.
9. Budhghar.
10. Iśvarghar (the present Mâhant).

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12. Bhaḍiyâd, 2 miles N. W. from Dholerâ :—The Rozah of Pîr Bhaḍiâdra is a plain square domed building held sacred by the Musalmans and some lower castes of Hindus in Gujarât, as the tomb of Sayyid Bokhâri Maḥmudshâh Walid Sayyid Abdula Raḥman. He was a native of Uchh in the Panjâb, and about 600 years ago left home at the age of 15 on pilgrimage. At that time a Rajput Râjâ ruled at Chokri, formerly known as Chakrâvati, 7 *kos* south of Dhandhukâ. This Râjâ, it is said, was a bitter enemy to the Musalmans and never broke his fast till he had killed one of them and made a mark on his forehead with the blood of the slain. This practice he continued till it reached the ears of Maḥmudshâh through a woman whose son had fallen a victim. Maḥmudshâh led an army to Chokri and killed the Râjâ. The son of the latter killed Maḥmudshâh in revenge for his father's death. When Maḥmudshâh was at the point of death, he requested the Musalmans about him to be buried at the side of Gajbanshâh, and in compliance with this request he was buried where the Rozah at Bhaḍiyâd stands now. This Rozah was built some 200 years after his death at the expense of the Nawâb of Khambay, who also assigned to it an annual allowance of Rs. 350. The visits which Shâh Âlam of Aḥmadâbâd and other Musalmans of note paid to the Rozah rendered it attractive to others. Thousands of people, chiefly Musalmans from all parts of Gujarât, annually come to pay their homage to the Bhaḍiyâdra Pîr. A blind Brâhmaṇ is said to have had his eye-sight restored on his embracing the Muhammadan faith. There was an iron chain in the Dargah weighing a *măn* and a quarter. By means of this chain the innocence or otherwise of a person accused of a crime used to be tested. He was made to wear it and to walk with it to a distance of seven steps. If the chain broke into two pieces of itself after this the innocence of the party was proved beyond a doubt, otherwise he was held guilty and punished for his crime.

3.—Dholka Taluka.—*No return received.*

13. Dholkâ, 22 miles S. W. from Aḥmadâbâd. (1) Mosque of Balol Khân Kâzi with a fountain and well.

(2) Khân Masjid with minars, partly ruined.

(3) Jamâ Masjid with two unfinished minars and dome, beautifully ornamented inside with sculpture. Two of the Dholkâ masjids are very beautiful, and "almost identical in size and plan, being each of them squares of about 150 feet and the mosque-front covered with five domes and the screen wall with three arches each" (Fergusson's *I. and E. Arch.*, p. 538).

(4) Tanka Masjid, built in the time of Firuz Shâh.

(5) Multâv Talâo made by the mother of Siddharâja Jayasimha.

4.—Viramgam Taluka.—*No return received.*

14. Viramgâm. (1) Monsar Talâo with a number of small temples round it; and temples of Kṛishṇa and Mahâdêva, near by—very old.

(2) A masjid.

15. Mandal. (1) Vavêśvar Talâo. (2) Jamâ Masjid. (3) Sayyid Masjid. (4) Kâzi Masjid. (5) Ganjni or Ganga Masjid. (6) Rajgarhi Fort.

16. Hâslapur. A temple of Mahâdêva.

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5.—SANAND TALUKA.—*No return.*

17. Sânand. The Rozahs of Bâwâ Alisâr and Bâwâ Ganj Bakhsh, very old and admirably built, containing much perforated lattice-work. The village of Okâj is an inâm for their maintenance.

6.—PARANTIJ TALUKA.—*No return.*

18. Parântîj. (1) Jamâ Masjid. (2) Banch Wâv. (3) Randal Wâv. (4) Temple of Malakêśvara Mahâdêva on the Bokhâ.

19. Daulatâbâd. Ruined fort.

20. Harsol. Ruined fort.

21. Moḍâsa, 28 miles E. of Parântîj. An old town with several *Inscriptions.*

7.—GOGHA TALUKA.

22. Goghâ. (1) The celebrated Makâm of Pirân Pîr.
(2) The Sonâriya Tank attributed to Siddharâja Jayasiṁha.
(3) Some caves in the neighbourhood.

ADDITIONS TO THE REMAINS IN AND AROUND AHMADABAD.

Since pages 145 to 156 were printed off, the following items of information have come to hand[1] :—

[P. 145.] No. (1) Aḥmad Shâh's mosque in the south-west corner of the Bhadr. The minarets were taken down two years ago, being badly shaken, and the stones were marked and laid on the roof, but no attempt has since been made to rebuild them. The mosque has been deserted and neglected for many years, and is now in possession of Government.

(2) Daryâ Khân was one of Mahmud Bîgarah's nobles who founded the quarter of Daryâpur in Aḥmadâbâd. The structure is purely Muhammadan in style and is interesting as a fine specimen of brick work on a large scale. Its proportions are fine, the walls are massive and form fitting supports to its large and lofty dome. Some of the arches and smaller domes of the outer corridors are cracked, and the brick work of the piers near the ground is considerably worn away in places.

[P. 146.] No. (11) Mosque of Sayyid Othmân or Usmân at Othmânpur or Usmânpur. The mosque has two elegant minârs nearly entire; but the pillars being spaced equally, or very nearly so, over the whole floor, there are no open areas and the general effect is not good.

(17) Haibat Khân's mosque. The west or back wall, which is faced with cut stone and has handsome carved buttresses, is almost hidden from view by two huts.

(19) Sayyid Âlam or Sayyid A'âlamu'd-dîn's mosque, not far from the Khânpur gate, was built by Sayyid A'âlam Abu Bakr Husaini, 1st Rajab Hijri 915 (A. D. 1509). (See *Appendix.*)

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[1] Col. J. W. Watson has kindly supplied several historical notes from the *Mirat-i-Ahmadi.*

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(22) The Sârangpur mosque was built by Mâlik Sârang, one of Mahmud Bîgarah's nobles, who had the title of Kiwâm-ul-Mûlk. The south minaret is said to have been taken down by a Majhâwar several years ago and the stones carried off, and the north one by Government at a later date, both having been much shattered, but neither has ever been rebuilt. The pillars under the north dome have been enclosed by brick and mud walls for a dwelling. The tomb is an elegant structure on 140 slender but graceful pillars. The dressed ashlar of the outer walls has been torn off and carried away, and nearly all the perforated screen-work round the central chamber and the clerestorey, also the marble top of one of the graves. This building is used as a wood store and is in a disgraceful condition.

[P. 148.] Between Nos. (26) and (27). The tomb of Âzam Khân, &c., should be numbered (26*a*).

(28) Sakar Khân's Masjid is a very large stone building with 5 domes and mihrâbs. The pillars in front are in threes and of Hindu type; the front is open in three sections, separated by short portions of solid walling. The end sections have three spaces each, separated by pillars, and the central section is of 9 spaces.

(31) Bîbiji's masjid at Râjpur Hirpur was struck by lightning a number of years ago; part of one of the minârs has fallen and the other is much shattered near the top. This mosque is very well proportioned and elegant, and deserves to be preserved as a good specimen of the Aḥmad Shâhi style of architecture.

(32) Malik Îsan's Masjid. This is a very neat though small masjid with a corridor enclosing the court in front and in the middle of which stands a neat domed tomb. The central mihrâb of the mosque has been torn out and the outer wall of the corridor partly destroyed. The court is filled with weeds and shrubs. Malik Îsan entitled Nizâm-ul-Mûlk was a noble of Gujarât of the time of Mahmud Bîgarah.

(2.) A furlong or so to the south is a small stone mosque somewhat of the style of Darvîsh 'Ali's with central and side bays, separated by narrower ones. It has three richly carved mihrâbs and two windows in the back walk; a window and arched door in each end; and minârs sculptured in patterns differing from those prevalent in Aḥmadâbâd.

(3.) Between this mosque and the road is a neat stone stepwell known as Jeṭhâbhâi's, with a domed *chhatri* on 12 pillars at the head of the steps, and has Hindu sculptures in the niches. A stair on the north side leads down to the platform in the middle. It was built with stones obtained from mosques, &c., at Dani Limbḍi.

(4.) At the entrance to the village is Jiji Bâbâ Râṇi's stone stepwell, and elsewhere are two other brick stepwells.

(33) Mâlik Âlim, called also Khudâvand Khân, father-in-law of Sulṭân Muḥammad the son of Sulṭân Aḥmad, built a stone mosque and tomb at Âlimpur, now Dani Limbḍi. It has five large domes, without ornament except pendents in their centres; the central one is raised above the level of the roof like that of Kuṭbu'd-dîn. The five mihrâbs have all been torn out. In the roof just over the entrance, as also in front of the central mihrâb, are slabs beautifully carved in lozenge-shaped sunk areas. The tomb of Shekh Kamâl Mâlvi is close behind.

(34) Phuti Masjid is between the Dehli and Daryâpur gates, near the city wall. This is a large stone mosque with 5 domes and mihrâbs, the central

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mihrâb is of stone richly carved; the others are very plain. The domes have small pendentives but are otherwise plain. The pillars have partly at least been reft from Hindu or Jaina temples. The front is open and has 22 pillars. The end domes rise from the pilasters of the walls. It has two short slender minarets with very plain bases at the corners. There is a small Rozah in front with Hindu pillars. The place is quite deserted and used only by weavers in the preparation of their webs.

[P. 147] No. (16) and [p. 148] No. (36) are the same.

(39) This is Darvîsh Ali's mosque between Pankora Nâka and the Civil Hospital south of the Qâzi's mosque and of Pîr Muḥammad Shâh's. The minarets are leaning away from the wall and in a very dangerous condition. The Rozah is a very neat one, the walls filled with perforated stone work. To the east of it, in the same enclosure, is Darvîsh Ali's Tâkâ or cistern, of considerable size and depth, covered in by vaults and with various openings above by which to draw up the water. A stair leads down to platforms above the water.

[P. 149.] (41) The Qâzi's or Chhotâ Idrus mosque on the Ghi Kantha road, built by Qâzi Âbu'l-Farah Khân in the reign of Aurangzeb, is a small one of three bays and three aisles (4 pillars on the floor) and arched. But either it was intended to be longer, or it was reduced at a later period; for it has two mihrâb buttresses at the back, and the base extends some length to the north. It has one mihrâb neatly carved. There is a carved niche in the south end and two in the north. The roof is flat. In front is a neat Rozah of 9 small domes, and to the north-east is another Rozah with a large dome enclosed by lattice-work screens. All are in a very dirty and dilapidated condition.

The following stone mosques in the city were not included in any of the returns sent in, but may be added to the list of remains :—

(49) Mirâ Masjid in Lunsavâḍâ near Mirâ Choki.

(50) Abdu'r-Razzak's Masjid, on the way from Dabhgarvâḍâ to Popatiya road.

(51) Hazira Masjid—in Hazira's Pol in Kâlupur.

(52) Sayyid Abdulla Adu's Dargah between Jhaverivâḍâ and Chor Nâkâ.

(53) Farhatu'l-mulk or Shekhu'l Sayyid's masjid at the Kharu darwâzâ near Karanj.

(54) Âlam Khân's Rozah in Dana pith.

(55) Hasti Bibi's tombs,—one of marble and the other of stone—in Mânik Chauk in Râni Hajira.

(56) Râni Hajira in Mânik Chauk.

(57) Abdullah Shâh's Rozah—in Mânik Chauk in Bâdshâh Hajira.

(58) Quṭbu'd-dîn's Rozah—in Danivâḍâ in Jamâlpur.

(59) Mukhtam Sâheb's Rozah and Masjid—in Jamâlpur near Dâtâ Pathar.

(60) Kâch Masjid—in Tâjpur, was so named from the tiles with which it was roofed being covered with a bluish green glaze. The two pillars in front and the walls are of stone. It has three mihrâbs and a mimbar of 5 steps. On the walls are numerous *Inscriptions* among which are 6 copies of the Kâlima, but from over the central and left mihrâb the *Inscription* slabs have been taken out. The bases of the minârs are carved but not richly. The court has a porch on the north side and has been enclosed with a high wall having balcony windows. In this small court is a tank of water.

(61) Sâhâ Badâ Kasum's Rozah—in Tâjpur near Kâch Masjid.

(62) Mustafa Shahid's Masjid—near Siddi Salem's Haveli in Jamâlpur.

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(63) Shâh-Alîji Ahmad's Masjid and Rozah—in Rohilvâḍâ in Râyakhâḍ. The roof and all the pillars except one of this small mosque have been removed; two slender minarets and the back wall with three mihrâbs, each with an *Inscription* over it, are all that remain.

(64) Bâbi Masjid—in Rohilvâḍâ in Râyakhâḍ.

(65) Mardhawad Masjid—in Mardhawad near the Lâldarwâzâ.

(66) Abdu'l Wahhâb Shâh's Rozah—between Khânpur gate and Mirzâpur, is tribeate in style, with a double colonnade all round and a high central dome. To the west of it are the back and north end walls of a brick mosque, in which are inserted a number of marble slabs bearing inscriptions. To the north-west of it is the Rozah of Abdu'l Wahhâb's son Shâh Ghiâsu'd-dîn and of his grandson Sayyid Abdu'l Jalil. It is occupied by his descendant Sayyid Bâkir Miyâṅ the Pîr of the Râdhanpur Nawâb.

(67) Mithapur Masjid—near the Nikol gate in Saraspur.

(68) Nawâb Sardâr Khân's mosque and tomb in Jamâlpur Chukla. The mosque to the west of the tomb is of brick, has two pillars in front supporting arches and three pointed domes with gilt tops and crescents. The minârs are octagon and of four storeys. The Rozah is inside a court with large gates. The corner spaces and also round the four doors are filled with good open work in simple but varied geometrical patterns. The floor is of marble inlaid and there is a loose *Inscription* in the entrance. It has a high and egg-shaped pointed dome with eight smaller ones round it. The central dome bears a sort of brass *triśûla*, being a crescent with a cross bar. The court is filled with weeds, &c., and surrounded by a high crenellated wall.

(69) Miyâṅ Khân Jahân's masjid close to the Khanja gate is of brick with seven bays and three aisles. It is roofed with small domes and has three mihrâbs; the *Inscription* from the central one has been removed. The mimbar has 7 steps. Of the tomb in front only two of the original nine domes are left.

(70) The dargah of Pirân Pîr, near this, is a small dome surrounded by perforated work of no merit, and contains 3 tombs, with many others outside. The entrance porch to the court has been decorated in modern Muhammadan style.

(71) Shâh Gazni near 'Alîji Ahmad Shâh's tomb in Rohilvâḍâ dates from 922 A. H.

(72) Navvi Maholat in Kâlupur is a Borah masjid and contains two *Inscriptions*.

(73) The Herâti Masjid to the left of the Dehli gate is a very small tile-roofed mosque containing an *Inscription* of 4 lines.

(74) Inâyat Shâh's Masjid in Shâhpur was a very large brick one, of which the three walls alone remain. It has 5 brick mihrâbs with a marble *Inscription* over the central one.

(75) The City Qâzi's Masjid in Astodîa is a very small stone one built A. H. 1271. The mihrâb and probably the windows have been taken from older buildings. Two windows in each end wall and two in front—each to the floor; two in the back are of 4 square each. It has an *Inscription*.

(76) The Madrasa of Hidâyat Bakhsh Muhammad Akramu'd-dîn is said to have been built at a cost of Rs. 1,24,000; the mosque has 5 bays and 3 aisles, is very lofty with arches between the pillars, and roofed with domes and coved ceilings. It has perforated windows high up in the end and back walls: 5 plain mihrâbs and 2 slender octagonal minârs. It stands in a very large court surrounded with the buildings of the Madrasa—now occupied by dyers and

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much dilapidated. Outside the Madrasa is a small wooden mausoleum over the tombs of Maulâna Nuru'd-dîn Sidi and Qâzi Muḥammad Nizâmu'd-dîn Khân; and to the west of it the tombs of Qâzi Muḥammad Rukhnu'l Haq (having an *Inscription*) and Qâzi Muḥammad Sâleh.

(77) Hamsa Salât Mashur's masjid in Dhalgarvâḍâ is a small brick mosque with wooden pillars and roof. The central mihrâb is carved and over it is an *Inscription*; the two side mihrâbs are plain.

[P. 149.] Sarkhej. The tomb, mosque and serâi of Shekh Aḥmad Khattu were commenced by Muḥammad Shâh son of Sulṭân Aḥmad and completed by his son Quṭbu'd-dîn. Shekh Aḥmad died in A.H. 849 (A.D. 1445). Here also are buried Sulṭân Maḥmud Bîgarah and Sulṭân Muzaffar.

[P. 150.] No. 3 Baṭwa. The *Mirat-i-Aḥmadi* describes this as the mosque and tomb of Hazrat Qûṭb-ûl-Aktâb Sayyid Bûshanû'd-dîn Âbû Muḥammad Abdullah Bûkhârî, commonly called Quṭbu'l-Âlam, who died A.H. 850 (A.D. 1446).[1]

(2) Five step wells, two brick and three of brick and stone.

The following additions are made to the *List* on page 150 :—

Nos. 3 and 7 refer to the same place: the entries were taken from different returns.

5. Jeṭalpur, 9 miles S. of Aḥmadâbâd. (1) A public stepwell of brick and stone, to the west of the village. (2) A public *mahâl* on the village tank (*ante* p. 150, No. 5).

6. Vastral, 5 miles E. S. E. from Aḥmadâbâd. (1) A public stepwell of brick and stone near the village *talâv*. (2) A public stepwell of brick near the tank outside Sukhrai Mahâdêva's temple (*ante* p. 150, No. 6).

7. Bârejri, S. of the railway station, a public stepwell of brick near the village *talâv*.

8. Râkhyal, 2 miles E. of Aḥmadâbâd. (1) Malik Shabân's Rozah built of stone on the village outskirts. (2) Two brick stepwells. (3) A brick tomb on the way to Malik Shabân's tank. (4) Another tomb on the path to Râkhyal and other villages near Saraspur. (5) The Recha mosque of stone on the right side of the way to Nikol. (6) A brick tomb behind the garden of Malik Shabân. (7) Three brick tombs behind Malik Shabân's Rozah. (8) Malik Shabân's tank. (9) A stone stepwell on the right side of the Aḥmadâbâd road. (10) Another dilapidated public stepwell on the right side of the Sakarkoi on the Aḥmadâbâd road. (11) A brick mosque with a minaret. (12) A public stepwell of stone on the Odhav road. (13) Another public stepwell of brick on the left side of the way to Shim *talâv*. (14) Another public stepwell on the left of the way to Nikol. (*Ante* p. 150, No. 8.)

9. Giramtha, 10 miles E. S. E. from Aḥmadâbâd and 3 miles E. S. E. from Jeṭalpur. (1) Brick Rozah of Bakr Ali on the west. It was repaired by Bakr Ali Sâheb 80 or 90 years ago. To the south of the Rozah the mosque of Bakr Ali. (2) On the west side of Bakr Ali's house in Pirâna is a large Rozah of Hazrat Imâm Shâh. (3) To the east of this is another called Sayyid Khân's Rozah, built by Shâji Imâm, father of Bâla Muḥammad Shâh. (4) To the south of this Rozah is another called Shâji Imâm's, built by Muḥammad Shâh. (5) Near the above is Dadimiyân's Gumti opposite to Hazrat Imâm Shâh's Rozah in Nagina Gumti. (6) To the west of this is Nûrsai's Rozah. (7) To the west again is Valam Shâh's Rozah. (8) Near this is an open dome. (9) To the

[1] For the Inscriptions in the Aḥmadâbâd mosques, see the Appendix.

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west is Dhaba's mosque. (10) To the west of the north wall outside Hazrat Imâm Shâh's Rozah are Rajê Târa Bibi's buildings. (11) To the north of this building is Bâla Muhammad Shâh Bâwâ's Rozah. All these buildings are of brick (*ante* p. 150, No. 9).

10. Aslâli, 8 miles S. of Ahmadâbâd on the road to Jetalpur. A public stepwell of brick and stone, to the east of the village on the road to Jetalpur.

11. Budthal, 2½ miles S.E. from Adâlaj. A public stepwell of stone on the west.

12. Valâd, 10 miles N. E. of Ahmadâbâd. A stone stepwell on the east.

13. Khoraj, ½ mile S. E. of railway station. A stepwell of brick and stone on the north. An *Inscription* on it says that it was built by a Brâhman in Saṁ. 1582 (A.D. 1526).

14. Kubadthal, 11 miles E. of Ahmadâbâd. A public stepwell built of stone to the north.

15. Budodra, 8 miles S. E. from Ahmadâbâd and 2 miles N. of Bârejri. A public brick and stone stepwell named Mâtâ Khodiyâr's.

16. Enâsan, 8½ miles E. N. E. of Ahmadâbâd. A public stepwell of brick and stone, called Totla Mâtâ's, on the north near the road to Dehgam.

17. Mehmedpur, 6 miles S. E. from Ahmadâbâd. (1) A public brick stepwell near the village. (2) Another on the north of the village near the road from Ahmadâbâd to Gatrad.

18. Narôl, 5 miles S. of Ahmadâbâd. A brick stepwell on the west.

19. Ropda, 6 miles S. E. of Ahmadâbâd. A brick stepwell.

20. Mehmadâbâd, 2½ miles S. E. of Ahmadâbâd. (1) A brick stepwell on the west of the road to Ramôl. (2) Siddhavji Mâtâ's well situated in survey No. 180.

21. Godasur, 3½ miles E. S. E. of Ahmadâbâd. A brick stepwell on the bounds of Vatuva on Batwâ.

22. Paldi Kochrab, on the other side of the Sâbarmati opposite to Ahmadâbâd. (1) A neat stone mosque on the south of the village. (2) A public brick and stone stepwell on the south of the road from Ahmadâbâd to Thaltej.

23. Chenpur, 5½ miles N. N. W. of Ahmadâbâd. Soji Pîr's mosque on the west.

24. Chosar, 8 miles S. E. of Ahmadâbâd. (1) Dholi stepwell (public) on the west near the road to Batwâ. (2) A public stone well built of brick on the north of the village.

25. Kochrab, near Paldi Kochrab, No. 22 above. (1) Brick mosque and Rozah on the west of the village. (2) Kâgdi's mosque of brick on the east of the village.

26. Chhadavad near Kochrab. (1) Two brick tombs on the south and west. (2) Two brick tombs on the west near the road to Wasna and on the main road to Sarkhej. (3) Chhâtan Shâh's mosque of brick and stone on the east near the river. (4) Mosque near the Dhulia Kot jail.

27. Chaṁgîjpur near Chhadavad opposite Ahmadâbâd. (1) Brick tomb on the north near the road to Navarangpur. (2) Another brick tomb on the south in survey No. 111 near the road to the Central Jail.

28. Ovârsad, 3 miles N. of Adâlaj. A public stepwell of brick and stone.

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29. Odhav, 5 miles E. of Aḥmadâbâd. A brick mosque at the village tank.

30. Devdi, 9 miles S. S. E. from Aḥmadâbâd. (1) A public stepwell built of brick and stone near the Bârejri road. (2) Another stepwell of brick and stone near Garijpur road.

31. Por, 2 miles E. of Adâlaj. A public stepwell of brick and stone on the east of the village.

32. Vâsna, 3½ miles W. S. W. from Aḥmadâbâd. (1) A brick stepwell named Malâv Vâv. (2) Another brick stepwell on the Sarkhej road.

33. Achêr, 4 miles N. of Aḥmadâbâd on the river. A public stepwell called Targala's Vâv near the Ovârsad road.

34. Kâli, 6 miles W. N. W. of Aḥmadâbâd. A fort of brick and stone.

35. Harniâv. A public brick stepwell on the north of the village.

36. Sherkotra, or Railway suburb, 2 miles E. of Aḥmadâbâd. (1) Abdul Khân's brick mosque outside the Sârangpur gate on the right side of the road to Raipur gate. (2) Tran Gumti—three brick domes built near Harsadrâi's temple on the way from Sârangpur to Gomtipur. (3) Sattakâvali mosque with dome on the left side of the way from Sârangpur gate to Gomtipur. (4) The Kasbân's tomb of brick and stone near Bakr Shâh's Rozah on the left of the road to Gomtipur outside the Sârangpur gate. (5) Borah's dome with 4 minarets near Bakr Shâh's Rozah on the right side of the old road to Saraspur outside the Sârangpur gate. (6) Kâgdi's dome near the last. (7) Kâsim Shâh Pîr's Rozah built of stone on the right side of the old road to Saraspur outside the Sârangpur gate. (8) Bahâdur Shâh Pîr's brick Rozah near the last. (9) Pîr Muḥammad Shâh's brick Rozah opposite to Bakr Shâh's Rozah on the left side of the road to Saraspur through the railway crossing outside the Sârangpur gate. (10) Shâhbân's brick Rozah on the right side of the road to Saraspur outside the Sârangpur gate. (11) Haibat Khân Pîr's brick Rozah near railway crossing outside the Kâlupur gate. (12) Abdu'r-Razzak's mosque of brick and stone on the way to Mansukh Khân's Gujarât Spinning and Weaving Mills outside the Kâlupur gate. (13) Shâhbhâi's brick dome with 4 minarets near Bakr Shâh's Rozah on the right side of the old road to Saraspur. (14) Mahmud Shâh Pîr's brick mosque on the right outside the Kâlupur gate. (15) Sidi's mosque with stone minarets near the salt store opposite the *chaura* on the road to Saraspur outside the Sârangpur gate. (16) Brick and stone dome and minarets in the railway compound opposite the Pāñch Kuva gate.

37. Behrâmpur, ½ mile S. S. W. of Aḥmadâbâd. (1) Brick tomb in the field on the north of the road from Raipur gate towards Dholka. (2) Hâji Karmani's brick Rozah on the east of the road to Dani Limbḍi. (3) Stepwell of brick and stone on the east of the road to Dani Limbḍi. (4) Bâbâ Laulvi's Rozah and mosque (see *ante* p. 148, No. 26). (5) Dome with stone pillars on the north of the Saptaṛishi temple. (6) Masjid of brick and stone on the south side of the road to the Saptaṛishi temple. (7) Kachni masjid of brick and stone on the west side of the Dholka road. (8) Two brick Rozahs on the east and south side of the Dani Limbḍi road. (9) Jhaliam brick masjid on the west of the Dholka road. (10) Brick Rozah on the east of Shâhwâḍi road. (11) Stepwell of brick and stone on the road near to the boundary of Dani Limbḍi village.

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38. Râjpur Hirpur, 1 mile S. of Aḥmadâbâd. (1) Kalolia stepwell of brick and stone on the east side of the Kâṅkria road outside the Raipur gate. (2) Lotia Bohra's Rozah of brick and stone on the right side of the Kâṅkria road outside the Raipur gate. (3) Ibrâham Sayyid's masjid of stone outside the Astodia gate on the west of the Kaṅgalpuri road to Batwâ road. (4) Mamani Vâdi stepwell of brick and stone on the west side of Dani Limbḍi village outside the Astodia gate. (5) A public stepwell of brick and stone near the above. (6) Idgah on the west side of Bhairavanâtha road near the Kâṅkria tank. (7) A stone Rozah on the west side of the Godasar road near the Kâṅkria tank. (8) A brick masjid in the street of Tai people. (9) A stone masjid on the road to Jagannâth Mahâdêva south of Râjpur. (10) Sulṭân Shâh Pîr's masjid of brick in the narrow path north-east of Kaṅgalpuri. (11) Brick tomb to the west of this. (12) Other two tombs near the last.

39. Daryâpur Qâzipur, 1 mile N. of Aḥmadâbâd. (1) Mitha Sayyid's brick Rozah near the Shâhpur ford. (2) Tomb of stone close to the city walls in the field of Hargowin Morâr. (3) A stone masjid near the paper manufactories. Another masjid near the Midi Kuva in Shâhpur village. (4) Brick tomb in the field of the Nagori community. (5) Domes and Rozahs near the Lunatic Asylum. (6) Brick Rozah, masjid, and dome near Nâgadêvata's stepwell on the Dûdhêśvar road. (7) Another brick Rozah and dome adjacent to the last. (8) Another brick Rozah and dome near Daryâkhân. (9) Another Rozah and dome in the field of Râmachandra Gaṅgârâm. (10) Three domes near the Shâhbâgh road and near a large Vad tree. (11) A masjid and a temple of brick. (12) Rozah and dome near the burning ground of the Dûdhêśvar ford. (13) Another Rozah and dome of brick on the road to Dûdhêśvar. (14) Râjâ Sayyid's brick building on the north of the police line 3. (15) Two brick masjids, one belonging to Government in Śêṭh Dalpatbhâi's garden. (16) Mûsâ Sowahag's brick Rozah on the right side of the road to the camp, with an *Inscription* in the mosque. (17) On the left side of the same road are three Rozahs and masjids. (18) A brick masjid on the north side of Śeṭh Hemâbhâi's garden. (19) A brick masjid in Narmawâla's garden. (20) A stone masjid on the south side of the Mâdhavpura road.

40. Asârwa, 2 miles N. E. of Aḥmadâbâd. (1) Suliman's brick masjid on the south side of the village. (2) Karalia's masjid near the Svâmi Nârâyan's garden. (3) Husain Miyâṅ Rozah on the left side of the village. (4) Kaneh Shâh's brick Rozah on the north side of the Sarada road. (5) Shekh Musa's stepwell and Rozah built of stone on the south of Kunîp Shâh's Rozah. (6) Jalâludîn Sâheb's brick Rozah east of the last. (7) Suleman's Sathia's Rozah of brick adjacent to the last. (8) "Gundhatee" stepwell near the east gate of Saraspur.

41. Aspur Surpur, 3 miles N. E. of Aḥmadâbâd. (1) Khodiyar Mâtâ's public stone stepwell on the left side of Sahijpur road from Saraspur. (2) Aspur stepwell on the right side of the same road.

42. Shêkhpur Khânpur, 2½ miles W. of Aḥmadâbâd. (1) Idlasa Pîr's masjid of stone near a well to the south of the village. (2) A brick masjid with Rozah and 3 domes on the east side of the Disa road. (3) A brick public stepwell on the north side of Thultej road. (4) Dâda Sâheb's Pugla stepwell.

43. Vadaj, 4 miles N. W. of Aḥmadâbâd. A public stepwell of brick and stone on the right of the village from the Kari road.

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44. Bârêjḍi, 11 miles S. of Aḥmadâbâd. A public brick stepwell.

45. Dani Limbḍa or Sondal Khamodar, 3 miles S. W. of Aḥmadâbâd. (1) A stone masjid called Pîr Kamal Shâh's, on the west side of the old road. (2) A public brick stepwell in Pocha Nathu's field on the west side of the Îsanpur road. (3) Two public stepwells of brick on the west and east side of the Chandola tank. (4) A public stone stepwell on road. (5) A public brick stepwell on the old road. (6) On the north of Chandola tank and south of Shâh Alam is a public place for prayer (*Namâz*). (7) On the west, south and east sides of Shâh Alam there are 8, 2 and 2 Rozahs respectively—all public—and built of brick.

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XXI.– BARODA TERRITORY.

1. Barodâ, the capital of the Gâikwâḍ's dominions.

(1) The Juni Koṭhi or old fort, probably the oldest building in the city. In digging the foundations for a new office, some gold and silver coins were found, probably the *gadhia paisa* current in the 8th to the 10th centuries; but no satisfactory account of them has been published.

(2) In the Bhadr is a solid old palace of the Musalmans with a marble bow-window of singular beauty.

(3) The palace of His Highness Sayâji faced by a building erected by His Highness Khaṇḍerâo, a curious building with a labyrinth of little rooms, dark passages and deep yards.

(4) The Nasar Bâg palace is a recent building.

(5) Temples where the bodies of each of the Gâikwâḍs were burned. (6) Temple of Viṭhal Bandê. (7) Temple of Siddhanâtha. (8) Lakshmaṇ Bâwâ's Mandir. (9) Temple of Kâlikâ. (10) Temple of Bolâi. (11) Temple of Bhîmanâtha, where Brâhmaṇs are employed undergoing penance for the benefit of the Gâikwâḍ's house. (12) Gaṇapati's Mandir. (13) Kâśî Viśvêśvara temple. (14) Svâmi Nârâyaṇa temple.

2. Petlad. Dargah of Arjunshâh Pîr, who died A. H. 633; the Jamâ Masjid and another mosque.

3. Sojitra. Two old wells of brick and stone of ancient date and some pretensions.

4. Pâdra. Temple of Ambâmâtâ, and others.

5. Dabhoi, in lat. 22° 8′ N. and long. 73° 28′ E., is an ancient fortress, the walls of which form an irregular four-sided figure approaching to a square. The north, east, south and west walls are respectively 1025, 900, 1100 and 1025 yards long, and have a round tower at each angle. The remains of its fortifications, double gates and temples indicate great magnificence. The stones used are chiefly huge blocks of a very durable sandstone. Of the gates by far the finest is the eastern or Hirâ gate (*Gate of Diamonds*). It is covered with handsome carvings representing groups of warriors, animals, birds and serpents. There is a quaint legend about a man having been built up alive in the masonry at the king's orders, but his protectress, the Râṇî, used to have him fed by a large quantity of *ghî* being poured down an opening, which is shown to this day.

Within the walls is a large tank lined with hewn stone and having steps all around. The legend about the building of the city is interesting and may be found in Forbes' *Oriental Memoirs*, vol. II. It is said to have been built by Siddharâja Jayasiṁha about A.D. 1100. Dabhoi was for a long time inhabited by Hindus only, no Musalman being permitted to reside within the walls or to wash in the tank. A young Mukâmmadar named Sayyid Bâlâ, on a pilgrimage with his mother Mâmâ Dukhri, in ignorance of the prohibition, ventured to bathe in the tank, and the Brâhmaṇs prevailed on the Râjâ to mutilate him, and he died. Mâmâ Dukhri at once returned home and sued to her sovereign for redress. He sent a large army under his Vazîr, which took Dabhoi after a long siege. The Vazîr had all the fortifications destroyed except the western face

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and the four double gates. When Mâmâ Dukhri died, she was revered as a saint and was buried in a grave near the Hirâ gate. By her tomb is a stone of ordeal, and the proof of innocence lies in being able to mizzle through the perforation in the stone. After this Dabhoi was for many years almost deserted. When the Musalmans finally conquered Gujarât, Dabhoi became more populous, and was held by them for two centuries. The Marâṭhas then obtained possession of it, and partly rebuilt the walls. During the campaign of 1775 it submitted to Râghobâ Peśwâ, who levied a contribution of three lakhs, which the inhabitants were scarcely able to pay. In January 1780, General Goddard took the town on his way to attack Fatesingh Gâikwâḍ, who however gave in and concluded a treaty with the English. Mr. James Forbes, author of *Oriental Memoirs*, was left as Collector of Dabhoi till the 24th April 1783, when the parganâ of Dabhoi was with others handed back to the Marâṭhas according to treaty. Dabhoi is now the chief town of one of the tâlukas of Barodâ territory, and has of late gained in importance by the State Railway joining it with Miyâgâm station of the Bombay, Baroda and Central India line.[1] (See *Archæological Report*, vol. II.)

6. Kârvân, Dabhoi division, on the railway 5 miles east of Miyâgâm. One of the four oldest and most famous seats of the worship of Śiva, once had a large tank now broken up, with many ruinous old temples. Coins are occasionally found here. The tank called Kâyâvirôhan and the remains of a host of very old temples in ruins.

7. Karnâli in Sinor division, on the Narmadâ near the junction of the Uri or Or—a sacred place containing the temples of Sômêśvara, Kubêrêśvara and Pâvakêśvara.

8. Ambâli. Temple of Anusûyâ the mother of Datta-Muni, a supposed incarnation of the Triad.

9. Barkal, also on the Narmadâ. Temple of Vyâsa Muni.

10. Chândôḍ on the Narmadâ, a famous sacred place. Temples of Śêshaśâi, Kâśî Viśvêśvara Mahâdêva, Kapilêśvara Mahâdêva and Chaṇḍikâ Mâtâ, mostly sculptured on the outer walls. (*a*)

11. Navsârî. A palace of the Gâikwâḍ; temple of Pârśvanâtha; temples of Âshâpuri-Mâtâ, Kṛishṇa, &c.; dargah of Makhtam Shâh and Sayyid Saâdat, and an old Pârsi Fire-temple.

12. Palsâna, in the district of the same name, has two Hindu temples "of some interest" and a large tank.

13. Kamrej, the chief town of a sub-division, 20 miles from Navsârî, on the south bank of the Tâptî. (1) Temple of Śrî Nârad Brahmâ with a fine image in a subterranean vault. (2) Temple of Śrî Kôṭîśvara. (3) Temple of Môkshanâtha Mahâdêva visited by pilgrims to perform the *Nârâyaṇa Nâgbal* and *Tripiṇḍi* ceremonies. (4) Old temple of Śrî Kâlabhairava.

14. Variâv, 2 miles from Surat, has two Hindu temples and a large mosque.

15. Mahuva, on the river Pûrṇâ. "A Jaina temple with a modest exterior, is an excellent piece of architecture inside."

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[1] From a report on the survey of India by the late Lieutenant Gibbs, R.E.

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16. Unâi in the village of Khambhâliâ, Viâra Tâluka,—a famous hot-spring (see *Ind. Ant.*, vol. I., p. 142).

17. Soṅgaḍ, south of the Tâptî. Near it is what was once a very notable fortress and the town still contains the remains of several notable buildings and ruined temples. Near it, but just within Khândesh, is the renowned fortress of Sâlher.

18. Rûpgaḍ between Soṅgaḍ and Sâlher, is a ruined fort with a perennial spring on the highest point.

19. Atarsumba on the Vatrak, in Dehgâm, Kaḍi Zilla, with a ruined but striking fort with a fine gateway.

20. Vagjhipur, 4 miles N. from Atarsumba on the Mesvâ. A temple of Utkaṇṭêśvara Mahâdêva.

21. Chatral, 5 miles from Kalôl, has a well of some pretensions built in the time of Maḥmud Bîgarah, and repaired by Mahârâo Gâikwâḍ the Jâgirdâr.

22. Kaḍi. The Rang Mahâl and Supra Mahâl and other remains of old buildings. Temple of Yudhêśvara Mahâdêva. The Mandîr of Gôsâvi Mahârâja containing some elaborate carving. Temple of the Khâkhi Bâwâ and others.

23. Aṇhilwâḍâ Paṭṭaṇ, the old capital of the Châvaḍa and Chaulukya kings, but destroyed by the Muhammadans in the 13th century and still further despoiled by the Marâṭhas; said to have been built by Vanarâja in A.D. 746. It contains a few fragments only of its former greatness. In a small temple near the post-office is a figure of Śiva and Pârvatî with an *Inscription* dated Saṁ. 802. A small fragment remains of the Râṇi's *wâv*; and sculptured stones are seen everywhere built into walls; and until recently sculptured marbles were dug for all over the ancient site to burn into lime. The Khân Sarovar tank is a large stone-faced reservoir, with three sluices into it (*a*). The modern Paṭṭaṇ lies to the N. E. of the old city of Aṇhilwâḍâ. There are many dargahs in and around it, and several Jaina temples. Among the former is the tomb of Shêkh Farîd in the river at old Paṭṭaṇ with a very fine carved ceiling (*a*).

Inscriptions:—An important one of the Khaḍataragachha Jainas in the Jaina temple of Vâdi Pârśvanâtha, dated Saṁ. 1651 (A.D. 1594); and a copperplate grant in Dêvanâgarî in possession of a Brâhmaṇ said to be dated in Saṁ. 802. In a Jaina temple is a figure of Vanarâja with an inscription bearing this date also (*a*).

24. Chânasama in Vadavali sub-division. The largest Jaina temple in the Barodâ territory, dedicated to Pârśvanâtha and built about fifty years ago at a cost of 7 lakhs of rupees raised by subscription. It is built of Dhrângadhra stone and very richly carved, with numerous spires. The interior is rich and floored with marble.

25. Kunsâgar, 12 miles from Chânasama and not far south of Aṇhilwâḍâ Paṭṭaṇ. The remains of an immense reservoir on the course of the Rupen, attributed to Karṇa, the father of Siddharâja Jayasiṁha. It was destroyed by a flood in 1814.

26. Bêchar. Bêcharâjî's temple is on the N. W. border of the Kaḍi division, about 23 miles from the town of that name and 15 miles south of Chânasama, 1½ mile S.E. of Saṅkhalpur and near the British frontier of Viramgâm. It has numerous surrounding buildings, and is enclosed in a fort, the south gateway of which rises to a height of 50 feet. The original temple was

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built by Saṅkhal Râja in A. D. 1152, the second or Madhyasthâna was built by a Marâṭha, and the third or largest by His Highness Mânâjivarâv Gâikwâḍ in A. D. 1779—1791.

27. Siddhapur, in the Kaḍi District, on the Sarasvatî river, 64 miles N. of Aḥmadâbâd on the railway. (1) Some fragments of the great Rudramâlâ temple, built of stones of gigantic size and elaborately carved, by Siddharâja, and destroyed by Alau'd-dîn Khunî, still remain, and a beautiful Kîrttistambha, from which, however, the *tôraṇa* and sculptures in the pediment have been taken away since K. Forbes wrote his *Râs Mâlâ*. The city having been an old capital of the Châlukya kings deserves examination. The Kîrttistambha should be conserved (*a*).

(2) On the opposite side of the river is a large square and very plain building, the dharmaśâlâ of the Kevalapuri Gôsaiṅs built by Ahalyâbâî of Indor.

(3) Temples of Siddhêśvara Mahâdêva and Nîlakanṭha Mahâdêva, built by Bâbâji Diwân about the beginning of the present century.

(4) A temple at the bend of the Sarasvatî to Bhûtanâtha Mahâdêva—the lord of demons, with a *pipal* tree, under the temple of Siddhêśvara Mahâdêva, into which the evil spirits of deceased devotees are believed to pass.

(5) Below the preceding are two smaller temples marking the spots where ladies immolated themselves as *Satîs*.

(6) Temple of Gôvinda Mahâdêva in the town, contains two images, both of Krishṇa.

The other chief temples are those of (7) Ranchodji, (8) Sahasra Kâlâ Mâtâ, (9) Syâmji Mandir, (10) Svâmî Nârâyaṇa, (11) Gôsâvi Mahârâja, (12) Khardan Rishi, (13) Kapila Muni, (14) Lakshmî-Nârâyaṇa, (15) Gôpînâthji, (16) Gôvardhananâthji, (17) Raghunâthji, (18) Gaṇapati, (19) Brahmâṇḍêśvara Mahâdêva, (20) Arbudêśvara Mahâdêva, (21) Vâlkêśvara Mahâdêva, (22) Siddhanâtha Mahâdêva, (23) the Môksha Pipal tree, and (24) Khâk Chauk.

The chief tanks are : (25) the Bindu Sarôvar, one of the four most sacred tanks in India, (26) the Jñyâna Vâpikâ, and (27) the Alpa Sarôvar.

28. Daithali or Dadhisthala, on the Sarasvatî. Near it is Mandikêśvara—a sacred place.

29. Athor, 15 miles from Siddhapur. A celebrated temple of Gaṇapati, and the Gaṇapatîya dharmaśâlâ.

30. Unja, 8 miles S. of Siddhapur. A large temple of the Kaḍavâ Kunbis, built about 1858 in the style of the Jaina temples.

31. Kanôḍa on the Rupên, about 10 miles W. of Mêsâna in the Kaḍi tâluka, has a ruined temple with some fine old Hindu carved pillars (*a*).

32. Vaḍnagar, 9 miles N. W. of Visalnagar. (1) A large and substantial châvaḍi, with arches ornamented with rich carving. (2) Two *kîrttistambhas* in a good state of preservation. (3) Temple of Hatkêśvara Mahâdêva to the west of the town, the walls of it covered with sculpture quaint and suggestive (*a*). (4) Two good Śrâvaka temples. (5) Several other Hindu temples.

33. Mudhêrâ, about 16 miles W. from Jagudan railway station; called in the legends Modhêrapura and Modhabankpaṭṭaṇa. It gave name to the Môḍh Brâhmaṇs. It has a fine ancient Śaiva temple of the 12th century—a gem of the Châlukya style, either the Karṇêśvara or Karṇanaru Prasâd of Gujarât

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history. In front of the temple is the fine Sîtâ's Chauri, and a tank, the Râma Kuṇḍ. Part of the remains seems to have been recently carried away. The whole is well worthy of preservation (*a*).

34. Wagel, 14 miles S. W. from Paṭṭaṇ, has a temple similar to that at Mudhêrâ, only not so fine; also a fine tank, and some four-sided Pâliyâs.

35. Pallej. Near this are said to be some interesting old temples.

36. Sarotri or Ṣarotra, 5 miles from Sarotri station—a very old village with many *Inscriptions*.

37. Rantoj near Pañchâsar. Some Jaina temples.

38. Vishroda : has vestiges of an ancient town similar to those found at Wallâ.

39. Munjpur : Has a multilateral tank and a mosque with an *Inscription*, of which a fac-simile is desiderated.

40. Saṅkhêśvara, is an old Jaina tîrtha and has some temples.

41. Pañchâsar, is an ancient Chauḍa capital, but has no striking remains.

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XXII.—PÂLANPUR AND RÂDHANPUR.

1. Kasêra—belonging to the Tharâd estate in the Kânkrêj Zilla: An ancient temple built of different coloured sandstone in layers highly carved and ornamented. The carving and projecting portions of the work have suffered much from time, but the structure itself, except the upper portions of the *śikhars*, is well preserved, the temple being almost entire. The plan is that of a central maṇḍapa with three shrines, one at each side, as well as the usual one at the back. Its greatest length is about 30 feet. It is dedicated to Vishṇu. The idol which it originally contained of Chaturbhuja was, it is said, carried away by the Emperor Alau'd-dîn. Tradition ascribes the temple to Gandharvasêna. The present structure is evidently of a very old date, say 400 or 500 years. What is supposed to be the symbol of an ass's hoof occurring in the ornamentation of this temple, as in all those which are said to have been built by Gandharvasêna, is perhaps connected with the origin of the legend of its age, which also states that he assumed the form of an ass during the day, resuming that of a man during the night. The symbol, however, is really the same as that occurring so frequently on most Bauddha and Hindu works of early date, and which is now known as the "Chaitya window" ornament.

2. Wâo: 4 miles or so N. of this village is another ancient temple in a jungle far from any habitation. It is a Mahâdêva temple of the usual kind, which has been restored, all the upper part being comparatively modern and built over the old portion, which is of carved sandstone. It is surrounded by a low wall and its preservation is doubtless due to the fact of its having been restored and its sanctity preserved. There is, however, no custodian or indeed anyone living in or near it.

3. Lotêśvara in Râdhanpur, not far from Mudhêrâ. Has four kuṇḍas forming a cross, and a temple of Lotêśvara Mahâdêva.

4. Jhinjûwâḍa, is an old Hindu fortress with gateways profusely sculptured and a multilateral tank (see *Archæological Reports*, vol. II).

5. Chandrâvatî, in the extreme north of Gujarât, an early capital where there are extensive remains of temples and other buildings of the best age of Hindu architecture, but which have been terribly despoiled,—indeed, made a quarry by the neighbouring towns and villages (see Fergusson, *Ind. and E. Arch.*, p. 239; Tod's *Western India*).

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XXIII.—KÂTHIÂWÂD.

1.—Jhâlâwâd Prânt.[1]

1. Thân. (1) Opposite the town on the west side of the tank on the east is the temple of Vâsukinâtha, supposed to have been built about 450 years ago. It measures 17 feet by 10 and is supported by 4 pillars. All classes of Hindus reverence Vâsukinâtha as a god. It belongs to a Mahant, Atit Revâgarji, who is the head of a monastery at Thân. Two villages and some more landed property yielding an annual revenue of about 4000 rupees are granted for defraying the necessary expenses appertaining to this temple. Close to the temple there is a well (*vâv*) having two entrances, built about the same time. The whole town with its adjoining lands, and particularly this vâv, abound in serpents. In this town people have a firm belief in the sanctity of the "Vâsuki." They consider him as their deity, and would never run the risk of saying anything against him. This temple is said to have existed long prior to the time when the town was built. The local legend is as follows: Once Abherâj, the chief of Lakhtar, was wandering in search of bullocks in the jungle which is said to have then existed all about the site of Thân. He saw from a distance smoke arising from the place where the temple at present stands. The chief came up and saw the Mahant Sûkhdêvagarji, who welcomed him greeting him by his name Abherâj although they had never seen each other before. The Thâkor, astonished at this, bowed to the Mahant, who ordered him to re-populate the place, some old remains of an ancient village being visible there. The Thâkor asked for some boon or blessing, which the Mahant refused, but said that the serpent-deity would grant it. He encouraged the chief to hold his hand before the serpent, which he did. The cobra raised his hood to grant the asked-for boon, but the Thâkor losing his courage withdrew his hand, so that the hood fell on the tip of one of his fingers. The Mahant Sûkhdêvagarji then told him that every third ruler on the gâdi of Lakhtar should be a minor or child.

Before the temple was built there was only a "Râfadâ," or mound of earth in which the serpents hide themselves, which is still preserved in the temple. The present Mahant Revâgarji daily pours down a hole in the "Râfadâ" a *ser* of cow's milk. It is said that if the person who pours the milk be unclean, or if the milk be that of a cow not more than ten days after calving, it is thrown out by the serpent.

On some Sati Pâliyâs near the temple may be read the dates Saṁvat 1720, 1772, 1792, &c.

Thân is situated in the district of "Pañchâl," belonging to the father of Draupadî, the common wife of the Pâṇḍavas.

(2) Sativâv is a vâv or well, hewn in the rock, at a little distance from the town to the north of the eastern gate. It is 38 by 17 feet. The descending flights of steps are also cut out of the same stone. People believe that if a woman who has too little milk in her breasts for her child goes to this vâv, sweeps its steps with her bodice, immerses it in the water and puts it on dripping, her breasts will burst out in thin streams of milk as soon as she returns home. People from distant places resort to this vâv for the attainment of this object. About the vâv there are one or two Pâliyâs, one of Saṁvat 1774.

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[1] From the return of Râo Sâheb Gôpâlji Sûrbhâi Desâi, Educational Inspector, with numerous corrections and additions by Colonel J. W. Watson.

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(3) Hinglâj cave is situated near this Sativâv in the east. It is also hewn out of the rock and measures 18 by 15, by 7 feet. The entrance is sufficient for a man to enter in. There appear to have been two pillars to support the roof of the cave, and there are ten raised seats supposed to be those of ancient saints for sitting in meditation. In the cave there are five images, one that of Hinglâj and the other four of other goddesses.

(4) Bhiḍabhanjan cave is to the south at a little distance from Thâṇ. It is cut in the rock and is 17 by 14, by 7 feet. It has also ten hewn seats outside the cave on the right. There is no image inside, but there are two seats on the south and east walls and a raised bench along the west side.

(5) Muni Bâwâ's Dewal is two or three miles to the south of Thân on a hilly ridge forming the western bank of a large tank and close to the Mahânadî, and may have been built when the *band* was thrown across the river, perhaps in the 14th century. It is dedicated to S'iva and is partly ruined. It is built of red and white stone, richly sculptured inside in a spirited style resembling those on the Pawagaḍh hill in Gujarât. It has three domes supported by 16 pillars. It measures 36 by 25 feet. There is one broken *liṅga* about 2 feet high, together with some broken images of goddesses. They are said to have been broken by the Muhammadans.

According to a local tradition some horses belonging to Maghâbhâi of Jûnâgaḍh were taken away by the renowned thieves Khâprâ and Kodiyâ who lived about this place. The return journey of over 100 miles with the stolen animals was accomplished in so short a time as passed between the setting of the sun and the rising of the moon in the same night, so that neither the sun nor the moon might be witnessed of their guilt. Maghâbhâi asked Khâprâ and Kodiyâ for the horses, but they would not admit having taken them. Maghâbhâi thereupon uttered a curse, "should you have made off with the horses, this pond shall burst." The curse is said to have been realized by the instant bursting of the pond and giving rise to the river Mahânadî.

(6) Sûrya temple, is a mile north of Thân on a hill which was originally the old fort of Kandôlâ, and close to Sôngaḍh, the fort on the adjacent hill. It is said to have been originally built 1000 years ago, but it was entirely destroyed by Kartalah Khân of Aḥmadâbâd in 1692. The temple is said to have been erected by Lâkhâ Fûlâni. The present temple is built of old materials, and plain. It is 80 by 28 feet and supported by 38 pillars, of which 8 are new. It contains two images of Sûrya and of his wife, here called Ranâdê. This temple is enclosed in a compound having stone walls and other smaller temples.

There is one *inscription* of Saṁvat 1432 (A.D. 1376), which is read thus:—

संवत् १४३२ वर्षे वैसाषसुदि ९ सेा बूटडला । षीआ पुत्र सीह कासप तवुका उपड तो दंतकादी डागरि पाला नाणा काडीवो संकर उदव नंडां भान माहाराज.

(7) The temple of Mahâdêva at Triṇêtra, commonly called "Tarnêtar," is 6 miles to the north of Thân in Dêrâ Pañchâl. This temple is said to have been built by the king Mândhâtâ in the Satyayûga. The interior and exterior of the temple are highly sculptured all over with various forms and figures, but is weather-worn. It measures inside 40 by 30 feet. It probably dates from the 11th or 12th century. The original *liṅga* having been broken, it has been replaced by two others one after the other. There is a pool or reservoir of water in front forming three sides of an oblong, and having two descending flights of

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steps on both sides. The space containing water is 200 by 32 feet. The temple along with the reservoir is enclosed by a compound wall out of repair. A large fair is annually held here on the 5th and 6th of Bhâdarvâ Sûdh, when 30,000 or 40,000 persons collect from the surrounding districts. Outside the compound in the east are some Pâliyâs carved in high relief. The figures on them have their hands joined as if in prayer. On one the date "Saṁvat 1282" can be read with difficulty.

2. Sithâ, 10 miles N.W. of Wadhwân under Dhrângadhrâ: on the east about a mile from the villages is the fine tank of Chandrâsar built by Chandrasingji, a late chief of Halwad, Saṁvat 1665. It is multilateral in form, built of stone on all sides and measuring about 500 feet by 400. The style is quite plain. "Saṁvat 1524" with the following śloka is found inscribed in one of the stones:—

चंद्राहारं तडागं च कारितं दर्भगोत्रिणा ।
वृषाणां शान्त्ययेन्यूनं चंद्रराधनक्षात्रिणा ॥

There is a small temple on the bank of this pond. The words ગળધર આણુંદ were inscribed on the upper part of the door frame. This led people to conjecture that some treasure was buried underneath, and hence the ruined state of the temple.

3. Sâelâ, about 15 miles S. W. from Wadhwân: has an artificial lake about 700 yards long and 300 broad. It is very old and said to have been built by Siddharâja Jayasiṁha. The yearly collection of silt has considerably reduced its depth; yet if properly filled with water it suffices for the people of the place for the whole year.

4. Wadhwân. (1) The temple of Rânik Dêvî is a simple *chhatri* at a little distance from the northern wall of the town. It is said to have been built by Siddharâja Jayasiṁha about 750 years ago to the memory of a Satî, and is about 20 feet high and 44 feet in circumference. It is sculptured. (See Forbes' *Râs Mâlâ.*)

(2) The Mâdhava Vâv in the town of Wadhwân near the western gate called Lâkhâ Pol, is 188 feet 9 inches by 22 feet 2 inches, and 80 feet deep. The style is bold and ornate. It has six arches, the lowest of which has six storeys above it. There is a flight of fourteen steps between each two arches. At the top near the Kothâ there is a stone mortar or pot seven feet deep. An underground pipe goes to a well in the Darbârgadh, so that water was easily taken through the pipe during the Holi holidays. It is styled Mâdhava Vâv after Mâdhav, a Nâgar by caste and Kârbhâri to Karan Ghelâ, the last king of Gujarât, and who is said to have brought the Musalmâns to Pâtan in revenge for the seduction of his wife. In the side walls are mutilated images, one of Hanumân and the other of Bhairava, which are said to have been broken by Alâu'd-dîn Khûni.

There is an *Inscription* of Saṁvat 1350 (A.D. 1296) in a niche under the arch, which reads on one side—

संवत् १३५० वर्षे कार्तिक वदी ८ गुरु नागरज्ञातीय व श्रीसामसुतमीदयं श्रीसीपुं

and on the other—

नागरज्ञातीय महं श्रीसाढलसुतामह श्रीतशमादीती.

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(3) Gaṅgâ Vâv, near the eastern gate, which is called the Śiâni Pol. It is of six storeys and measures 150 by 70 feet, and 62 feet deep. There are five arches in it having storeys above them. In the third arch is an *inscription* in which the date " Saṁvat 1225, Phâlgun Sûdi 3rd " is legible.

(4) Mahâvîra Svâmî's temple on the bank of the river in the north-east of the town, dates probably from about the 11th century, and is built in the ordinary Jaina style.

(4) Half a mile from the south gate called the Khârvâ Pol is a vâv near the garden belonging to Dâjirâj. It measures 99 by 14 feet. It has three arches; the storeys above two of these arches have been ruined. There is an *Inscription* some part of which, though almost illegible, can with difficulty be thus deciphered :—

संवत् १३०१ पोश शुद्ध १ चंद श्रीवर्धमानमंडले महाराज श्रीसेनूपत्तै श्रीसिधराजदेव.

5. Between Wadhwân and Khamisânâ, about a kôs to the north-west of the latter, is the cave of Khamisânâ called Dholidhaj—a natural cavity about 18 inches square. All about here there was a thick grove, which was washed away by the heavy inundation of Bhôgâvâ in Saṁvat 1922. It is a very old place, but no inscription is known to exist. Lately some rooms have been built near this cave by the Wadhwân Darbâr for ascetics to live in. The local legend is as follows : There were two white " Rainchalis " (heavenly she-goats) which used to pour their milk on an ascetic who lived there. These *Rainchalis* were seen by a shepherd, who disclosed the mystery to the public, and hence the name of the cave is Dholidhaj. Formerly the grove about was said to be the resort of lions and tigers, but now it having been washed away by the river it is not difficult of access. It is said that the cave has two subterranean passages, one leading to Âbû and the other to Girnâr.

6. Halwad, about 20 miles west of Dhrângadhrâ, dates from about A.D. 1446: it was the capital of the Jhâlâs after Kûhâ and before Dhrângadhrâ. There is a fine palace about 250 feet square, erected in 1709 A.D. by Râṇâ Śrî Jaswantsinghji, and bears an *Inscription* to that effect. There are said to be some fine carved wood screens in the interior. A large number of Sati Pâliyâs near the town date from A.D. 1633.

7. Divêśvara, about 3 miles north from Chotilâ, has a small temple of Mahâdêva.

8. Jhinjhuwâḍâ, 32 miles N.W. from Viramgâm. The old gates, of the 11th or 12th century resemble those of Dabhoi. It has also a fine large tank in good repair resembling but superior to that at......near Chândôḍ in Gujarât.

2.—JUNÂGADH STATE.

9. Jûnâgadh. (1) About a mile to the east is the Dâmôdar Kuṇḍ ; a very small spring that flows through it keeps it constantly full of water. As it is considered a place of great sanctity, the dead from the town are brought there to be burned, and pilgrims from different parts go to bathe in its holy water. It is 287 feet long and 54 feet broad. Ghâṭs are constructed on its south and north sides. Near the north ghâṭ are small temples built where influential Nâgars were burnt. In connection with the south ghâṭ is the temple of Dâmôdarji looking on the tank. It is ascended by a flight of 25 steps. The temple, though very old,

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is entire. It is said that it was built by Vajranâbha, fourth in descent from Kṛishṇa. The wall around the temple was built by the late Divân Amarji. The court-yard, which is 109 feet by 125, contains, besides the temple proper, a dharma-śâlâ and a temple, smaller in size, dedicated to Baladêvji, brother of Kṛishṇa. The temple proper consists of the vestibule and the idol chamber. A dome covers the vestibule and a *śikhara* is over the shrine decorated with niches and mythological carvings on its walls. The courtyard was also paved by the Divân Amarji.

(2) Rêvatîkuṇḍ. The courtyard of the temple of Dâmodarji communicates with the Rêvatîkuṇḍ, which is 65 feet long and broad. It has two *Inscriptions.* The kuṇḍ has niches filled with images. Its water is considered holy and pilgrims are required to bathe in this kuṇḍ prior to their bathing in the Dâmodarkuṇḍ.

Inscription :—

ॐ नमोविनायकाय । योगींद्रैर्मुनिपुंगवैरनिमिषैर्योभक्तिवश्यः परं न ध्यानेन न चेज्यया
न तपसा धर्तुं हृदाप्याप्यते । गोप्यासौ नवनीततस्करपरोवद्धोगवां दामाभिः स्थाणुत्वं निरमोचय-
द्द्रुव[रयो]र्दामोदरोव्याज्जगत् ॥ १ ॥ मंडलीकनृपतिर्यदुवंशे योवभूव युधि मुद्गलजेता ॥ श्रीकरी
सहितभूपतिसेव्यस्तस्य सूनुरभवन्महिपालः ॥ २ ॥ तत्तनयोवनिभर्त्ता खंगारोनादवेदमुद्धर्त्ता ॥
द्वीपनवद्वयहर्ता सोमेशस्थापनाकर्त्ता ॥ ३ ॥ भूरुक्मदानपरितोषितभूमिदेवस्तन्नंदनः समभवज्ज-
यसिंहदेवः ॥ वर्णाश्रमास्थितिकरोनृपमुक्तसिंहस्तस्मादारिद्विरदविक्रममुक्तसिंहः ॥ ४ ॥ मधुपनृपाति-
शुद्धेस्तीर्थराडन्यनार्यां जनितनिजजनित्रीतुल्यवुद्धिर्वदान्यः ॥ समितिसुभटमुख्योमंडलीकस्तदी-
योजनि च तमनुजन्मा मेलिगः स्थूललक्षः ॥ ५ ॥ भीतभयदव्रतपरनृपमेलिगनंदनश्च जयसिंहः ।
अस्ति च तस्य तु राज्ये यदुसामतसैन्यपे समये ॥ ६ ॥ आभिषेणयितुमुपेतं झिंझरकोटस्य परिसरे स[म]
रे ॥ योहत्वा यवनवलं मुमोच धर्माध्वना शेषं ॥ ७ ॥ संवद्रामतुरंगसागरमहीसंख्येथ शाके सिते
पंचम्यां भृगुवासरे व्यरचयत् षट्कृष्णषट्कर्मकृत् ॥ पाटीश्रीनरसिंहदेवतनयोदामोदरः
पूर्वजानुद्धर्तुं यतियात्रिकोपकृतये तिष्ठत्वखंडं मठं ॥ ८ ॥ नागराभ्यंतराज्ञातिद्विजधांधळ-
नंदनः ॥ मंत्रिसिंहस्तस्य सुतः प्रशस्तेः शामलः कविः ॥ ९ ॥ इति सं० १४७३ वर्षे सूत्रजाल्हा-
सुतसूत्रकरणाकेन ॥

(3) The temple of Muchakunda is very small and has a cell, which can only be entered from the shaft of a well.

(4) Near the monastery of Pyârâ Bâwâ are nine caves cut in the rock. These caves, once inhabited by Pyârâ Bâwâ and his disciples, are now overgrown with grass and very filthy. Besides these there are seven caves cut in the south side of the rock (see *Archæological Report*, vol. II).

(5) The Uparkoṭ contains a large cave, the Jamâ' Masjid, Adichadi vâv and Noghan well.

The upper storey of the cave is 37 feet long and 31½ feet broad, and has six pillars, on the capitals of which figures are carved, which are corroded. This storey leads to a small bath. The lower storey is 44 feet long and broad. Figures are carved on the capitals and three walls are also decorated with a belt of carving. A hole in the roof admits sufficient light. The whole depth of the cave is 29 feet. (See *Archæological Report*, vol. II., and *Views of Somanâtha, Girnâr*, &c.)

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(6) The Jamâ' Masjid is 137½ feet long, 96 feet broad and 19 feet high. Its roof is supported by 140 pillars. On the east is a hôj or bath, now disused. (See *Archæological Report*, vol. II.)

(7) The Adichadi vâv and Noghan well. The former is cut through a large stratum of stone, but the steps are entirely destroyed for the greater part of the descent. The water, though drinkable, is not used. The latter well, though sunk very deep, does not contain water and is entered by a flight of steps.

(8) The roof of the old gate Uparkoṭ is supported by four arches carved after the Hindu fashion.

(9) Tombs of the Nawâbs of Jûnâgaḍh. The platform on which the Mûqarbâ of Ahmadkhânji stands is 21¾ (?) feet long and broad. The whole building is decorated with Muhammadan sculpture, and the doors of the room containing the grave, with brass work. There are five domes with spires and small minarets not higher than the spires.

The Mûqarbâs of Bahâdûrkhânji and Lâdadi Bibi are of the same description but differ in the kind of sculpture. The platform of the former is 32¾ feet and that of the latter is 26½ feet long and broad. The doors of the latter are ornamented with ivory work. The average height of these Mûqarbâs is 43 feet. Besides these, there are nine Mûqarbâs, different in size but not larger than those described.

(10) Tank of Bhavanâth or Mṛigikuṇḍ. This tank is 23¼ feet by 31¼. It is shallow and in a dilapidated state. Beside it is the old temple of Bhavanâth, which is 56½ feet long, 26 feet broad and 21½ feet high. It is built of stone and has nine small domes undecorated with sculptures. There is an *inscription* carved on the threshold of the shrine, which is illegible.

(11) Bordêvî. There is a small temple at the foot of the Girnâr Hill dedicated to this goddess.

(12) Khengârvâv. About 6 miles west of Jûnâgaḍh is the Khengârvâv, which is 18¾ feet by 128. There are two storeys over the lower part of the steps. The upper storey is supported by nine round pillars and leads to the balconies looking over the water. The lower storey is also supported by the same number of pillars, which are decorated with images carved on them. This vâv is in a ruined condition.

(13) Nearly half way from Jûnâgaḍh to the tank of Dâmodarji, is the rock bearing three *inscriptions* of Aśôka, Skandagupta and Rudradâman.

(14) Caves of Nava Durgâ. No caves are dedicated to these Mâtâs, but their images are carved in the side of a rock. The images are plastered with red stuff.

(15) Mâi Ghadhêchi. Within the confines of the Sthân of Mâi Ghadhêchi in the northern part of Jûnâgaḍh is the small cave of Dâtâr containing his tomb. Near this is a masjid 39 feet long and broad. From the sculpture on the door frame and the form of the pillars, which are thirty in number, it seems to have been formerly a Hindu temple, dedicated to Mahâdêva. There is an Arabic *inscription* carved on the lintel. The Sthân of Mâi Ghadhêchi is a large cave 54 feet long, 46½ broad and 23½ high. Within the cave is a small temple dedicated to Mâi Ghadhêchi. It has a small rough dome undecorated with sculpture. South of this temple is an oblong hall, the roof of which is supported by six pillars. The entrance of the cave is supported by four pillars.

(16) Near the Sthân of Mâi Ghadhêchi are the five caves of Khâprâ Kodiâ, all communicating with one another and containing 59 pillars, in the capitals of

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which were carved the forms of animals, particularly of lions, parts of which are still visible. The caves are not looked after. There is a Persian *inscription* on a wall of the third cave (see *Archæological Report*, vol. II).

10. Vanthali. (1) The Sûrajkuṇḍ is very old and considered a holy tank, in which the inhabitants of the surrounding villages bathe on holidays. It is 32 feet long and broad.

(2) The Jamâ' Masjid stands in the west of Vanthali. It was a Hindu building and is still known as a court of Balirâja. It was converted into a masjid, and is 148 feet long and 52½ feet wide. The courtyard contains some tombs and a small mûqarbâ. In the interior is a long hall 33½ feet by 73½, the roof of which is supported with 72 pillars. It has 7 domes decorated with sculpture. The images carved in the capitals of the pillars and in the concave part of the largest dome were knocked off by the Musalmâns. There is a small dark room in the southern part containing six pillars, one of which bears the following *inscription* :—

संवत १४०८ वर्षे माघ शुदी १३ रवौ सू० चाहड सुता सू० भलमडा राजश्री रांसिलनीं
भार्या दिवंगतोऽस्ति शुभं भूयात् ॥

An *inscription* in the Hârivâv near Dhandhûsar reads :—

॥ ९० ॥ ॐ नमः श्रीगणेशाय[1]ः ॥ क[2]नत्कनककं[क]णक्कणितभृंगझंकारितं विचंद्रक[म]-
लालयाकरतलेन संवाहितं ॥ रसालसदृशोभृशं [3]श्वपदपद्मसत्पश्यतो जयाय जलशालिनः शयनतः
प्रबोधोदयः ॥ १ ॥ श्रीचंद्रचूडचूडाचंद्रं चूडासमानमधृतयतः ॥ जयति नृपहंसवंशोत्तंसः शसंत्-
प्रशंसितो वंशः ॥ २ ॥ श्री[षंगार]स्तकुले खड्गलक्षक्षोणी क्षुण्णाशेषविद्वेषिपक्षः ॥ यत्रामित्रक्षत्रन-
क्षत्रमात्रस्ताशिस्त्राशस्त्रय — श्रृक्सांध्यरागे ॥ ३ ॥ तस्याभवत्त[4]नुभवः क्षितिमूर्तिमीशमं — — यात्र-
विजयी जयसिंहदेवः ॥ तीक्ष्णक्षुरप्रनखखंडितचंडचौरमुंडावली [कम]लकु [ड्म]लमालयैव ॥ ४ ॥
तस्मा[द्यस्यकृ]ति[र्नि]जेष्यविकृतिः पापे कृते निःकृतिर्योग्यायस्यमतिर्द्विजेष्वनुगतिर्दुष्टेषु नो संगतिः॥
विद्यायां निचितिर्गुरौ परिचितिर्यस्या[गमे] र्निष्टितिः संग्रामे विजितिर्महीपातिरिति ख्यातः
क्षितौ भूपतिः ॥ ५ ॥ जयसिंहदेवतनुजो ननु यो मनुजो नुजो ऽस्यदनुजारिगणे ॥ जलसीतलः
कुलिनिमोकलसीत्यलसीभवनूमकल — [5]मलसीतभनक ॥६॥ भूंभलीभोग तृप्तेन भैरवे[6]नेण पुरद्विषा ॥
मुक्तामोकलसिंहेन कतसीकिल सीधुनः ॥ ७ ॥ भूभृत्प[7]ल्हिरनीयतप्रतिभटैर्यात्रातुकच्छेश्वरैः
पात्राय प्रभुणाविसिंधु — — — प्यनेननिन्येनवा जु — मेवरु(षा)रुषैवपुरुषैस्तां [8]भूवलसिंह-
शून्यासत — स्कंदल्हसदिंदुसुंदरयशा[9] श्रीमोकलःक्ष्मापतिः ॥ ८ ॥ आदेशादिहदेश देशनम-
नुश्रीपातशाहिप्रभोः सद्यो निर्म्मितनव्यभव्यभवनप्रासादशालादिभिः ॥ वापीकूपसरोनिपानविविधो-
द्यानादिभिर्द्योतितं श्रीमद्वा[10]वनधामनामनगरं यद्राजधानीं जगुः ॥ ९ ॥ वार्हस्पतीषौ[11]शनशीष्वधीता
चाणक्यमाणिक्यवचोविनीतः कामंदकी सुंदरमंदिरश्रीगदाधरो यस्य गृहेस्ति मंत्री ॥ १० ॥
तन्नंदनो नंदतिवैज्यनाथ — ना — देग्रेत्यरुजामृजाकृत् ॥ कुमारभावेपि च येन सारव्यापार-
भारो विभरांवभूवे ॥ ११ ॥ हानीमिहानीयकृतार्थमानी स्थानं प्रधानीकृतराजधानी ॥ स्वंभासि सं-
भावयति स्म रंभादंभान्न जंभारिपुरं चिरंभात् ॥ १२ ॥ धंधूसरस्युत्तमलोकलाभलोभात्तयापदृगकारि

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[1] य. [2] क्र. [3] स्व. [4] त्त. [5] The whole sentence is not clear. [6] वेणपुर. [7] त्पल्हि.
[8] These three letters (भूवल) do not agree with the metre. [9] शाः. म. [11] ष्वौ.

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वापी ॥ अपीय पीयूषजलंनतापी तापं न पारं बुबुधे च पापी ॥ १३ ॥ राजति यशः प्रशस्तिमधुरास्यास्तां चकार कोपि कविः ॥ शरयुगमनुसंवत्सर १४४९ वर्षे फाल्गु शुदि पंचमी सोमे ॥ १४ ॥ प्रशस्तिकर्त्ता त्रिवाडि श्रीरामः सूत्र नारायण प्रशस्तिमुत्कीर्णा राजवाछाभार्या बाई रतनी सुता बाई हानी वापी कारापिता शुभं भवतु श्रीः ॥

11. Chorwâḍ. Two miles south is the small temple of Bhavânî.

12. Mângrol. The Jamâ' Masjid stands in the western part of the town. According to the inscription it was metamorphosed into a masjid by Samaskhân, Vazîr to Firûzshâh, in 1364. It is said that Bhân Jethwâ, wishing to remarry his divorced wife, referred to the Brâhmaṇs, who told him that he could only do so by marrying 1800 girls in one house at one time as atonement for the sin, and hence the origin of the building. It was built by him in Saṁvat 1208 (A.D. 1252). The Musalmâns have broken off the sculptures and images in the inner part of the dome and those carved in the capitals of the pillars. This mosque is 278 feet long and 256 broad, has 9 domes, and its roof is supported by 818 pillars. Râvali Masjid, according to an inscription in the interior, was metamorphosed in 1401 into a masjid by Jâffarkhân in the time of Muhammad Taghlakh. The sculpture is pure Hindu. The images carved in the concave side of the domes bear testimony to its formerly being a Hindu temple. These images are defaced or knocked off from the niches. This mosque is 109 feet long and 90 feet broad and its roof is supported by 155 pillars. It has three domes without spires.

Inscriptions :—

(१.) संवत् १४९२ वर्षे वैशाकवदि १९ रवौ श्रीयोगिनीपुरे पातशाहि श्री नसरथविजयराज्ये तन्नियुक्तश्रीगुर्जरधरित्र्यां श्रीदफरखाने राज्यं कुर्वाति इह सुराष्ट्रायां श्रीमंगलपुरे रायमूलतालिराज वयरसिसुतथमीममलिकश्री आकुत्र मुकती व्यापारं कुर्वाति[नायत्र]कोटवाल मलिकश्री मुसिनाम्ना प्रतोलीद्वयेपि निविडलोहजाटिता कपाटयुगली प्रत्येकं कारिता लोकरक्षार्थं ॥ तोरकी लिपिः कादीबदरदीनषोजा जहीरसुतेन लिखिता सुत्र राणिगसुत सूत्र वीरधवलेन उट्टंकिता ॥

(२.) ॐ नमः शिवाय ॥ मुकुटः स हरस्य पातु वः शशिपंकेरुहकंदकांक्षया ॥ गगनादचिरेण यत्र सा सुरहंसीव पपात जान्हवी ॥ कृत्वा राज्यमुपारमन्नरपतिः श्रीसिद्धराजो यदा दैवादुत्तमकीर्तिमंडितमहीपृष्टो गरिष्टो गुणैः ॥ आचक्रामकंगिन्य[झटित्य]चिंत्यमहिमातद्राज्यसिंहासनं श्रीमानेष कुमारपालनृपतिः पुण्यप्ररूढोदयः ॥ राज्येमुष्य महीभुजो भवादिह श्रीगूहिलाख्यान्वये श्रीसाहार इति प्रभूतगरिमाधारो धरामंडनं ॥ चौलुक्यांगनिगूहकः सहाजिगः ख्यातस्तनूजस्ततस्तत्पुत्रा बलिनो बभूवुरवनौ सौराष्ट्ररक्षाक्षमाः ॥ एषामेकतमो वीरः सोमराज इति क्षितौ ॥ विख्यातो विदधे देवं पितुर्नाम्ना महेश्वरं ॥ श्रीसोमनाथदेवस्य जगत्यां पुण्यवृद्धये ॥ इंदुकुंदयशाश्चक्रे कीर्तिमेरुसमाश्रितं ॥ पूजार्थमस्य देवस्य भ्राता ज्येष्टोस्य मूलुकः ॥ सुराष्ट्रानायकः प्रादाच्छासनं कुरुशासनं ॥ ठ० श्रीसहजिगपुत्रः ठ० श्रीमूलुकेन श्रीसहजिगेश्वरदेवस्यानवरतपंचोपचारपूजाहेतोः श्रीमन्मंगलपुरशुल्कमंडपिकायां दिनं प्रति का १ तथा तलासभाव्यमध्यात् दिनं प्रति का १ तथा वलीवर्द्धछाटमाणकाभाव्ये छाटां प्रति का १ कणभृतगडकं प्रति का ४ तथा रासभछाटांप्रति का०॥ तथा समस्तलोकेन निःशेषवल्लीकारैश्चपत्रभरां । वीडइरा । केरी । वादुया । प्रभृतीनांप्रत्येकंका०॥ तथा पत्रभृतउटभरकंप्रतिका २ ॥ तथा पत्रभृतगंत्रींप्रतिद्र १ क्षेत्रंप्रतिउच्चताभाव्येका १ तथा आगरमध्ये खांटितखरालिहासाप्रतिका०। तथा अनयैव स्थित्या चोरुयाविदेवलइजेव [च] ग्राह्यं । तथा लाठिवद्रापथकेवहंतशु-

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ल्कमंडापिकामध्यात् दिनंप्रति ठ० श्रीमूलुकेन रूपकैकः प्रदत्तः ॥ तथा चोरुयावडेन्यसमस्तबृहत्पुरु-षैरेकमतीभूय चतुराघाटनविशुद्धा यथा प्रसिद्धपारिभोगा सवृक्षमालाकुलावीसणवेलीग्राममार्गसमासक्ता-देगुयावावीनामवापी राजानुमत्या श्रीसहजिगेश्वराय प्रदत्ता ॥ तथा श्रीवामनस्थल्यां शुल्कमंडपिका-यां दिनंप्रतिका १ तथा द्यूतमध्ये दिनं प्रतिका १ तथा पत्रकुट्यांभराप्रति पत्रप्रात १ तथा वीडहरा। केरी। वाटुया। प्रभृतीनां प्रत्येकं पत्र ५० तथा तलासभाव्यमध्यात् तांबुलिकहट्टं प्रति प्रतिदिनं पत्र २ मडावापुग १ देवदायः समस्तोयं समस्तैर्भावि भूमिपैः ॥ पालनीयोनुमान्यश्च दानाच्छ्रेयोनु-पालनं ॥ शिवः पात्रं जनो दाता पालकः पुण्यभाक्परं ॥ लोपकृच्च महापापी विचार्यैवं प्रपालयेत् ॥ यत उक्तं च ॥ बहुभिर्वसुधा भुक्ता राजभिः सगरादिभिः ॥ यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं॥ श्रीमद्विक्रमसंवत् १२०२ तथा श्रीसिंहसंवत् ३२ आश्विनवदि १३ सोमे प्रशस्तिरियं निर्मिता ॥ कृ-तिरियं परमपाशुपताचार्यमहापंडितश्रीप्रसर्वज्ञस्य ॥

13. Delwâḍâ. The Jamâ' Masjid stands near the western gate. It is 77 feet long and 60 feet broad and has two minarets 66 feet high. It is built of stone and its roof is supported by 20 pillars. Copy of an *inscription* on a grave is as follows:—

در جامع مسجد قصبه و لواره که از بناو پادشاهان سابق از احمداباد است

دران تربتي اولياء الله است که نامش شاه مشهور است بر مرقدش در سنگ سرخ

آيتي کلام الله نوشته — انيست — يبشرهم ربهم برحمة منه و رضوان و جنات لهم

فيها نعيم مقيم خالدين فيها ابدا — وبربالينش همدران سنگ نبشته است — ألملک لله

لواحد القهار

14. Gupta Prayâg is composed of three kuṇḍs or tanks connected with one another. Their names are Prayâgnokuṇḍ, Sarasvatinokuṇḍ and Jamunâjinokuṇḍ. Their average length and breadth is 150 feet. The water of these tanks accumulates in the Prayâgnokuṇḍ, whence it flows into the sea. Besides these, there are three kuṇḍs more, viz., Brahmagayâ, Rudragayâ and Vishṇugayâ to the north. The dead from Delwâḍâ and Unâ are brought there to be burned, it being considered a place of great sanctity.

15. Vejalkotho is the name given to a small hill about 15 miles north-east of Unâ. It is now a barren hill, but was formerly the abode of Vejal Vâjo, chief of a predatory tribe who conquered Unâ from Chandrabal Ojra.

16. Unâ. The Jamâ' Masjid is said to have been a temple of Śiva and Mâtâ when Chandrabal reigned at Unâ. The building is purely Hindu. It was built of stone and its roof is supported by 80 pillars.

The masjid of Hazratshâh stands at a little distance north of Unâ. It is 300 feet long and 120 feet broad.

17. Tûlśi Śyâm, about 20 miles north of Unâ. On entering the place there is a hall on the right where pilgrims, particularly mendicants, receive the stamp (or brand) of the Śaṅkha and Chakra on their hands. The courtyard contains two small temples of Hanumân and Śiva. The vestibule is entered from the east and contains stone benches attached to the walls, and its dome is supported by 12 pillars. The chamber between the vestibule and the shrine has three store-rooms and 12 pillars that support its dome. Next to this is the

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chamber containing the idol of Śyâmji, 2½ feet high, placed on a small platform 4 feet high. At the distance of about 50 yards are the hot-springs, seven in number. The temple is very old and built of stone.

About two miles east of Tulśi Śyâm is a small ditch called Bhimchas, into which the river Zameri falls from a height of 12 feet. It is about 150 feet long, 7½ feet broad, and 10 feet deep. Near it is a small temple dedicated to Kuntîjî, mother of Bhîma. It is said that Bhîma struck a ploughshare against the ground and got water for his mother, and hence the name of the place.

18. Sûtrâpâdâ. The temple of Chavanêśvara stands between the village and the beach with the Chavankuṇḍ in front. This kuṇḍ or tank is 20 feet long and 18 feet broad. Its water is considered holy, and people from surrounding villages bathe in it on holidays.

There is an old temple of the sun near the beach at a little distance from the Chavankuṇḍ with the Sûrajkuṇḍ in front. The temple is in a decaying state and the inscription on the door frame is corroded. The words that are legible are संवत १३६७ नावरखे चैत्र वद. It is about 30 feet long, 13 feet wide and 30 feet high.

19. Dhâmlej. Chakra Tîrtha, otherwise called Vishṇu Gayâ, is a tank to the west. It is 40 feet long and broad. There is the following *inscription* in Bâlbodh character, carved on a stone lying under a pipal tree :—

ॐ नमः श्रीगणेशाय ॥ पातु यातुकुलारातिर्विश्वं विश्वंभरो हरिः । जनान् पुनातु तत्तीर्थं जिष्णु-विष्णुगयाख्यया ॥ १ ॥ आसीद्गुर्जरराजमुख्यसचिवश्रीतेजसूनुः पुरा श्रीराणः सुजनाद्विजावनध-नोम्लेच्छाकुले क्ष्मातले । तत्पुत्रः सचिवाग्रणीर्जयति सत्कर्म्माह्वयः प्रज्ञया राजद्राजकराजकार्यचतुरः प्राग्वाटवंशांकुरः ॥ २ ॥ स्वस्ति श्रीमत्प्रभासाधिपतिशिवसदाराधनावाप्तलक्ष्मीस्तुत्यः श्रीभर्म्मभूपोज-याति जनमनःश्रांतिहृत्कल्पवृक्षः ॥ तन्मंत्रीकर्मसिंहः सचिवसुरागिरिः क्ष्मासुराधारउच्चैर्भातीनंसाधुमा-र्गाचरणाविनयतः सेवमानोऽसमानः ॥ ३ ॥ यन्नाम पामरमपीह पुनाति यत्र श्राद्धे प्रयांति पितरोऽक्ष-यतृप्तिमेव । तत्तीर्थमेतदमलोपलबद्धमूलसोपानमुच्छ्रितनिपानमकारयद्यः ॥ ४ ॥ उद्धृत्य यः सगरभा-स्करसद्म मूलात्तन्मंडपं परिकरेण समं समंतात् । नव्यं सुभव्यमिह कारयति स्म पूजां माध्याह्निकीम-नुदिनं ननु सोमनाथे ॥ ५ ॥ स्वभ्रातृमेघनृपतेः परलोकयात्रासौख्याय नित्यजलधान्यनिधिं द्विजेभ्यः । श्रीभर्म्मभूपतिरदात्सचिवेन येन विज्ञापितोऽभिनवमेघपुराग्रहारं ॥ ६ ॥ आद्यावंद्याः सुरांशाः प्रथितसुयशसस्तेऽजनानंदनाद्या एकः श्रीकर्मसिंहः स्फुरति कलियुगे सेवकः सन्परोक्षे । ग्रामं यः स्वामिनामप्रथितमतनुत स्वःस्थितौ मेघराज्ञोविप्राणां स्थाष्णुवृत्तिं श्रुतिचयमिह च स्थापयामास साक्षात् ॥ ७ ॥ अमृतं पाययन् गायः सुरपत्तनगोपुरे । आहावे कीर्तिसद्धर्मावाकौमारममेलयत् ॥ ८ ॥ वंशवृद्धिकराः संतु रामाद्यास्तस्य नंदनाः । सुरवृक्षोपमाः श्रीमत्स्वपूर्ववयसा समाः ॥ ९ ॥ किं दुर्लभं महदुपासनया यदश्मा काठिन्यगेहमपि विष्णुगयातटस्थः । लब्ध्वा सुदर्शनतनुं सुजनाय दत्ते स्नाने गदाधरनतौ च मतिं सुदृष्टः ॥ १० ॥ ज्ञानंदादिर्भाति जनेषु भानुः सानंदमानंदपुरद्विजाग्र्यः । श्रितः श्रुती तत्सुतवासुदेवः सांगस्मृती चक्र इमां प्रशस्तिं ॥ ११ ॥ लिखितेयं पंडितसर्वादित्येन ॥ सूत्रमधुसूदनेनोत्कीर्णा ॥ संवत् १४३७ वर्षे आषाढ वदि ६ शनौ ॥ छ ॥ ॥ श्रीः ॥ शुभं भवतु ॥ विष्णुः प्रीयतां ॥

North-west of this tank is a cave of ordinary size containing the *liṅga* of Naṭêśvara Mahâdêva.

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20. Kadvâr, a village between Sûtrâpâḍâ and Paṭṭaṇ, has a very old temple of Varâhaji built after a peculiar fashion. It is said that this temple was built by the brother-in-law of a king called Nanda. The temple is about 40 feet long, 33 feet wide and 20 feet high, and is very old. Its dome is supported by 12 square pillars. It is built of stone and its cross beams are made of sandal-wood. South-east of this temple is the Varâhakuṇḍ, which is 30 feet long and broad.

21. The cave-temple of Gôrakhamaḍhi, is entered from the north and contains the images of Gôrakhnâtha and Machhêndranâtha. It is 30 feet long and broad. The head of the monastery has a grant of twelve villages for necessary expenses.

22. Verâval Paṭṭaṇ. (1) About 10 miles from Paṭṭaṇ are the two tanks known as the Prâchikuṇḍs through which the river Sarasvatî flows. Near this tank is the old pipal tree, called Prâchi-pipal. At a distance of about 25 yards north of these tanks is the image of Mâdhavrâiji placed in the Sarasvatî under the shade of the jambû tree. The place is considered holy and is visited by pilgrims and those who suffer from evil spirits.

(2) The old temple of Sômanâtha stands on the sea-shore. Most of it is destroyed and its materials are used by the people for building purposes. The standing part consists of two chambers covered with domes which are decorated with sculpture and niches filled with mythological images. The first dome is supported by 65 pillars and the second dome is a *śikhara*. What remains is 90½ feet long, 68 feet broad and 48 feet high. It is said that this temple was built in the Valabhî year 850.

(3) The new temple of Sômanâtha was built by Ahalyâbâi of Indor in Saṁvat 1839. The courtyard is 127 feet long and 82 feet broad, and the temple proper is 39 feet long and broad and 42 feet high. The court contains a dharmaśâlâ built by Viṭhal Dêvâji, late Diwân to the Gâikwâḍ of Barodâ, and two small temples of Annapûrṇâ and Gaṇapati. The temple has three domes built after the Musalmân fashion. The shrine contains the *liṅga* of Śaṅklêśvara and under it is a cell 12 feet long and broad containing the *liṅga* of Sômanâtha. The domes are supported by 32 pillars. Paṭṭaṇ is considered a place of great sanctity and people from different parts go there to visit the temple and bathe in the Trivêṇî, *i. e.* the confluence of the three rivers, the Sarasvatî, Hiraṇyâ and Kapilâ.

(4) The Jamâ'[1] Masjid at Paṭṭaṇ, formerly a Hindu temple dedicated to the sun, is very old and stands in the bâzâr. It is built of stone and decorated with fine sculpture, which is purely Hindu. It is 111 feet by 171 and its roof is supported by 251 pillars. The Sûrajakuṇḍ is turned into a hôj or bath.

(5) A Jaina temple, converted into a dwelling house by the Musalmâns, stands in the bâzâr near the Jamâ' Masjid alluded to in the above para. Its domes and pillars are sculptured. Under the building is a cave 35 feet by 47½ divided into six chambers. It is built of stone, but contains no inscription.

(6) The temple of Bhidiâ, properly Bhidbhañjana Mahâdêva, stands on the beach between Paṭṭaṇ and Verâval. It is about 40 feet high, 137 feet long and 22 feet wide. It is built of stone and its dome is supported by 20 pillars.

(7) Between Verâval and Paṭṭaṇ is the tank of Bhâlkâ, which is 25 feet by 37. This tank derives its name from a Bhûlû or Bhâlodâ, *i.e.* a shaft of an arrow. Kṛishṇa was killed here by a Bhill named Vâl with an arrow.

[1] So says the return, but the dimensions are everywhere doubtful.

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(8) The temple of Nâganâtha near Chorwâḍ is very small, but it contains an *inscription*, a copy of which is as follows :—

॥ ९० ॥ ॐ नमः [1]शवाय ॥ तापत्रयं त्रिभुवनस्य तनूकरोतु तेजस्ततिस्तरणिजा तिमिरं तुदंती ॥ या पूर्वपर्वतशिरः पुनती प्रबोधं पंकेरुहेषु च सतां हृदयेषु दत्ते ॥ १ ॥ ये रैणुकेयेन रणांगणांतन्नीताः क्षयं क्षोणिभुजः क्षणेन ॥ ते क्षेत्रजा ब्रह्मकुलप्रसूतास्तदाख्यया ख्याति[2]मुगुः क्षितीशाः ॥ २ ॥ नृहंससंसत्प्रथितप्रशंसस्तदंकभृन्मंकणकार्षिवंशः ॥ नृशंसविध्वंसकृदस्त्ययं सः षट्त्रिंशदंशाक्षितिपावतंसः ॥ ३ ॥ मरुस्थलीमंडलगैकदेशे देशे दशारोहिणिरोहिलादौ ॥ विशालभालः कलिकालकालस्तत्राभवल्लूणिगभूमिपालः ॥ ४ ॥ ससैन्यपालत्वधरः सुराष्ट्रां प्राप प्रतापैकनिधिर्बलेन ॥ तस्यांगजोभूद्भुवि भीमसिंहः समस्तशौर्यादिगुणैरु[3]पेतः ॥ ५ ॥ तत्रापि पंचालककालिजादिग्रामावलिग्रासविलासवृत्तिः ॥ लावण्यपालस्तनयस्तदीयो बभूव सूरः समरे करालः ॥ ६ ॥ निजप्रतापं तपनं त्रैलोक्यां यशः शशांकं च पटुप्रकाश्य ॥ लावण्यपालः किल भूमिपालः सकालिजे कालमवाप कालात् ॥ ७ ॥ बभूवुस्तस्य तनया विनयानतमस्तकाः ॥ लक्ष्मसिंहः सतां मुख्यो लक्षो लषणपालकः ॥ ८ ॥ लक्ष्मसिंहोलसल्लीलललनाफलकामुकः ॥ जगाम जीर्णदुर्गे स सस[4]रादमरावतीं ॥ ९ ॥ तस्य सूनुरनूनश्रीराजसिंहोभवद्भुवि ॥ विभेद संख्ये शंखौके मृतोमार्तंडमंडलं ॥ १० ॥ षट्त्रिंशक्षत्रवंशप्रथितगुणगणः शौर्यगर्ज्जद्विषस्त्रीविध[5]व्यव्याधिदानोथू[6]तकरकमलः शस्त्रशास्त्रप्रवीणः ॥ प्रीणन्पात्राणि पृथ्वीद्रविणवितरणैर्विश्वविख्यातकीर्तिर्वाघेलावंशए[7] क्षिततलवलये तद्भवां मातृपक्षे ॥ ११ ॥ भूमंडलस्य मरुमंडलमंडनं या सोदर्ककर्करपुरीति गरीयसी या ॥ श्रीक्षेमराज इह राजसमाजराजीविभ्राजमानगुण एष रराज राजा ॥ १२ ॥ सोमभ्रमः क्रमत एव बभूव भूपसद्रूपरूपणनिरूपितविश्वरूपः ॥ म्लेच्छायनेति बहुलेपे न देशसीमां तत्याज गोत्रिभिरपि प्रबलैः परीतः ॥ १३ ॥ वीरोगज[8]ः प्रवरवीरवृतस्ततोस्य सौराष्ट्रमंडलमवाप मपापतीर्थैः ॥ यो वारवारनयसारविचारचारुः खंगारगानगुणसौहृदमाचचार ॥ १४ ॥ स श्रीमहम्मदबृहन्मदपातसाहिक्रांतेपि रैवतगिरावपि जीर्णदुर्गे ॥ खंगारभूपमुपवाह्य सभीमदेवं भ्रातुः सुत[9]सुभटशल्यमपि प्रमीतः ॥ १५ ॥ रत्नादेवी प्रथमदुहिता वीरजा राजसिंहान्मल्ल[10] मुख्यं तनुजमपरं मत्तराज[11] लेभे ॥ मुंजं तस्याप्यवरजमहो मोहनं गोगृहेरिन्नि[12]घ्नन्प्राणांस्तृणमिव रणे यः खुरासे निवासे ॥ १६ ॥ मन्ये मल्लो मत्तराजश्च मुंजो व्यंजन्नंजः खंजने मोहनश्च ॥ चत्वारोमी साममुख्या उपाया रत्नादेव्यां राजसिंहात्प्रसूताः ॥ १७ ॥ प्रवराजिविराजविक्रमो युवराजः [13]श्रीशिवराजभूपतिः ॥ खुरवासकवासशासने न्ययुन[14]मल्लसु[15]तुल्यसद्गुणम् ॥ १८ ॥ दृष्ट्वा तत्र पुरा पुराणपठितं पाथोजपाणेः प्रियप्रासादं निजपूर्वपूरुषपरप्रीत्यै स्वपुण्याय च ॥ कालांते पतितं कृतार्थितमतिर्लक्ष्मीप्[16]यैर्नूतनं तत्कालाद्रचयांचकार नियतं तं मल्लदेवो[17]भिधः ॥ १९ ॥ तद्भार्या विमलादेवी सती सीतेव ताबभौ ॥ परमार कुलोद्भूता नारीगुणगणावृता ॥ २० ॥ आनीय चातुश्चरणीयविप्रान्सा मल्लदेवेन विचित्रमंत्रैः ॥ सन्मंडपे मंडलकुंडवेदीनिदीयसाकारिरविप्रतिष्टां ॥ २१ ॥ रोहिलामालदेभार्या विम[18]लः सूतदूदा लाषादेपा रामा सांगा लूणसी बई हांसी मल्लदेवभ्रात्त मातराभार्या बाई नामलदे सुत ली बा हरराज वाघेलामूलराजः संवत् १४४९ वर्षे फागणसुदी ९ सोमे तृवाडी वाछा कवि सूत्रसाल्हा सुत मधसुदननारायणः आचार्य लंगसतपुरुषा प्रतष्टा ॥

[1] शि. [2] मगुः. [3] पेतः [4] सम. [5] वैधव्य. [6] त्थित. [7] एष. [8] ऽगज. [9] तं. [10] ल्लं. [11] राजं च. [12] न्नि. [13] जः शिव. [14] न्मल्ल. [15] मतु. [16] व्य. [17] वा. [18] विमला.

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(9) About 300 yards east of Paṭṭaṇ is the cave of Hingláj Mâtâ. It is $39\frac{1}{2}$ feet long, 28 feet broad and 10 feet deep. The cave, though very old, is entire. It is divided into two chambers, one of which contains the image of Hinglâj.

The following is a copy of an inscription in the temple of Harasad at Verâval:—

ॐ नमः श्रीविश्वनाथाय ॥ नमस्ते विश्वनाथाय विश्वरूप नमोस्तु ते ॥ नमस्ते [1]सून्यरूपाय [2]लक्षालक्ष
नमोस्तु ते ॥ १ ॥ श्रीविश्वनाथ प्रतिबद्धतौजनानां बोधकरसुल्लमहमद संवत् ६६२ तथा श्रीनृपविक्र-
मसं० १३२० तथा श्रीमद्वल्लभी सं० ८४५ तथा श्रीसिंहसंवत् १५१ वर्षे आषाढ वदि १३ रवा-
वद्येह श्रीमदणहिल्लपाटकाधिष्ठितसमस्तराजावलीसमलंकृतपरमेश्वरपरमभट्टारकश्रीउमापतिवरलब्ध-
प्रौढप्रताप निःशंकमल्ल अरिरायहृदयशल्य श्रीचौलुक्य चक्रवर्ति महाराजाधिराज श्रीमत्अर्ज्जु-
नदेव प्रवर्धमान कल्याणविजयराज्ये तत्पादपद्मोपजीविनिमहामात्य राणक श्री मालदेवे श्री-
श्रीकरणादिसमस्तमुद्राव्यापारान्परिपंथयतीत्येवंकाले प्रवर्तमाने इह श्रीसोमना[3]त्तदेवपत्तने परमपा-
शुपताचार्य महापंडित महत्तरधर्म्ममूर्ति गंड श्री परवीरभद्र पारि. मह्. श्रीअभयसिंहप्रभृति पंचकुल
प्रतिपत्तौ तथा हुर्मुजबेलाकुले अमीर श्रीरुकतदीन राज्ये परिपंथयति साति कार्यवशात् श्रीसोमनाथ-
देवनगरं समायात हर्मुजदेशीय खोजा नौ. अबूब्राहिमसुत नाखू. नोरदीनपिरोजेन श्रीसोमनाथदेव-
द्रोणीप्रतिबद्धमहायणांतःपातिप्रत्ययबृहत्पुरुष ठ. श्री पलुगिदेव बृहत्पुरुषराणक श्रीसोमेश्वरदेव बृहत्पु-
रुष ठ. श्रीरामदेव बृहत्पुरुष श्रीभीम[4]सीह बृहत्पुरुष राज श्री छाडाप्रभृतिसमस्तमहणलोकप्रत्यक्षं
तथा समस्त जमाथ प्रत्यक्षं च राजश्रीनानसिंह सुत बृह० राज० श्रीछाडाप्रभृतीनां पार्श्वात् श्रीसोमनाथ-
देवनगरबाह्ये सीकोतर्यां महायणपाल्यां संतिष्टमानभूषंडमवनिधानसहितं यथेष्टकामकरणीयत्वेन स्पर्श-
नन्यायेन समुपात्तं ॥ ततः नाखू० पीरोजेन स्वधर्म्मशास्त्राभिप्रायेण परमधार्मिकेण भूत्वा आचंद्रार्क्क-
स्थायिनी कीर्तिप्रसिद्ध्यर्थं आत्मनः श्रेयोर्थं उपर्यालापितभूषंडस्य स्थाने पूर्वाभिमखमिजिगिति
धर्म्मस्थानं बृह. राज. श्री छाडासखायत्वेन धर्मबांधवेन कारितं नाखू० पीरोजेन अस्यामिजिगिति धर्मस्था-
नस्य वर्त्तापनार्थं प्रतिदिनं पूजा दीप तैल पानीय तथा मालिममोदिन मासपाठक तथा नौवित्तका-
नां समाचारेण बराति राति खतमराति विशेषपूजामहोत्सवकारापनार्थं तथा प्रतिवर्षं छोह चूनाभग्न-
विशीर्णसमारचनार्थं च श्रीसिवघणेश्वरदेवीय स्थानपति श्री परत्रिपुरांतक [6]चित्तायक भट्टारक परर-
तनेश्वरप्रभृतीनां पार्श्वात् उमापति श्रीसोमनाथदेवनगरमध्ये श्री[7]धउलेश्वरदेवीय समग्रपल्लडि-
का नानामुख[8]वृंणछाद्यकवेलुकाछादित गृहैरुपेता तथा उत्तराभिमुखद्विभौममठसमेता परं अस्या
मध्ये सूत्र०कान्हैआसक्तपूर्वाभिमुखगृहैकबाह्यं चतुराघाटेषु अव्यग्रप्राकारोपेता उत्तराभिमुखप्रतोली-
प्रवेशानिर्गमोपेता यथावास्थितचतुराघाटनाविशुद्धा यथा प्रसिद्धपरिभोगा तथा घाणी १ सक्तदानपलं तथा
अस्यामिजिगिति अग्रतः प्रत्ययानिर्म्माल्य छडासोठलसुत कील्हणदेव तथाठ. सोहणसुत लुणसींह
धराणिमसूपा तथा बाल्यर्थकरेणाधिष्टितराण. आसधरप्रभृतीनां पार्श्वात् स्पर्शनेनोपात्तहट्टद्वयं एवमेतत्
उदकेन प्रदत्तं अनेन आयपदेन आचंद्रग्रहतारकं यावत् नौ० पीरोजसक्त मिजिगिति धर्मस्थानमिदं
नौ० पीरोजश्रेयोर्थं प्रतिपालनीयं वर्तापनीयं भग्नविशीर्णं समारचनीयं च ॥ अनेन आयपदेन धर्म्म
स्थानामिदं वर्त्तापयतां प्रतिपालयतां तथा विशेषमहोत्सवपर्वव्यये कुर्वतां च यत्किंचित् शेषद्रव्यमुद्र-
राति तत्सर्वं द्रव्यं म[9]षांमदीनाधर्म्मस्थाने प्रस्थापनीयं । अस्य धर्म्मस्थानस्य आयपदं सदैव जमाथमध्ये

[1] शू. [2] लक्ष्यालक्ष्य. [3] थ. [4] सिंह. [5] नव. [6] विना. [7] धव. [8] तृण. [9] का.

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नाखुयानोरिकजमाथ तथा खतीबसहित समस्त आहडसक्तघंचिकानां जमाथ तथा चुणकरजमाथ तथा पात्रपतीनां मध्ये मुशलमानजमाथ प्रभृतिभिः समस्तैरपि मिलित्वा आयपदमिदं पालापनीयं धर्म्मस्थानमिदं वर्तापनीयं च ॥ दाता च प्रेरकश्चैव ये धर्म्मप्रतिपालकाः ॥ ते सर्वे पुण्यकर्माणो नियतं स्वर्गगामिनः ॥ यष्कोऽपि धर्मस्थानमिदं तथा आयपदं च लोपयाति लोपापयाति स पापात्मा पंचमहापातकदोषेण लिप्यते नरकगामी भवति ॥ छ ॥

गोवर्द्धनमूर्तिमध्ये.

श्रीमद्वल्लभी संवत् ९२७ वर्षे फाल्गुनसुदी २ सोमे ॥ अद्येह श्रीदेवपत्तने सकलराजावली पूर्वगल्लकजातीय श्रेष्ठि मूलजोगभार्या श्रे० माढि तथा सुतगंधिक जोजाभार्या षेवइ तथा पुत्र जयता द्वितीय पुत्र जसदेव तृतीयपुत्र जयपाल प्रभृतय श्रीगोवर्द्धनमूर्तिं नमस्करणार्थं स्वश्रेयसे पूर्वजानां श्रेयोभिवृद्धये स्वभक्तया कारापिता सूत्र विंझदेवपुत्र सूत्र राघवेन घटिता ॥

Inscription :—

ॐ नमः शिवाय । अव्यक्तं व्यक्ततां यातमलक्षं लक्षतां गतं । सोमेशलिंगछलतः स्पष्टं ब्रह्म पुनातु वः ॥ १ ॥ या भारती शब्दमयी चतुर्विधा ततोधिका भाति जडा जलात्मिका ॥ क्षेत्रे प्रभासे शिवमाप्य संस्थिता पंचप्रवाहा जगतोस्तु शांतये ॥ २ ॥ शीर्षे विधृत्य वडवानलफालगोलं वाग्देवता कथयतीव हि दिव्यपूर्वं ॥ कस्माद्विवादमधियंति च दर्शनानि तत्वं शिवात्परतरं न हि किंचिदस्ति ॥ ३ ॥ तत्पत्तनं यस्य मुखे सरस्वती गर्भे धृता येन हरिर्हराद्याः ॥ सामान्यजंतोरपि मुक्तिदं यत्केनोपमेयं नगरेण तत्स्यात् ॥ ४ ॥ भीतोहमेकेन हि वाडवेन दृष्ट्वा पुरे वाडवमुख्यलक्षं ॥ स्तुतिं वदत्यर्णव एष घोषैः करोमिभिस्तच्चरणौ नमस्यन् ॥ ५ ॥ अहो प्रसिद्धः किल यादवानां वंशोवतंसोहि वसुंधरायाः ॥ तत्राभवद्भीमनृपोरिभीमः श्रीभीमचित्तो न जनेषु भीमः ॥ ६ ॥ एवंगुणं तं पतिमाप्य रम्यं माणिक्यदेवी सुतरां चकास ॥ तयोश्च योगाद्यमुनाप्रवृत्ता किंस्यादथेयं नवमीचसिद्धिः ॥ ७ ॥ नाम्ना भवेद्या यमुना न निम्नगा राज्ञी भवेन्नोयमगर्भधारिणी ॥ भैमी भवेद्या न रुचिः स्वयंवरे मदालसा या न भवेन्मदालसा ॥ ८ ॥ शीलेन गंगा भवतीति शुद्धा या नामधेयाद्यमुना प्रसिद्धा ॥ सरस्वती तद्वदनान्न याति प्रयाग एषोभिनवो विभाति ॥ ९ ॥ वंशौ प्रसिद्धौ हि यथा रवींद्वो राष्ट्रोडवंशस्तु तथा तृतीयः ॥ तत्राभवद्धर्मनृपोतिधर्मस्तस्माच्छिवं सा यमुना जगाम ॥ १० ॥ दत्तानि दानानि यथाखिलानि तपांसि तप्तान्यतिनिर्मलानि ॥ कृतानि पुण्यान्यतिनिश्चलानि प्राप्तानि सर्वाणि जनैः फलानि ॥ ११ ॥ या कारयामास नवापि वापिकासरस्त्रिदेवायतनप्रपाश्च ॥ तया प्रतोलीमुखमंडनोपमं निर्मापितं चत्वरमत्र सुंदरं ॥ १२ ॥ संवत् १४४२ वर्षे आषाढ वदि ८ शनौ ॥

संवत् १४४८ वर्षे ज्येष्ठ शुदि १३ दिने संगमेश्वर प्रस्थापितः ।

23. Mandor, 6 miles N. E. of Sômnâth Pâṭṭaṇ, a ruined site, with six Buddhist caves, all with inner cells.

24. Jâmwâlâ. There are also some solitary caves in the bank of the Singâvḍâ river. One at the ruined site of Vairât, and one close to Jânwadlâ in the centre of the Gir forest a few miles north of Chhelnâ.

25. Tarnêtar. Two miles west of Koili is the temple of Tarnêtar looking on the river Ubên. It is divided into two chambers : one containing the *linga* is covered by a *śikhara* 26 feet high, and the other by a concave dome supported by 18 pillars. Besides this there are three small domes attached to the larger one covering the images of Gaṇapati and Sîtalâ. This temple has a courtyard 130 feet long and broad. It has a gateway on the north and contains storehouses, stables, and a building where the Mahants are enthroned. The Mahant, or head

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of the monastery, has a grant of three villages for defraying the expenses. A fine ghâṭ 125 feet long is built on the bank of the river Ubên. This ghâṭ communicates with the temple.

26. Girnâr hill near Junâgaḍh, the ancient Ujjayanta. At a short distance from Junâgaḍh, on the way to Girnâr, is the rock bearing the inscriptions of Aśoka, Skandagupta, and Rudradâman. At an elevation of about 2700 feet is a large and fine group of Jaina temples, with numerous *inscriptions*, which will be found collected in the Appendix, with rough translations. On the summit of the hill is a temple of Ambâ Mâtâ, the foundation of which at least is probably of very early date. For an account of the Jaina temples on Girnâr, see *Archæol. Survey Reports*, vol. II.

3.—Bâbariâwâd.

27. About 10 miles south-west of Dedân is the Sânâ Hill. It contains many Bauddha caves; most of them are overgrown with grass and there are tanks in the front of the caves containing fresh water. Most of them are in a dilapidated state. (See *Archæological Reports*, vol. II.)

28. Śiyâl Bêt abounds in ruined tanks and vâvs, most of which are buried. There are at present about 30 vâvs containing a little water and one old tank called Gaṅgâ Talâo, which is 150 feet square. From the *inscriptions* and materials of the ruined houses and temples now used by the people for building purposes it appears that there once existed a flourishing town here. Four marble stones bearing *inscriptions* are in the fields of this island. Copies of these *inscriptions* are as follow :—

९०॥ सं० १३०० वर्षे वैशाख वदि ११ बुधे सहजिगपुरवास्तव्य पल्लीजातीय ठ० देदा भार्या कडूदेविकुक्षिसंभूतपरी० महीपाल महीचंद्रतत्सुतरतनपालविजयपालैर्निजपूर्वजठ० शंकरभार्या-लक्ष्मीकुक्षिसंभूतस्यसंघपतिमूंधिगदेवस्य निजपरिवारसहितस्य योग्यदेवकुलिकासहित श्रीपल्लिनाथ-बिंबं कारितं ॥ प्रतिष्ठितं श्रीचंद्रगच्छीय श्रीहरिप्रभसूरिशिष्यैः श्रीयशोभद्रसूरिभिः ॥ छ ॥ मंगलं भवतु ॥ छ ॥

संवत १३१९ वर्षे फागुणवदि ७ शनौ अनुराधानक्षत्रेऽद्येह श्रीमधुमत्यां श्रीमहावीरदेव-चैत्ये प्राग्वाटज्ञातीयश्रेष्ठि आसदेवसुत श्रीसपालसुतगांधिवविकेन आत्मनः श्रेयोर्थं श्रीपार्श्वनाथ-देवबिंबं कारितं चंद्रगच्छे श्रीयशोभद्रसूरिभिः प्रतिष्ठितं ॥

९० ॥ संवत्१२७२ वर्षे ज्येष्ठ वदि २ रवौ अद्येह टिंबानके मेहरराजश्रीरणसिंहप्रतिपत्तौ समस्त संघेन श्रीमहावीरबिंबकारितं प्रतिष्ठितं श्रीचंद्रगच्छीय श्रीशांतिप्रभसूरिशिष्यैः श्रीहरिप्रभसूरि-भिः ॥ छ ॥

६० ॥ संवत् १३४३ माघशुदि १० गुरौ गुर्जर प्राग्वाट ज्ञातीय ठ० पेथडश्रेयसे तत्सुत पाल्ह-णेन श्री । नेमिनाथबिंबं कारितं प्रतिष्ठितं श्रीनेमिचंद्रसूरिशिष्य श्रीनयचंद्रसूरिभिः ॥

4.—Porbandar.

29. Porbandar. (1) In the east of the town is the old temple of Kêdârêśvara which is 54 feet long and 42 feet wide. It was repaired by Bâi Śrî Rûpâlibâ mother to the present chief, in Saṁvat 1894. The temple is built of stone and the dome of the maṇḍapa is supported by 26 pillars. The shrine is small and has a *śikhara*. The courtyard is enclosed by a stone wall, having a gateway in the east, and is 141 feet by 144 containing a dharmaśâlâ and Kêdârkuṇd, a small tank.

(2) The temples of Laṅkêśvara and Dûdhêśvara have one maṇḍapa, and are in the north of the town. They are very old and built of stone. The ground floor is 39 feet by 51 feet and the dome of the maṇḍapa is supported by 32 pillars

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and has some sculpture. The *śikharas* of the shrine are 37 feet high and conical in form.

(3) The Sûrya temple is the oldest and stands in the middle of the town. It appears from an inscription in the interior that it was rebuilt by Bhansâli Kalyâṇji Shavji in Saṁvat 1918 (1862 A.D.). It is about 81 feet long, 33 feet broad and 37 feet high. It is built of stone and the dome of the maṇḍapa is supported by 36 pillars. The *śikhara* is, as usual, conical in form.

(4) The temple of Siddhanâtha is very small.

30. Chhâyâ, about 2 miles from Porbandar, contains a castle where the Jeṭhwâ princes are enthroned.

31. Miyâni. (1) Near this is the temple of Harsata Mâtâ. It is about 72 feet long, 57 feet wide and 60 feet high. The courtyard contains a dharmaśâlâ and a small room having in it four idols, which, it is said, were placed there in memory of Jaghadûshâ and his family who built the temple. It is very old and its dome is supported by 8 pillars, one of which bears the words—

संवत् १७९८ वना आसाढ सोद ८ सोमवार हाल्के जेठवात्र मारीत्राल्गो[पाल] सुमंवादो.

The former temple of this goddess stands on the Koilâ Hill. It is very old and out of repair. Its length and breadth is 24 feet.

(2) The temple of Khimêśvara Mahâdêva, 5 miles north of Porbandar, was built, as its name indicates, by Khimâji and afterwards repaired by Sultânji. Both these were chiefs of Porbandar. It is about 45 feet high, 51 feet long, and 45 feet broad. It is built of stone and its dome is supported by 6 pillars. A festival is held here on the 14th Mâhâ Vad, to which the inhabitants of the surrounding villages go.

32. Bagavadar: half a mile from this is the temple of Sômâditya. It is very old, decorated with sculpture, and contains the idols of Sûrya and Randel. It is 24 feet by 30. The roof is supported by 18 pillars. Some part of this temple was pulled down by the Râṇa in 1868 A.D. as it afforded shelter to the Vâgher mutineers.

33. Mâdhavpur. The only remaining part of the temple of Mâdhavrâi is a dome 45 feet high. Its lower part is buried under the ground. A new temple which was built by Bâi Śrî Bâdibâ in Saṁvat 1789 was afterwards extended and rebuilt by Bâi Śrî Rûpâlibâ in Saṁvat 1896. A festival, to which many people go, is held here in commemoration of the marriage of Kṛishṇa with Rukmaṇî.

34. Amardad, near Rânâwâo. About 5 miles east is the temple of Jadêśvara, which is 36 feet long and broad and 15 feet high.

35. The temple of Bilêśvara stands in the eastern part of the Bardâ Hills. It is 51 feet long and 45 feet broad. It is said that this temple was built and dedicated to Bilêśvara by Sûrajmall Hâdâ, king of Bundikoṭâ, and that the *liṅga* was broken by Alâu'd-dîn Khilji. It is built of stone and well sculptured, and is very old.

36. Vasâvad. A masjid 150 feet long and 120 feet deep. It looks on to the river Vasâvadî and contains a well, a bath and a banglâ of three storeys with wooden balconies decorated with carving. The south part of it is used by Muhammadan travellers as a halting place. There is a canopy supported by four pillars at each end of the ground floor. In the middle are three marble graves covered by a dome which is supported by 12 pillars. The greater part of the building is carved and it has 32 pillars. It is said that this masjid was built by Ghori Belum.

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5.—Gohelwâd.

Śatruñjaya.—The famous sacred tîrtha of the Jainas at Pâlitânâ is covered with temples mostly ranging from the 12th century A.D. downwards.

The following inventory, translated from the Gujarâti, gives the number of temples, the names of the builders, their dates, &c., in the nine *tuks* or enclosures of the hill, of which the principal is that of Mûlanâyaka Śrî Âdîśvara Bhagavân :—

The image (*pratimâ*) of Śri Âdîśvara Bhagavân is in the principal temple of the first *tuk*, which goes by the name of the Vimalavasi Tuk. This temple was built by Jâvadśâh, Saṁ. 1018. This was the 13th restoration (*uddhâra*) and it is there still. In the temple was placed a statue of Śrî Âdîśvara; the 16th restoration (*uddhâra*) was made in Saṁ. 1557 by Karmaśâh of Chitoḍ.

1. In the temple of Śrî Mûlanâyak Adîśvara Bhagavân the number of statues is 274, of which 176 are in the principal *gaṁbhârâ* and Raṅga Maṇḍapa; of these 176, 56 including that of Śrî Âdîśvara are in the *gaṁbhârâ*, 90 in the Raṅga Maṇḍapa, 29 in the *Oṁkâr* and *Hrîṅkâr*, and 1 of *Pañchatîrthi* of stone (*pâshâṇa*) in the middle of the maṇḍapa. In all 176.

Then there are 2 *Kausagîyâs* beside Mûlanâyakji, 2 of Nâbhirâja and Marudêvî seated on an elephant, 1 of Jugalîyâ on an elephant, and 93 in the upper storey: of which, 33 are in the *gaṁbhârâ*, 52 in the maṇḍapa, 1 in the *gaṁbhârâ* of Gautamasvâmi, 1 in the *gaṁbhârâ* of Mahâlakshmî, 2 in that of the Tâpasîs, 2 pair of feet (*pagalâṅ*) in the maṇḍapa, with 2 Tâpasîs. Total 93; grand total 274.

In the entrance is a long Sanskrit *Inscription*, reading as follows :—

1. नमः ॥ श्रेयस्वीप्रथमः प्रभुः प्राथिमभाग् नैपुण्यपुण्यात्ममा । मस्तु स्वस्तिकरः सुखाब्धिमकरः श्रीमा-

2. [म] देवः सवः । पद्मोल्लासकरः करैरिव रविर्व्योम्नि क्रमांभोरुह । न्यासैर्यस्तिलकी बभूव भगवाञ् शत्रुंजयेनेक-

3. शः ॥ १ ॥ श्री सिद्धार्थनरेशवंशसरसीजन्मा ज्जिनीवल्लभः । पायाद्वः परमप्रभावभवनंश्रीवर्द्ध-मानप्रभुः । उत्पत्तिस्थितिसं-

4. हृतिप्रकातिबाग्यद्गौर्जगत्यावनी सर्वापीवमहाव्रतिप्रणयभूरासीद्रसोल्लासिनी ॥ २ ॥ भ्रासीद्वः सववृंदवंदितपदद्वंद्वः

5. पदं संपदां । तत्पट्टांबुधिचंद्रमागणधरः श्रीमान्सुधर्म्माभिधः । यस्यौदार्यसुताप्रत्दष्टसुमना अद्यापि विद्यावती । धत्ते

6. संततिरुन्नतिं भगवतो वीरप्रभोर्गौरिव ॥ ३ ॥ श्रीसुस्थितः सुप्रतिबुद्ध एतौ । सुरीअभूतां तदनु क्रमेण । याम्यागणोऽभू-

7. दिहकोटिकाव्ह । श्चंद्रार्यमभ्यामिव सुप्रकाशः ॥ ४ ॥ वत्राभूद्वज्रिणां वंद्यः । श्रीवज्रर्षिगणाधिपः । भूलंश्रीवज्रशाखाया । गं-

8 गायाहिमवानिव ॥ ५ ॥ तत्पट्टांबरादिनमणि । रुदितः श्रीवज्रसेनगुरुरासीत् । नागेंद्रचंद्रानिर्वृति । विद्याधरसंज्ञकाश्च ताच्छिष्याः

9. ॥ ६ ॥ स्वस्वनामसमानानि । येभ्यश्चत्वारि जज्ञिरे । कुलानिकामंमेतेषु । कुलंचांद्रंतुदिद्युते ॥ ७ ॥ भास्कराइव तिमिरं । हरंतः ख्याति

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10. भाजनं । भूरयः सूरयस्तत्र । जज्ञिरे जगतां मताः ॥ ८ ॥ बभूवुः क्रमतस्तत्र । श्रीजगच्चंद्रसू-
रयः । यैस्तपाबिरुदं लेभे । बाणसिद्ध ??

11. १२८५ वत्सरे ॥ ९ ॥ क्रमेणास्मिन्गणेहेमाविमलासूरयो भवन् । तत्पदे सुरायाभूत्र । ग्रान-
दविमलाभिधाः ॥ १० ॥ साध्वाचारविधिः?

12. शिथिलतः सम्यक् । श्रीयांधामयोरुदग्रेस्तनसिद्धिसायकसुधारोचिर्निभे १९८२ नेहसि । जी-
मूतैरिवयैर्जगत्पुनरिदं तापं

13. रहति भृशं । सश्रीकं विदधे गवांशुबितमैस्तोमैरसोल्लासिभिः ॥ ११ ॥ पद्माश्रयैरलमलंक्रियते-
स्य तेषां । प्रीणात्मनां

14. त्रिजगतां कमलोदयेन । पट्टः प्रवाहइव निर्भुरनिर्करिण्याः । शुद्धात्मभिर्विजयदानमुनीशहंसैः
॥ १२ ॥ सौभाग्यहारिसर्वं

15. र्वहरणां रूपंचरंभापति । श्रीजैत्वंशतपत्रमित्रमहसां चौरं प्रतापं पुनः । येषां वाक्यसवातनम-
धुरिपुस्वस्वामिधर्म्मांशवो । जात्य

16. क्राममपत्रपाभरमृतो गोपत्वमाप्तास्त्रयः ॥ १३ ॥ तत्पट्टः प्रकटः प्रकामकलितो दद्योतसुधा-
सौधव वासस्नेहैर्यतिराड्

17. हारविजयस्नेहप्रियैर्निर्म्ममे । सौभाग्यं महसांभरेणामहतामत्यर्थं मुल्लासिना । बिभ्राणः सयथा-
जनिष्टसुदृशांकामप्र-

18. सादास्पदं ॥१४॥ देशाद्गूर्जरतोथसूरिवृषभा आकारिताः सादर । श्रीमतसाहिअकब्बरेणविषय
मेवातसंज्ञंशुभम् । प्र

19. ... बज पाणयोवतमसं सर्वहरंतीगवां । स्तोमैःसूत्रितविश्वविश्वकमलोल्लासैर्नभोकाइव ॥ १९ ॥
चक्रुः पुतेपुरम

20. ... मं भौमं । दृग्युग्मकोककुलमाप्तसुखं सृजंतः । अष्टेकपावकनृपप्रमिते १६३६ स्वगो-
भिः । सोल्ला

21. ......बुजकाननमये ॥१६॥ दामेवाखिलभूपमूर्द्धसुनिजामाज्ञांसदाधारयन् । श्रीमानशाहिअक-
ब्बरो नरवरो देशेषु

22. ...शेषेष्वपि । षंष्टामासाभयदानपुष्टपटहोद्घोषानघध्वंसिनः । कामं कारयतिस्मत्दृष्टेहृदयो
यद्वाक्कलारंजितः ॥

23. ... यपुपदेशवशेन मुदंदधन्निखिलमण्डलवासिजने निजे । मृतधनं च करंचसुजीजिआभिध-
मकबरभूपतिरत्यजत

24. ......१८ यद्वावाकतकाभयाविमलितस्वांतांतुपूरःकृपा । पूर्णःशाहिरनिद्यनीतिवनिता क्रोडीकृ-
तात्मात्मजम् । शुल्कं त्यक्तु

25. ...... मशक्यमन्यधरणी राजांजनप्रीतये । नद्वान्माहजपुंजपुरुष पशूंश्वामूमुचत्भूरिशः
॥ १९ ॥ यद्वाचां निचयैर्मुधाकृतसुधास्वादै

26. रमंदैःकृता । ह्लादःश्रीमदकब्बरः क्षितिपति संहृष्टिपुष्टाशयः । त्यक्त्वा तत्करमर्घसार्घमतुलं येषां
मनःप्रीतये । जैनेभ्यः

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27. : प्रददौच तीर्थतिलकं शत्रुंजयोर्वीधरं ॥ २० ॥ यद्वाग्भिमुदितश्चकारकरुणास्फूर्जन्मनाः पौ-
स्तकं । भांडागारमपारवाङ्मय–

28. मयं वेश्मेववाग्देवतं । यत्संवेगभरेणाभावितमतिः शाहिः पुनः प्रत्यहं पूतात्मा बहुमन्यते भगवतां
सद्दर्शनोदर्शनम् ॥ २१ ॥

29. झंझावातरणित्विषेवकलितोल्लासंमनः पंकजं । विभ्रद्वाहिअकब्बरो व्यसमधीपापोजिनींचंद्रमाः ।
जज्ञे श्राद्धजनैर्चितैश्चसुत्दति

30. : सर्वेषु देशेष्वपि । ख्यातोहतभक्तिभावितमतिः श्रीश्रेणिकक्ष्मापवत् ॥ २२ ॥ लुषाकाधिपमेघ
जीरुषिमुखाहित्वातुमत्याग्रहं भेजेयच्च

31. रणद्वयीमनुदिनं भृंगाइवांभोजिनीं । उल्लासंगमितायदीयवचनैर्वैराग्यसंगान्मुखे । र्जाताः स्व-
स्वमतं विहाय बहवो लोकास्तपासंज्ञका

32. : ॥२३ ॥ आसीच्चैत्यविधापनादिसुकृतक्षेत्रेषु वित्तव्ययो । भूयान्यद्वचनेन गूर्जरधरामुख्येषु दे-
शेष्वलं । यात्रांगूर्जरमालवादिकमहादेशो

33. द्भवैर्भूरिभिः । संघैः सार्द्धमृर्षीश्वराविदधिरेशत्रुंजये ये गिरौ ॥ २४ ॥ तत्पट्टमाब्धिविवरम्यतमं-
सृजंतः स्तोमैर्गवां सकलसंतमसं हरंतः । का

34. मोल्लसत्कुवलयप्रणयाजयंतिस्फूर्छल्खलाविजयसेनं मुनींद्रवंशः ॥ २५ ॥ यत्प्रतापस्य माहात्म्यं
वर्ण्यतेकिमतः परं । अस्वप्नाश्चक्रिरेयेनजीवंतो

35. पिहिवादिनः ॥ २६ ॥ सौभाग्यं विषमायुधात्कमलिनीकांताच्चतेजस्विता । मैश्वर्यं गिरिजापतेः
कुमुदिनी कांतात्कलामालितां । माहात्म्यं ध

36. रणीधरान्मखभुजां गांभीर्यमंभोनिधे । रादायांबुजभूः प्रभुः प्रविदधेयन्मूर्तिमेतन्मयीं ॥ २७ ॥
येच श्रीमदकब्बरेण विनयादाकारिताः

37. सादरं । श्रीमल्लाभपुरं पुरंदरपुरं व्यक्तुंसुपर्वोत्करैः । भयोभिर्वजिभिर्बुधैः परिवृताश्वेगादलं च-
क्रिरे । सामोदंसरसंसरोरुहवनं लीलामरालाः

38. इव ॥ २८ ॥ अर्हंतं परमेश्वरत्वकलितं संस्थाप्य विश्वोत्तमं । सुन्नास्य हि अकब्बरस्य सदसि-
स्तोमैर्गवामुद्यतैः । यैः संमीलितलोचनाविदधिरे

39. इंद्रयज्ञशूरैः श्रिया । वादोत्मादभृतोद्विजातिपतयोमंदानिशाटाइव ॥ २९ ॥ श्रीमत्साहिअकब्बर-
स्य सदसि प्रोत्सर्प्पिभिर्भूरिभिपर्वादैर्वादि

40. चरान्विजित्य समदात्सिंहैद्विपेंद्रानिव । सर्वज्ञाशयनुष्ठिहेतुरनघोदि श्युत्तरस्यांस्फुरन् । यैः कैलास
इवोज्वलो निजयशः स्तंभा

41. निचख्ने महान् ॥ ३० ॥ दत्तसाहसधीरहीरविजयश्रीसूरिराजापुरा । यत्रीहिअकब्बरेण धर-
णीशक्रेणतत्प्रीतये । तत्रक्रेखिलमणत्रालम

42. तिनायत्साद्यगत्साक्षिकंतत्पत्रंपुरमाणसंज्ञमनघं सर्व्वादिशोव्यानशे ॥ ३१ ॥ किंच गोवृषभ
कासरकांता । कासरा यमगृहं नहिनेयाः । भोज्य

43. मेवमृतावित्तमशेषं वंदिनोपि हिनवग्रहणीयाः ॥ ३२ ॥ यत्कलासलिलवाहविलासप्रीतचित्तत-
रुणाजमतुष्ट्यै । स्वीकृतं स्वयमकब्बरधात्रीस्वामि–

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44. नोसकलमेतदपीह ॥ ३३ ॥ चोलीवेगमभवतेनवसुधाधीशेन सन्मानिता । गुर्व्वीगूर्ज्जरमेदिनीम-
नुदिनं स्वर्लोकविब्बोकिनीम्

45. सद्वृत्तामहसांभरेणसुभगगाढगुणोल्लासिनो । येहासइव कंठमंतुन्नदशां कुर्व्वीत शोभास्पदं ॥३४॥
इतश्च । आभूरान्वयप

46. द्मपद्मसवयारु केशवंशेभवच्छ्रेष्टी श्रीशिवराजइत्यभिधयासौचार्म्मिकः पुण्यधीः । तत्पुत्रोजानिसी-
धरश्चतनयस्तस्याभवत्पर्वतः । वं

47. शलाव्ह्योजानि तत्सुतश्चतनुजस्वस्यापिवाधाभिधः ॥ ३९ ॥ तस्याभूद्ववीआभिधश्च तनुजः
रव्यातो रजाईभवास्तस्याभच्चसुहासिणीति

48. गृहिणी पद्मेव पद्मापतेः । इंद्राणीसुरराजयोरिव जयः पुत्रस्तयोश्चाभव । तेजःपाल इतिप्रह्ट-
ष्टसुमनाः पित्रोर्मनः प्रीतिकृत् ॥ ३६ ॥ का

49. मस्येव रति र्हरेरिव रमा गौरीव गौरीपते रासी त्तेजलदेइति प्रियतमा तस्याकृतिः । भोगश्री-
सुभगौ गुरौ प्रणयिनौ शश्वत्सुपर्वादरौ पौलो

50. मा त्रिदशेश्वराविव सुखं तौ दंपती भेजतुः ॥ ३७ ॥ वैराग्यवारिंनिधिपूर्णनिशाकराणां तेषां
च्चहीरविजयव्रतिसिंधुराणां । सौभाग्य भा

51. ग्यपरमास विभासुराणां तेषां पुनर्विजयसेनमुनीश्वराणां ॥ ३८ ॥ वाग्भिर्मुधाकृतसुधा
भिरुदंचिचेताः । श्राद्धः सशोभनमना भज-

52. तिस्म भावश्रीसंघभक्तिकपनदानजिनं दाबेभ्योदाशाविकर्म्मसुभृशंसुकातिप्रियेषु ॥ ३९ ॥ विशे-
षकं ग्रहे, प्रशस्तेन्हिसुपार्श्वभर्तुः ।

53. नंतभर्तुश्च शुभांप्रतिष्टां । सोऽचीकरत्षडयुगभूप १६४६ वर्षे । हर्षेणसौवर्णिकतेजपालः ॥४०॥
आदावार्षभिरत्रतीर्थतिलकेशत्रुंज-

54. येऽचीकर । सैन्यं सैन्य करं दृशोमणिगणा स्वच्छादिभि र्भासुरं । अत्रासेपि भुजार्जितां फल-
वतीमुच्चैः सृजंतः श्रियं । प्रा-

55. साद तदनुक्रमेणा बहवश्चाकारयन् भूभुजः ॥४२॥ तीर्थेत्र साधुकरमाभिधे धनीसिद्धितिथि
२५८८ संख्य । चैत्यम ?

56. : करउत्के । रानंदविमल मुनिराज्ञां ॥ ४३ ॥ तंवीक्ष्यजीर्णं भगवद्विहारं । सतेजपालः स्व
कृदीतिदध्यौ । भावी कदा सोऽवस

57. रोवरीयान् यत्राऽत्रचैत्यं भविभानवीनं ॥ ४४ ॥ अन्येद्युः स्वगुरूपदेश शरदा कामं च लक्षी-
कृतं स्वा ? भाः सवणिग्वरः पु-

58. रवरे श्रीस्तंभतीर्थेवसन् । तीर्थे श्रीमातिहंगतीर्थतिलके शत्रुंजये ह्रृद्गहोद्वारं कर्तुमना अजा-
यत तमां साफल्य मिच्छन्श्रियः ॥ ४५ ॥

59. अत्रस्यात्सुकृतं कृततनुभृतां श्रेयः श्रियाकारणं । मत्वेवं निजपूर्वजत्रजमहानंदप्रमोदाप्तये ।
तीर्थे श्री विमलाचलेति विमले

60. मौले र्हतो मंदिरे । जीर्णोद्धारमकारयत्स सुकृती कुंतीतनूजन्मवत् ॥ ४६ ॥ शृंगेण भिन्नग-
गनांगणमेतदुच्चै । श्चैत्यं चकास्ति शि-

61. खरस्थितहेमकुंभं । हस्तेषु ९२ हस्तमितमुच्चमुपैति ताका लक्ष्मींविजेतुमिव काममखर्व-
गर्वी ॥ ४७ ॥ यत्रार्हदोकसि जिनागरकुं-

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62. भिकुभा : । कुंभाविभांतिशरावकरेंदु २२४९ संख्याः किं सेवितुं प्रभुमगुःप्रचुरप्रताप । पूरैर्जिता दिनकरा कृतरनैकरूपा : ॥ ४८ ॥

63. उन्मूलितप्रमदभूमिरुहानशेषान् । विश्वेषु विघ्नकारिणो युगपन्निहंतुं सज्जाः स्मरद्वलसभि-धातुमिवेंदुनेत्रा : ॥ २२ ॥ सिंह...भा...

64. गताजिन धाम्नियत्र ॥ ४९ ॥ योगिनो यत्रशोभंते । चतस्रो जिनवेश्मनि । निषेवितु मिवा-क्रांता : । प्रतापैरागतादिवा : ॥ ५० ॥ राजंते च वि

65. शां पाल । ...यत्रऽर्हदालये । मूर्तिमंतच्छ्रिमायाता । धर्म्मास्संयमिनाममी ॥ ५१ ॥ द्वासप्तति-श्रियमयंति जिनेंद्रचंद्र । बिंबानिदेवकुलि-

66. कासुच तावतीषु । द्वासप्ततेः श्रितजनालिकलालनानां । किंकुड्मलाष्परिमलै भुवनं स-रंतः ॥ ५२ ॥ राजंते यत्र चत्वारो गवाक्षा जिनवे

67. श्मनि । विरंचेरिव वक्त्राणि । विश्वाकारणहेतवे ॥ ५३ ॥ यत्र चैत्ये विराजंते । चत्वारश्च तपो-धना : ॥ अमीधर्म्मा : किमाया

68. ता : । प्रभूपास्यैव भूर्भृत : ॥ ५४ ॥ पंचालिकाः श्रियमयंति जिनेंद्र धाम्नि । द्वाविंशादिंद्र रमणी भरजैत्ररूपाः । ज्ञात्वापतीनि

69. जीजने किमु लक्षणक्ष्मा । राज्ञां प्रिया निजनिजेश निभालनोक्ताः ॥ ५५ ॥ द्वात्रिंशदुत्तम तमानि तोरणानि । राजंतिय

70. त्र जिनधाम्नि मनोहराणि । किंतीर्थ कृद्दशमलक्ष्मिमृगेक्षणाना । मंदोलनानि सरलानि सुखासनानि ॥ ५६ ॥ गजाश्वतु

71. र्विंशतिर ऽद्रितुंगा । विभांति तास्ना जिनधाम्नि यत्र । देवाश्चतुर्विंशतिरीशभक्त्यै । किमा-गताः कुञ्जर रूपभाजः ॥ ५७ ॥ स्तं

72. भाश्चतुस्सप्ततिरऽद्रिराजो । तुंगा विभांतीह जिनेंद्रचैत्ये । दिशामऽधीशैः सहसर्व्वइंद्रा किमाप्तभात्क्यः समुपेयिवांसः ॥ त्र

73. ॥ ५८ ॥ रम्यं नंदपयोधिभूपाति १६४९ मिते वर्षे सुखोत्कर्षकृत्साहाय्यात् जसुवक्करस्य-सुजतारामैक पाघोमुचुः ॥ प्रासा-

74. दं वत्रि आसुतेन सुधिया शत्रुंजये कारितं ॥ दृष्ट्वाऽष्टापदतीर्थचैत्यतुलितं केषां न चित्ते-रति : ॥ ५९ ॥ चित्ये चतुस्यामिवधर्म्भ

75. ...मेदिनी ॥ भुजां गृहं प्रीणितविश्वविष्टपम् ॥ शत्रुंजयोविभूति नंदिवर्द्धना ॥ ऽभिधं सदाय-नुवा - व : ॥ ६० ॥

76. य : प्रभासरविनिर्मितनेत्रशैत्ये । शैत्येप्रभूरिरऽभवद् द्विभवद्ययोयः ॥ ज्ञात्वा वदंति मनुजा इति तेजपालं ॥ क

77. ल्पद्रुम....त्यय मनेन घनन्ययेन ॥ ६१ ॥ शत्रुंजये गगनत्राणकला । १६९० । मिते ऽ ष्टे ॥ यात्रां चकार सुकृताय सतेजपा-

78. लः ॥ चैत्यस्य तस्य सुदिने गुरुभि प्रतिष्ठा ॥ चक्रे च हीरविजयाऽभिधसूरिसिंहैः ॥ ६२ ॥ म...मंडल मिवांबुरुहा

79. समूह : ॥ ६३ ॥ पीयूषरश्मिमिवक्षीरनिधिः प्रवाहः ॥ केकिव्रजसलिलवाहमिवा ऽतितुंगं । चैत्यं निरीक्ष्य मुदमेति जनः

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80. समस्तः ॥ ६३ ॥ बचैत्यंचारु... सुख......श्रीरामजीकारितं प्रोत्तुंगं...सुवकारण विहितं
चैत्यं द्वितीयं शुभं । रम्यं...

81. रत्नीविनिर्मितं............................कृतं निकामसुभगं चैत्यं चतुर्थं तथा ॥ ६४ ॥
एभिर्विश्वविसारिभिर्द्युतिभरैर-

82. स्यर्थसंसूचितोद् द्योतो...........सुरपतिः स्वर्लोकपालैरिव । श्रीशत्रुंजयशैलमौलि मुकुटं
चैत्ये...भियु

83. तः ॥ प्रासादोऽगिमनोवि ॥ नोदकमला चैत्यं चिरं नंदतु ॥ ६५ ॥ वस्ताभिधस्य वरसूत्रधर-
स्य शिल्प ॥ चैत्यं चिरादिद मुदीक्ष्य

84. निरीक्षणीयं । शिष्यत्वमिच्छति ॥ कलाकलितोपिविश्वं । कर्म्मास्य शिल्पिपटले भवितुं
प्रसिद्धः ॥ ६६ ॥ सदाचाराब्धीनां कमलाचे.

85. याकानसुधियां । पदद्वंद्वां भोज भ्रमर सदृशो हेमविजय : ॥ अलंकारै.. ......भिव शुभां यां
विहितवान् ॥ प्रशस्ति : शे...

86. षां जगति चिरकालं विजयतां ॥ ६७ ॥ इति सौवर्णिकसाहश्रीतेजःपालोधृतविमलाचल-
मंदर श्री आ - शमूल प्रसादप्रशस्तिः...

87. बुध सहज सागराणां । विनेय जयसागरो...लिखद्वार्णौ : । शिल्पिभ्यामुत्कीर्णा । माधव –
नाभिधानाभ्यां ॥ ६८ ॥

2. In the temple No. 1 to the left of that of Śrî Âdîśvaraji when approaching it, there are 3 images of Mûlanâyakji Sâmbhavanâthaji, &c. This temple was built by a Śâh of Udaipur in Saṁ. 1678.

3. In the 2nd temple is one image with *parigarh* or surrounding figures.

4. In temple No. 3 are 17 in niches (*gôkhalâ*) outside, or in the porch, besides which there are 2 of Jaina Sâdhus or holy men,—making in all 19.

5. In the temple No. 4 there are 3 with surrounding figures (*parigarh*).
In the temple No. 5 there are 2 images.
In the temple No. 6 there are 3 images.
In the temple No. 7 there are 5 of Mûlanâyak Śrî Padmaprabhuji, &c.
In the temple No. 8 there is 1 image and 2 *Kausagîyâs*: in all 3.

10. In the temple No. 9 is 1 image of Mûlanâyaka Śrî S'ântinâtha and 2 *Kausagîyâs*: in all 3.

In the temple No. 10 built in Saṁ. 1681—by whom is unknown—there are 3 images of Mûlanâyaka S'rî Vasupûjya, &c.
In the temple No. 11 there are 4, including those in the *gôkhalâ* outside.
In the temple No. 12 is 1 of Mûlanâyaka S'rî Mahâvîrji.
In the temple No. 13 are 2 of Mûlanâyaka S'rî Âdinâtha and 1 *Siddhachakra*: in all 3.

15. In the temple No. 14 are 5.
In the temple No. 15 are 3.
In the temple No. 16 are 5 images of Mûlanâyaka Âdinâtha, &c., and 2 Tâpasîs.
In the temple No. 17 are 3.

19. In the temple No. 18 built in Saṁ. 1683 by Jayamalji—of what place is not known—are 3 images of Mûlanâyaka S'rî Dharmanâthaji, &c.

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20. In the temple No. 19 is 1 image and 2 *Kausagîyâs.*

In the temple No. 20, built by S'âh Samidâs Vimaladâs in Saṁ. 1886, a merchant of Meḍtâ, are 3 images of Mûlanâyak Śrî Dharmanâthaji, &c.

In the temple No. 21, built by Maṇek Jamalji in Saṁ. 1883, are 3 images of Mûlanâyaka S'rî Dharmanâthaji, &c., and 2 *Kausagîyâs.*

In the temple No. 22 is 1 image and 2 *Kausagîyâs.*

In the temple No. 23 is 1 image and 2 *Kausagîyâs.*

25. In the temple No. 24, there are 3 images of Mûlanâyaka Śrî S'ântinâthaji, &c.

In the temple No. 25, built by S'âh Mâṇekchand (his native place and father's name unknown) in Saṁ. 1330, there are 5 images of Mûlanâyaka S'rî Âdinâthaji, &c., and 1 *Siddhachakra.*

In the temple No. 26 are 3 images.

In the temple No. 27 are 3 of Mûlanâyaka S'rî Abhinandaji, &c.

In the temple No. 28 are 4 images and 1 *Siddhachakra.*

30. In the temple No. 29, built by a Saṅgvi Vinâbhâi in Saṁ. 1675, there are 4 images of Mûlanâyaka S'rî S'ântinâthaji, and a pair of feet and 1 *Kausagîyâ.*

In the temple No. 30 are 3 images.

In the temple No. 31 is 1 image of Mûlanâyaka Nêminâthaji.

In temple No. 32 there are 12 pairs of feet, *paglâṅ*, on one stone, and 1 statue.

In temple No. 33 are 3 images.

35. In temple No. 34 are 2 *pratimâs* (images) of saints and 1 of a Sâdhu.

In temple No. 35 is 1 image: this temple was built in Saṁ. 1653.

In temple No. 36, built in Saṁ. 1653, is 1 statue and 2 *Kausagîyâs.*

In temple No. 37, built by Dosi Hansrâj of Gandhâr in Saṁ. 1620, there are 2 images, 2 *Kausagîyâs*, and 4 Tâpasîs.

In temple No. 38, built by a Gandhâr man in Saṁ. 1620, are 3 images.

40. In temple No. 39, built by S'âh Ghulâbchand of Aḥmadâbâd in Saṁ. 1620, are 3 images of Mûlanâyaka Nêminâthaji, &c.

In temple No. 40, built by S'âhs Lakhâ and Lâlji of Gandhâr in Saṁ. 1620, there is a statue of Sarasvatî with surrounding figures (*parigarḥ*).

In temple No. 41, built by a lady Saṅkalibâi in Saṁ. 1620, there is one statue of Mûlanâyaka S'rî Pârśvanâthaji, 2 *Kausagîyâs*, and 6 pairs of feet.

In temple No. 42, built by lady Sakubâi in Saṁ. 1620, there are 3 statues of Mûlanâyaka S'rî S'ântinâthaji and 3 of Jaina Tâpasîs.

In temple No. 43, built by Maṇet Jamalji of Gandhâr in Saṁ. 1683, are 3 statues of Mûlanâyaka S'rî Padmaprabhuji.

45. In temple No. 44 are 3 images of Mûlanâyaka Ajitanâthaji, &c., and 3 of Tâpasîs.

In temple No. 45 there are 3 images of Mûlanâyaka Sumatinâthaji, &c.

In temple No. 46 are 3 images of Mûlanâyaka S'rî Pârśvanâthaji.

In temple No. 47, built by Râja Abhepâl in Saṁ. 1343 (this is stated in the *pâtli* of the *parigarḥ*) there are 7 images.

In temple No. 48, built in Saṁ. 1309, are 5 images.

50. In temple No. 49, built in Saṁ. 1815, as stated in the *pâtli* or inscription plate (not stated by whom), there are 2 images and 1 *Kausagîyâ.*

In temple No. 50, built by Manet Ismâlji of Gandhâr in Saṁ. 1686, are 5 images.

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All the images in the smaller temples amount to 486.

52. In the Navâ Âdîśvarajî temple, built by Saṅgvi Târâchand of Surat in Saṁ. 1821, there are 21 images in the *gaṁbhârâ* including the image of Âdîśvara, and 16 in the maṇḍapa, making 37. Besides which there are 4 *Kausagîyâs* large and small, 1 pair of large feet and 3 *Siddhachakras*, and 4 statues of S'eṭhs and Śeṭhâṇîs.

In the adjoining temple No. 1, with a western door, there are 6 images of Âdîśvaraji, &c. This temple was built in Saṁ. 1676.

In the temple No. 2, built in Saṁ. 1654, is a pair of feet.

55. In the temple No. 3, with a northern door, are 3 images of Pârśvanâtha, &c.

In temple No. 4, of the Khaḍataragachha, with a door to the north, built in Saṁ. 1654, is a pair of feet.

In temple No. 5 are 3 images and 4 pairs of feet.

In temple No. 6, built in Saṁ. 1654, are 11 pairs of feet.

In temple No. 7, built in Saṁ. 1654, are 12 pairs of feet.

60. In temple No. 8 are 6 images of Âdinâthaji, &c.

In temple No. 9, a *chaumukh* (four-faced shrine), built in Saṁ. 1843, there are 4 images.

In temple No. 10,—a *chaumukh* (having four doors)—are 4 images.

In temple No. 11, of four doors, are 4 images. These, with those in the principal temple, come to 129.

In the temple at present called that of Mandirsvâmî (also the temple of Visôtamâji) built by S'âh Champsi Mânsiṅgh of Aḥmadâbâd, by caste an Oswâla Tapagachchhawâlâ, in Saṁ. 1677, the number of images is 44 of S'rî Âdinâtha, &c. Of these 17 are in the principal *gaṁbhârâ*, 2 of the S'eṭh and S'eṭhâṇî in the *gaṁbhârâ*, 14 in the maṇḍapa: there are also 2 *Kausagîyâs*, 2 images of Visôtama and Sarasvatî, 2 of the Śeṭh and Śeṭhâṇî and 1 Digpâla, and 4 *chaumukh* images in the upper storey.

65. In temple No. 1, built by Sâh Bhukandâs Jîvandâs of Surat, in Saṁ. 1826, are 13 images of Mûlanâyaka S'rî Âdîśvaraji, &c.

In temple No. 2, built by Vâchhadâ Maṅgalji of Khambât, are 4 images of Padmaprabhuji, &c.

In temple No. 3, built by S'âh Sakarachand Harakhachand of Râjanagar and of Aḥmadâbâd in Saṁ. 1810, are 7 of Mûlanâyaka Pârśvanâtha.

In temple No. 4, built by Khuśâlchand Lâladâs (in Saṁ. 1856) of Bharagupur, there are 17 of Mûlanâyaka S'rî Pârśvanâtha, &c.

In temple No. 5, with a door to the east, there are 5 images.

70. In the temple No. 6, built by Dôsi Kaḍavaśâh in Saṁ. 1794, are 5 images, 1 of Gautamasvâmî, and 4 pairs of feet including those outside.

In temple No. 7, with an eastern door, built by S'âh Vîrachand in Saṁ. 1860, are 5 images.

In temple No. 8, with a south door, built in Saṁ. 1810, are 2 statues and 1 pair of feet.

These in all make 108.

73. In the Gandhâria *chaumukh* temple, with a door to the south, built by S'âh Râmji of Gandhâr, the images in the *chaumukh* of Mûlanâyaka S'rî Sânti-

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nâthaji are 21; of these 8 are images, 2 pairs of feet, and 11 statues in the upper storey.

74. In the adjoining temple No. 1, with the door on the west, are 5 images of Śrî Âdinâthaji.

75. In temple No. 2, with a door to the west, are 3 images of Śrî Śântinâthaji, &c.

In temple No. 3, with a door to the south, built by Śâh Sumatidâs Malukachand, in Saṁ. 1782, are 1 image and 1 slab of the 24 Tîrthaṁkaras.

In temple No. 4, built in Saṁ. 1850, there are 3 images of Mûlanâyaka Śrî Chandraprabhuji.

In temple No. 5, with a door to the south, built in Saṁ. 1893 by Sâttemji Ivarâja of Râṅdhaṇpur, are 5 statues of Mûlanâyaka, &c., 2 statues of rock-crystal (*sphaṭika*) and 2 of metal.

In temple No. 6, with a door to the west, are 3 images.

80. In temple No. 7, with a door on the north, there is 1 statue with those round it (*parigarh*).

In temple No. 8, built in Saṁ. 1683, with a door in the west, there are 4 images of S'rî Padmaprabhuji including those in the niches (*gôkhalâ*).

In temple No. 9, built by Sâkarachand Rûpachand of Pâṭṭaṇâ, are 5 images of Śrî Vasupûjya, &c., with a door to the east.

In temple No. 10, with a northern door, built by Śâh Sâkarachand Abhechand in Saṁ. 1893, are 3 images of Vasupûjya, &c.

In temple No. 11 are 9 images of Dharmanâtha, &c. A small temple, close by, with a door on the east, is empty.

85. In temple No. 12, with a door on the south, built by Târâchand Ichhâchand of Vanasar in Saṁ. 1907, are 3 images of Vasupûjya.

In temple No. 13, with a door on the south, built by Dôsi Jiṇâ Dhanâ of Pâlîtâṇâ in Saṁ. 1893, are 3 statues of S'rî S'ântinâtha, &c.

In temple No. 14, with an eastern door built by a lady—Avalbâi of Bhâvanagar—in Saṁ. 1812, are 13 images and 1 pair of feet.

In the temple of S'rî Puṇḍarîkaji of the 16th *uddhâra* (restoration) with the door on the west, built in Saṁ. 1557 by Sâkar Mâśâ of Chitoḍ, the statues in the principal *gaṁbhârâ*, including that of Puṇḍarîkanâtha, are 54; 48 in two small rooms at the door of the temple, the one on the south containing 25, and the other on the north 23; 5 in the two niches of the maṇḍapa; the two small rooms close by the steps of the maṇḍapa contain 112.

In the temple of Pañchabhâkyâ, with the door on the north, and *orashios* for *kêśara* (round stones on which *kêśara* or saffron is rubbed), built in Saṁ. 1667 by Saṅgvi Suradâs Lakshmidâs of Vikramanagar, there are statues of Mûlanâyaka S'rî Ṛishabhadêva, &c. This belongs to the Khaḍataragachha. The images in the principal *gaṁbhârâ* are 22, of which 21 are of stone and 1 of metal. There is 1 in a niche of the maṇḍapa.

90. In a small temple adjoining that of Pañchabhâkyâ, and which was built by the lady Ujam, sister of S'êṭh Hemabhâi, in Saṁ. 1868, with the door in the east, there are 5 images of Mûlanâyaka S'rî S'ântinâtha, &c.

In the temple of Saṅgvi Sahijapâl Kuvarji, built in Saṁ. 1615, the door was to the west but is now to the north. In this temple there are 22 images, of which 4 are in the principal *gaṁbhârâ* of Bâhusvâmî, &c., and 18 in the maṇḍapa.

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92. In the adjoining temple No. 1, built by S'âh Nandanchand Malukchand of Surat in Saṁ. 1875, with a door on the north, there are 7 images of Mûlanâyaka S'rî Nêminâthaji, &c.

In temple No. 2, with the door on the east, built by Śâh Jagannâth Lâladâs of Surat in Saṁ. 1826, are 9 images of Mûlanâyaka Śrî S'ântinâtha, &c.

In temple No. 3, with the door on the west, is one image of Mahâvîrasvâmî.

95. In a small temple with the door on the east built by Tâpidâs Bhavânidâs in Saṁ. 1826, are 8 images of Adinâtha, &c., and 6 pairs of feet.

In a temple of Meru Chaumukhi built by Miṭhibâi, wife of Kuvarchand Hîrâ, are 4 images of S'rî Rishabhanâtha, &c.

In the temple of S'êshkôṭ, with the door on the north, built in Saṁ. 1696 by Saṅgvi Gôvindji of Div, and in the small temples adjoining it, there are 1024 images and 11 in the niches. There is one *gôkhalâ* on the south side, where there is 1 image of Śrî Abhinandaji. There is a *gôkhalâ* on the east, in which there is also an image of Abhinanda.

In an adjoining temple with the door to the south, built by Ghia Kikâ of Ahmadâbâd in Saṁ. 1810, there are 5 images of Śrî Âdinâtha, &c.

In a *chaumukh* temple built by Rûpachand of Surat in Saṁ. 1848 are 4 images.

100. In a *chaumukh* built in Saṁ. 1708 there are 4 images.

In a temple, with the door on the west, are 3 images. There are 5 *gôkhalâs* on the north, in which there are 5 statues and 10 pairs of feet.

In a *chaumukh* temple with the door on the east (including the images of the adjoining *gôkhalâ*) there are 23 statues and 1 pair of feet.

In the temple of Śrî Samêtśikharaji with a separate maṇḍapa, there are 26 images and 20 pairs of feet.

In the adjoining temple to the west with the door on the north, built by Kacharâ Katâ of Pâlitâṇâ, are 2 images.

105. In a temple with the door on the north, built by Śrî Tulsidâs of Âgrâ in Saṁ. 1671, are 5 images of Mûlanâyaka Śrî Vimalanâthaji, &c., in the *gaṁbhârâ* and 11 in the eight niches in the maṇḍapa.

In the temple with a door on the north, now called the maṇḍapa of Mulâsâ, built by S'âh Gulâl Rûpchand in Saṁ. 1810, are altogether 70 images including those in the niches.

In a temple with a door on the east, built by Îśvaradâs of Meḍtâ in Saṁ. 1686, there are 70 images, 1 of a Sâdhu and 1 of the *Pañchatîrthi,* including those in the niche; altogether 72.

In the temple near water-tank built by Śrî Kalyâṇ Sâgar of Suri in Saṁ. 1770, there are 6 pairs of feet.

In the adjoining temple are 6 pairs of feet and images of Âchâryas and Sâdhus.

110. In the temple below the verandah on the north, are 4 statues and 1 pair of feet.

In the niches of a *chaumukh* temple, built in Saṁ. 1380, are 4 *chaumukh*-images, 3 images in the niches and 1 pair of feet. In the 17 niches in the verandah there are 20 images and 11 pairs of feet.

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112. In the *chaumukhs* of the *bhâmti* (cloisters) having a door to the east, in a *dono* niche (one and a half times the usual size) are 2 images above and 4 pairs of feet below. In a niche of the same sort are 1 image above and 2 pairs of feet in the lower part. There are 17 *chaumukhs*, in which there are 59 images and pairs of feet.

A *bhâmti* or cloister, with the doors on the west, contains 8 temples of Mahârâja S'rî Padmaprabhuji, in which are 13 images and 54 pairs of feet of Sânti, Vijaya, &c.

114. Among the separate *chaumukhs* and their verandahs near the *Râyana* tree, is a temple of two storeys built in Saṁ. 1284 by Śâh Jasapâla which contains 8 images; a temple No. 2 built in Saṁ. 1809 contains 60 pairs of feet of Vijaya Ânandasûrî, &c.; a temple built in Saṁ. 1783 containing 3 pairs of feet of Vijaya Ratnasûrî, &c.; a temple built in Saṁ. 1672 by Vijayasênasûrî containing 4 pairs of feet; a *chaumukh* temple containing 4 images and 1 pair of feet; a temple of Śrî Hari Vijayasûrî built in Saṁ. 1652, containing 1 pair of feet; a temple near the *Râyana* tree built in Saṁ. 1767 containing 5 pairs of feet of Śrî Sômasûri; a temple under the *Râyana* tree, with the door on the east, built by Dosi Karmaśâh of Chitôḍ on the 6th of Vaiśâkh Vad Saṁ. 1587, containing one large pair of feet of Śrî Âdîśvara Bhagavân; a temple of *Gandhar Paglâṅ* with four doors containing 8 images and 1452 pairs of feet in all the eight niches; and a *chaumukh* temple built in Saṁ. 1675 containing 4 images of Śrî Sântînâthaji.

124. The temples of the great *bhâmti* which adjoins the great wall are :—A temple with a door on the west containing 3 images of Mûlanâyaka Rishabhadêvaji, &c. A temple with the door on the west containing 3 statues of Śrî Mahâvîrasvâmî. A temple with the door on the west containing 3 images of Padmaprabhuji. A temple with the door on the west containing 3 images and 1 outside in the niche. A temple with the door on the west containing 3 images of Śrî Śântînâthaji. A temple with 2 chokis or guards and the door on the south containing 30 images of Śrî Śântinâthaji. A temple with the door on the west containing 10 images, including that of Mûlanâyakji. A temple with the door on the west built in Saṁ. 1341 containing 10 images of Mûlanâyaka Śrî Sântinâthaji. A temple with the door on the west built by Bhukhanadâs Ivandâs contains 15 images and 1 statue of a Tâpasî. A temple with a western door containing 3 images. And a temple with the door on the west containing 14 images of Śri Âdinâthaji.

135. A temple with the door on the north built in Saṁ. 1405, contains 8 images of Śrî Pârśvanâtha and 24 others in the *pâtiâ.*

A temple with the door on the north built in Saṁ. 1336 contains 4 images of Śrî Sântinâthaji, &c.

A temple with the door on the north built in Saṁ. 1189 contains 3 images.

A temple with the door on the north contains 3 images and 2 *Kausagîyâs.*

A temple with the door on the north built in Saṁ. 1373 contains 17 images of Muni Suvrata, &c.

140. A temple with the door on the north built in Saṁ. 1166 contains 8 images.

A temple with the door on the north contains 3 images. It was built in Saṁ. 1284.

A temple with the door on the north, built in Saṁ. 1430, contains 5 statues and 2 *Mûrtis* (images) of a Seṭh and Seṭhâṇî.

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143. A temple with the door on the north built in Saṁ. 1339 contains 7 images and 24 in the *pâtiâ*.

A temple with the door on the north built in Saṁ. 1400 contains 4 images.

145. A temple with the door on the north, built in Saṁ. 1678 by Kalyâṇ Mûlji of Udaipur, contains 3 statues of Sumatinâthaji and 6 in the *pâtiâ*.

A temple with the door on the north contains 3 images and one *Sâdhumûrti*.

A temple with the door on the north contains 11 images of Nêminâthaji, &c., including those in the *pâtiâ*.

A temple with the door on the north built in Saṁ. 1654 contains 14 images of Âdinâtha, &c., including those in the *pâtiâ*.

A temple with the door on the north containing 6 images, including those in the *parigarh* round about the principal one.

150. A temple with the door on the north contains 7 images of Śrî Âdinâtha, &c.

A temple with the door on the north contains 27 images, including those in the *pâtiâ* besides 2 of the Śeṭh and Śeṭhâṇî.

A temple with the door on the north is empty.

A temple with the door on the west contains 1 image of Mahâvîra Svâmî.

A temple with the door in the west, built in Saṁ. 1430, contains 5 images including those in the niches.

155. A temple with the door on the north contains 3 images of Śrî Śântinâtha.

A temple with the door on the north contains 3 images of Śrî Pârśvanâtha.

A temple with the door on the north contains 1 image of Mahâvîra Svâmî.

A temple with the door on the north contains 3 statues of Sitkalanâthaji, &c.

A temple with northern door has 3 images of Śântinâtha.

160. A temple with the door on the north contains 3 images of Mahâvîra.

A temple with the door on the north contains 3 images of Âdinâthaji.

A temple with northern door has 1 image of Śântinâtha.

Other two, the same.

165. Temple with northern door contains 2 images of Śântinâtha.

A temple with the door on the north contains 3 images of Ajitanâtha, &c.

A temple with the door on the north has 1 image of Chandraprabhu.

A temple with the door on the east contains 1 image.

Another contains 3 images.

170. Another contains 1 image of Chandraprabhu.

Another contains 3 images of Śântinâtha.

Another contains 3 images of Âdinâtha.

Temple with the door on the north, contains 4 images of Chandraprabhuji, &c.

A temple with the door on the east contains 3 images of Supârśvanâthaji.

175. Another the same.

A temple with a door on the east, built by Śrî Maṇet Temalji of Udaipur, contains 3 images of Śrî Dharmanâtha.

177. A temple with the door on the east contains 11 images.

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178. Another contains 3 images of Śântinâtha.

Another contains 1 image.

180. Another contains 2 images of Śrî Pârśvanâtha.

Another contains 3 images.

Another contains 4 images of Śrî Âdinâtha, &c., and 2 pairs of feet.

A temple with the door on the east contains 9 images of Śrî Âdinâtha and 1 pair of feet.

A temple with the door on the east contains 3 images of Âdinâtha, &c., and 5 pairs of feet.

185. A temple with the door on the east contains 5 images and 4 pairs of feet.

A temple with the door on the east contains 8 images of Śrî Chandravîraprabhuji and 3 pairs of feet.

A temple with the door on the south contains 8 images, including those in the niches.

A temple with the door on the south contains 1 image and 4 pairs of feet.

A temple with the door on the east contains 1 image of Abhinandaji.

190. A temple with a door on the east contains 1 image of Śrî Śântinâtha and 5 in the niches outside.

A temple with a stone lattice and a door on the east contains 2 images and 1 *Kausagîyâ.*

A temple with the door on the south contains 2 *Kausagîyâ Mudras* of Bharat and Bâhubala.

A temple with the door on the south contains 2 images of Mahâvîra Svâmî.

A temple with the door on the south contains 48 images in the *pâtiâ* and 2 statues of a Śeṭh and Śeṭhâṇî.

195. Temple with the door on the south contains 18 images of Mahâvîra Svâmî.

Temple with the door on the east, built in Saṁ. 1810, contains 5 images of Chandraprabhuji, &c.

Temple with the door on the east has 3 images.

Temple with the door on the south has 1 image of Mahâvîra Svâmî.

Temple with two *gaṁbhârâs,* and the door on the south, built in Saṁ. 1643, contains 34 images and 2 pairs of feet.

200. Temple with the door on the east built in Saṁ. 1676 by Mehtâ Jivâ of Nagar, contains 5 images of Śrî Vimalanâtha.

Temple with the door on the east contains 2 images of Śrî Âdinâtha, &c.

Temple with the door on the south contains 1 image of Śrî Pârśvanâtha.

Another contains 1 image.

Temple with the door on the south, built by Śâh Harjivandâs, contains 3 images of *Pañchatîrthi.*

205. A temple with the door on the south contains 3 images of Śrî Âdinâtha, &c., 2 of the Śeṭh and Śeṭhâṇî. It was built by Dosi Râjapâla Karmadâs of Ahmadâbâd in Saṁ. 1620.

Temple with the door on the south contains 1 image of Supârśvanâtha.

Another the same.

208. Another contains 1 image of Śântinâtha.

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209. Another contains 1 image.

210. Another contains 1 image of Munisuvrata.

Another contains 3 of Śântinâtha, &c.

Another contains 3 of Âdinâtha, &c.

The temple with door on the south built by Maṇet Jamalji in Saṁ. 1683 contains 3 images.

Another temple with door on the south contains 3 images of Sâmbhavanâtha.

215. Another contains 1 image.

Another contains 3 images of Chandraprabhu.

Another contains 1 of Mahâvîra Svâmî.

Another contains 3 of Vimalanâthaji.

Another with a cellar is empty.

220. A temple with door on the west contains 4 images of Śrî Âdinâthaji, &c.

Another the same.

A temple with the door on the west, built in Saṁ. 1860, contains 8 images of Sâmbhavanâtha, &c.

A temple with door on the west is empty and is used as a storehouse for wheat and oil.

An empty temple is used for storing clothes and other goods.

225. Temple with door on the west contains 11 images of Śrî Âdinâthaji, &c.

Temple with door on the west contains 7 images of Śrî Dharmanâthaji, &c. It was built in Saṁ. 1843 by Jîvarâjâ.

Temple with the door on the north built by Śâh Kuvarji Lâdhâ in Saṁ. 1810 contains 4 images of Munisuvrata.

Temple with door on the north contains 2 images. There are 2 *Chovîsvaṭâ* slabs in which there are 48 images and 2 *Sâdhumûrtis* in the niches.

In all these temples there are 588 images.

There are two temples outside the gate of the temple of Puṇḍarîkaji and inside the Hâthi-poḷ.

230. The temple with door on the east contains 1 image of Gaṇapati.

The temple with door on the north contains 1 image of Annapûrṇâ.

In the temples on the right and left, coming out from the Hâthi-poḷ, there are 4 images and 29 in the 2 *pâtiâs* of *Oṁkâr* and *Hrîṁkâr*.

The following are the temples on the left side coming out from the Hâthi-poḷ to the gate of Hanumân.

A temple with door on the south, built by Mulji Purâji Pâliâ of Ratlâm in Saṁ. 1886, contains 3 statues of Âdinâthaji, 6 *Pañchatîrthi*, 1 image of a Khetarpâla and 1 *Yantra* in a copper plate.

Temple with door on the east built in Saṁ. 1676 by Śâh Padamsi of Nagar, contains 11 images.

235. Temple with the door in the east, built in Saṁ. 1887 by Trikamji Kahânji of Bombay, contains 8 images of Śrî Sâmbhavanâtha and 9 *Siddhachakra*.

236. Temple with the door on the east built in Saṁ. 1826, contains 7 images of Sâmbhavanâtha and 2 of the Śeṭh and Śeṭhâṇî.

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237. A Digambara temple with the door on the east, built in Saṁ. 1686 by Saṅgvi Râghavji Râmji, of Aḥmadâbâd, a Humad Vâṇiyâ by caste, contains 14 statues of S'rî S'ântinâtha, 5 metal images, 4 *Kausagîyâs*, 1 of a Dêvî, and 1 pair of feet in a small temple, and 2 pair of feet behind the temple.

A Chaumukhi temple with 100 pillars built in Saṁ. 1686 by Maṇet Jamalji Jesâvâlâ of Jodhpur, contains 4 *chaumukh* statues of Mahâvîrasvâmî, &c.

Temple with door on the east, built in Saṁ. 1860 by Maṇet Dayâchandji Mayachandji, contains 14 images of Âdinâtha, &c.

240. A marble temple with door on the east, built by Patuvâ Kapurachand Ṛikshavadâs of Śrî Mesâṇâ in Saṁ. 1860, contains 5 images of Padmaprabhu, &c.

Temple with door on the south, built by Śeṭh Âṇandji Kalyâṇjî, is empty.

Temple with door on the east contains 3 images.

Temple with door on the east contains 2 images, built by Śâh Lakshmichand Harichand in Saṁ. 1865.

Temple with door on the east, built by Śâh Pîtâmbar Padamsi of Morvi in Saṁ. 1873, contains 3 images of Mahâvîrasvâmî.

245. Temple with door on the east built by S'âh Vîrachand Sobhâgchand of Aḥmadâbâd in Saṁ. 1860, contains 15 statues of Dharmanâtha, &c., and 4 of Śeṭh and Śethâṇî.

Temple with door on the east, built by S'âh Javêra Bhanaji in Saṁ. 1860, contains 6 images of Âdinâtha, &c.

Temple with door on the east built by S'âh Godidâs Jîvandâs in Saṁ. 1791, contains 5 images of Pârśvanâtha and 1 pair of feet.

Temple with eastern door built by S'âh Mithâchand Lâdhâ of Pâṭṭana in Saṁ. 1843, contains 5 images of Ajitanâtha.

Temple with eastern door, built by Vohorâ Kesarisang Lâdhâ of Surat in Saṁ. 1843, contains 17 images of Sâmbhavanâtha, &c., including those in the niches.

250. A temple with door on the east, built by Sâvadhu Sogidâs of Aṇahilapura Pâṭṭana in Saṁ. 1793, at present called the temple of Bhogalaśa, contains 25 images of S'rî Âdinâthaji, &c.

Temple with eastern door, built by S'âh Mithâchand Lâdhâ of Pâṭṭana in Saṁ. 1869, contains 6 images of Chandraprabhuji, &c.

A marble temple with the door on the east, built by S'âh Vardhichand Gulâbachand of Gwâlior in Saṁ. 1909 (*Mâkha* month), contains 2 images of Pârśvanâtha, &c.

Temple with door on the east, built by S'âh Premji Varadhachand of Surat in Saṁ. 1788, contains 5 images of S'rî Chandraprabhuji, &c.

There are 36 images in the nine temples connected with the fort (*gaḍh*) wall.

255. Temple with southern door, built by Bhaṇḍâri Ratanachand of Mârwâḍ in Saṁ. 1791, contains 3 images of Chintâmaṇiprabhu, &c., and 2 *Kausagîyâs*.

Temple with eastern door, built by Śâh Dungarsi Padamsi of Râṅdhaṇapur in Saṁ. 1880, contains 7 images of Mahâvîrasvâmî.

Temple with eastern door, built by Venidâs Hêmachand of Bombay in Saṁ. 1873, contains 9 images of Śrî Pârśvanâtha.

Temple with door on the east, built by Padamsi Hîrachand in Saṁ. 1866, contains 3 images of Padmaprabhu.

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There are 7 small temples in one row with spires (*śikhara*) built between Saṁ. 1828 and 1868 by Śâh Dêvji Jasarâji and Godidas of Râṅdhaṇapur, Motichand Malukachand of Aḥmadâbâd, Śâh Javêrachand Amichand of Puṇâ, and others. These contain 25 images.

260. There are five small temples which are very old—with doors on the south, three of them empty and two containing 5 images and 6 pairs of feet.

Temple with the door on the south contains 4 images.

Temple with south door behind the *samosaṇ* contains 1 image.

Temple with south door contains 1 image.

Another with south door contains 1 image.

265. There are four temples on the south with doors on the west, containing 21 images and 3 Paglâṅ and *paruṇa*.

Temple with southern door built by a lady Kastarbâi, wife of Kotiâ Dotsi of Râṅdhaṇapur in Saṁ. 1854, with 1 image.

Chaumukh temple of Tragada-gaḍha built by Sâmachand Kalyâṇachand of Surat in Saṁ. 1788, contains 4 large images and 1 small one.

Temple with door on the south contains 1 image of Kavada Yaksha.

Temple with door on the east, built by Śâh Kalyâṇji Jaichand of Râṅdhaṇapur in Saṁ. 1854, contains 11 images of Mûlanâyaka S'rî Padmaprabhu.

The following temples, large and small, are in a line on the right side coming out from the Hâthi-poḷ to the gate of Hanumân.

270. Temple with door on the north called Kumârapâla's, contains 9 images of Mûlanâyaka, &c., in the principal *gaṁbhâra* and 8 images in the four niches of the Koli Maṇḍapa, 34 images and 8 pairs of feet in the niches of the cloisters.

Temple with door on the north contains 3 images of Sâmbhavanâtha, &c.

Temple with door on the north contains 5 images in the *gaṁbhâra* and 17 in the maṇḍapa.

Temple with northern door, called the temple of Javêri, built in Saṁ. 1860, contains 10 images of Padmaprabhu, &c.

275. Temple with door on the north built by Joytâ Âmbâ of Pâtnâ in Saṁ. 1860, contains 8 statues.

Temple with northern door, built by Śâh Vardhamân in Saṁ. 1678, contains 7 images of S'ântinâtha, 1 in the maṇḍapa, and 3 pairs of feet.

Temple with western door, built by S'âh Dosâ Raṇachhod of Bhâvanagar in Saṁ. 1843, contains 7 images of Dharmanâtha.

Temple with northern door, built by S'âh Vadubhâi Hirji of Kâpadavañja in Saṁ. 1860, contains 6 images of Dharmanâtha, &c.

Temple with door on the west, built by Śâhs Hêmachand and Hirâchand in Saṁ. 1865, contains 3 images.

280. Temple with door on the west, built in Saṁ. 1887, has 3 images.

Temple with door on the north, built in Saṁ. 1843 by Śâh Jîvarâja, contains 10 images and 10 pairs of feet.

Temple with door on the north, built in Saṁ. 1860 by S'âh Savâ Somji of Ratlâm, contains 7 images of Âdinâtha, &c.

Large temple on the road, built by S'âh Râvji Abhechand of Râṅdhaṇapur in Saṁ. 1836, contains 11 images of Pârśvanâtha, &c., with *Śêshaphaṇi*—(snake's hoods).

Temple with door on the north near a mango tree, built by Śâh Hemji Virji in Saṁ. 1810, contains 4 images of Dharmanâtha.

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285. Temple with door on the north known as Jagat S'eṭh's of Calcutta, contains 11 images in the *gaṁbhârâ* and 2 in the maṇḍapa,—in all 13. In this temple in the lap of Mûlanâyaka S'rî Sumatinâtha there is inscribed "built by Kachara Kika in Saṁ. 1810."

Temple with a door in the north, built by Śâh Môtichand Uttamachand of Pâtnâ in Saṁ. 1903, contains 6 images of Pârśvanâtha, &c.

Temple with door on the north, built by Parekh Sômachand of Aḥmadâbâd in Saṁ. 1682, contains 8 images and 2 *Kausagîyâs*.

Temple with northern door built in Saṁ. 1861, has 1 image.

Temple with north door has 3 images of Sumatinâtha, &c.

290. A large temple with northern door, built by Motichand Śivachand of Ajmîr in Saṁ. 1914, contains 3 images of Dharmanâtha, &c.

A large temple with five *gaṁbhârâs* and door to the north, built by Śâh Kuvarji Lâdhâ of Bhâvanagar in Saṁ. 1815, contains 25 statues and 10 *Kausagîyâs*.

Temple with door on the north, built by Śâh Pânâchand Vakatchand in Saṁ. 1885, contains 3 images of Âdinâtha, &c.

Temple with door on the north, built by Śâh Hîrâchand Dayâchand in Saṁ. 1788, contains 5 images.

Temple with northern door, built by Dêvachand of Bombay in Saṁ. 1884, contains 5 images of Pârśvanâtha, &c.

295. A temple with two maṇḍapas and door on the north, built by Jîvan Rûpji in Saṁ. 1788, contains 3 images.

Temple with door on the east, built by Vakhâriâ Maṅgji Dharmachand of Râṅdhaṇapur, contains 5 images.

The Bhulavani temple contains 30 images in eleven shrines and 2 pairs of feet.

Temple with door on the west contains 1 bull (Nandî).

Temple near the *bhâmti* with door on the north built in Saṁ. 1875 contains 3 images.

300. In the temples and niches of the great Bhulavani are 304 images, 2 pairs of feet, 3 *Kausagîyâs*, 1 statue of Lôkapâla, 1 Chori of Nêminâtha, 2 statues of Yakshas, and 2 Sâdhumudrâ (315). This Bhulavani was built in Saṁ. 1675 by Saṅghvi Rûpji Sômji of Aḥmadâbâd, as is inscribed in the lap (*palâmṭhi*) of Supârśvanâtha.

Temple of Śrî Chakrêśvarî Mâtâ, with door on the east, built by Dôsi Karmaśâ of Chitôḍ, who when he established the statue of the 16th *uddhâr*, established this also.

Temple of Vâghêśvarî Mâtâ with door on the east, built by Saṅghvi Târâchand of Surat in Saṁ. 1821.

A temple with 3 *śikharas* or spires and the door on the north, built by Hîrachand Râyâkarân of Daman in Saṁ. 1860, contains 69 images and 2 *Kausagîyâs*, besides which there are 13 images in the maṇḍapa.

Temple with door on the west, built by this merchant of Daman, contains 8 images.

305. Outside the Vâghana-poḷ there are two rows of temples, one on each side. There are 3 images in this Vâghana-poḷ,—1 of Hanumân, 1 of Bhairava, and 1 Tigress.

A temple on the southern edge of the Îśvarakuṇḍ, contains 1 *mudrâ* of *Kausagîyâ*.

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307. Temple on the south edge of the Sûrajkuṇḍ, contains 1 pair of feet. There are also 2 pairs of feet on the south edge of the Bhîmakuṇḍ.

A temple with the door on the east contains 1 *liṅga* or *bâṇa* of Mahâdêva or Śiva.

Tuk II. The *Tuk* of Śrî Chaumukhji, is called the *Tuk* of Khartaravasi. In it are:—

310. Temple of Śrî Chaumukhji with door on the east, dedicated in Saṁ. 1675 by Savâ Somji of Visapur of the Khaḍtaragachcha of Aḥmadâbâd. The temple was built in the same year. It contains 44 statues of Mûlanâyaka S'rî Âdinâthaji including those in the niches, 1 statue of the Śeṭh and Śeṭhâṇî, 54 images in stone and metal in the *Oṁkâr* and *Hrîṁkâr* on the *pâtiâ*, 4 *Pañchatîrthi* of metal, 5 *Siddachakra*, and 8 images of Chaumukhji in the upper storey.

There are 11 temples besides, of which 10 are empty, and 1 on the west, built by Sâh Amichand Lâlachand of Bânâras, dedicated in Saṁ. 1909, containing 7 images. A temple with a door on the west contains 1 statue of Chakrêśvarî Mâtâ; one temple with the door on the east contains 1 image of Gaumukh Yaksha.

Temple with the door on the west, with 3 *gaṁbhârâs*, contains 53 images of S'rî Puṇḍarîkji, &c., and 133 pairs of feet. This temple was built in Saṁ. 1675 by Sûrji Nâtha of Aḥmadâbâd.

There are three separate temples, *chaumukh*-shaped, built conjointly by a Saṅgh in Saṁ. 1784, containing 2500 pairs of feet.

A *chaumukh* temple containing 4 images.

315. There are four temples with northern doors in one row, built by Śâh Gulâbarâyaji Mahânandji, &c., of Lakhnau, in Saṁ. 1893, containing 15 images.

Temple with door on the north, built in Saṁ. 1675 by Sudâs Ratanji of Aḥmadâbâd, containing 48 images of Śrî Śântinâtha, &c.

Temple with door on the north built in Saṁ. 1756 by Śâh Hukamachand Gaṅgâdâs of Mahimâpur containing 6 images of Śrî Pârśvanâtha, &c.

A small *chaumukh* temple contains 4 images.

A temple supported on 4 pillars and open on all sides, built in Saṁ. 1870, contains 6 pairs of feet of Jinadattasûrî.

310. Temple supported on 4 pillars and open on all sides, built in Saṁ. 1875, contains 2 pairs of feet of Jinadattasûrî.

Temple with door in the east, built in Saṁ. 1891, contains 5 images of Śrî Âdinâtha.

Temple of 4 pillars, open on all sides, built in Saṁ. 1782, contains 1 pair of feet of Âdinâtha.

Temple with door in the west contains 1 image of Chandraprabhu.

A large temple with door on the east, built in Saṁ. 1675 by Saṅghvi Khimji Sômji of Aḥmadâbâd, contains 77 statues of Pârśvanâtha and 2 Sâdhumûrtis.

315. A large temple with door on the east, built by Saṅghvi Lâlji Śiva of Aḥmadâbâd in Saṁ. 1675, contains 73 statues of Śrî Śântinâtha, &c.

Temple with door on the east near a *bhâmti*, built in Saṁ. 1675 by Śâh Lâlji Śivâ of Aḥmadâbâd, contains 3 images of Śrî Dharmanâthaji, &c., and 4 pairs of feet.

Temple of the Ganedharapaglâṅ, open on all sides, built in Saṁ. 1682 by Bhansâli Punśi of Jesalmer, contains 1452 pairs of feet.

Temple of Chaumukhji, open on all sides, contains 4 images.

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319. Temple with door on the east, built in Saṁ. 1791, contains 1 image and 16 pairs of feet.

320. Chaumukha temple built by Saṅghvi Rûpji Sômji of Aḥmadâbâd in Saṁ. 1675, near the *Râṇa (Rayaṇa)* tree, contains 42 pairs of feet.

Temple with door on the east contains 1 image of Sumatinâtha.

Temple with door on the east contains 1 of Padmaprabhu.

Temple of Chaumukhji contains 4 images of Abhinandaji.

A temple with the door on the east, built by Bhansâli Chandradâs Gaṅgâdâs in Saṁ. 1888, contains 1 image and 72 pairs of feet.

325. A marble temple with the door on the east, built after the Moghal fashion in Saṁ. 1910 by Śeṭh Vâghamalji Ghanarupji of Ajmîr, contains 9 images.

Temple with door on the east, built in Saṁ. 1784, by Śâh Umarachand Vâghji of Aḥmadâbâd, contains 16 images and 1 pair of feet.

Temple with door on the east, built by Sâh Lakharâj Kamalsi of Aḥmadâbâd in Saṁ. 1675, contains 19 images of Âdinâtha, &c., 2 Sâdhumûrtis, 1 image of Chakrêśvarî Mâtâ and 1 of Kavad Yaksha.

Temple with door on the east, built by Śâh Târâchand Vîrâchand in Saṁ. 1828, contains 5 images of Mahâvîrji.

Temple with door on the east, built in Saṁ. 1788, contains 3 images.

330. Temple with door on the south, built in Saṁ. 1902, by Śâh Mâṇikchand of Bânâras, contains 3 images.

Temple with door on the east contains 7 images of Śrî Âdinâtha, &c.

There are five temples with southern doors in one row, built in Saṁ. 1900 by Chhajamalji Sadasukji and others of Lakhnau, containing 20 images and 4 pairs of feet.

A large temple with door on the south near the great *Chaumukh* temple, built in Saṁ. 1675, by Śâh Gopâl Dêvarâja of Aḥmadâbâd, contains 7 images of Śântinâtha, &c.

Temple with door on the south, built in Saṁ. 1890 by Śeṭh Umedchandji of Mirzâpur, contains 3 images.

335. A *chaumukh* temple, built in Saṁ. 1793 by Mulachand Amarchand of Aḥmadâbâd, contains 4 images of Chaumukhji.

Temple with door on the west, built in Saṁ. 1891 by Vohora Amarsi, contains 9 images, 6 *Pañchatîrthi* and 21 images of metal and 1 pair of feet.

In the *bhâmti* round Śrî Chaumukhji's temple there are 170 images, 2 pairs of feet and 1 Sâdhumûrti.

In the temples outside the gate of Puṇḍarîka are :—

338. Temple with door on the east, built in Saṁ. 1893, by Śâh Harakhachandji Rûpachandji of Makhasudâbâd, has 4 images.

Temple with eastern door, built by Bâbu Pratâpsiṅgh Bahâdur Siṅghji of Makhasudâbâd in Saṁ. 1892, contains 6 images.

340. Temple with east door—called the temple of Kadvâ—contains 3 images.

Temple with east door, built by Śâh Morachandji Nihâlachandji of Makhasudâbâd in Saṁ. 1888, contains 8 images.

Temple with east door, built by Narsi Nathâ of Bombay in Saṁ. 1905, contains 23 images of Padmaprabhuji, &c., 7 of metal, 2 in the maṇḍapa, 2 Yaksha statues, 3 of Śeṭh and Śeṭhâṇî.

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343. Temple with west door contains 1 image of Marudêvî Mâtâ on a marble elephant and 12 separate images.

In the temples on the north are 71 images.

The temples to the south of the temple of Puṇḍarîkaji are :—

A *chaumukh* temple with west door, built in Saṁ. 1791, called at present the temple of Velâbhâi, contains 64 images and 5 pairs of feet.

345. Temple with north door, built by Śâh Kesavadosji Pûrṇachandji of Makhasudâbâd, Saṁ. 1885, contains 8 images of Chandraprabhuji, &c.

Temple with north door, built by Śâh Chunilâlji Suratarâmji of Lakhnau in Saṁ. 1888, contains 3 images of Ajitanâthaji, &c.

Temple with a north door, built by Himmatarâmji Lôkachandji in Saṁ. 1887, contains 7 images of Kunthunâthaji, &c., and 7 *Pañchatîrthi.*

Temple with north door, built by Śâh Kamalsi Sonâvâlâ Bhaṇaśali in Saṁ. 1675, contains 13 images and is called the temple of Samprithirâja. Total 5150.

A place of Angar Shâh Pîr,—a Musalmân shrine.

Tuk III. of the Pañcha Pâṇḍavas :—

350. Temple of the five Pâṇḍavas with the door to the south, built by Śâh Dalichand Kikâwâlâ in Saṁ. 1788, contains 5 images of the Pâṇḍavas, 1 of Kuntâji and 1 of Draupadî.

Temple with the door on the east, built by Śâh Khusalachand Dayâbhâi of Surat in Saṁ. 1860, contains 1024 images on *Sahasrakûṭa*—the thousand-peaked mountain—and 167 in the *pâtiâ* of Mêru, 1 of Lokanpâl and 1 *Siddhachakra,*—in all 1195.

Tuk IV.—of Chhipavasi :—

352. Temple with east door contains 3 images of Śântinâtha, &c.

Temple with west door, built in Saṁ. 1888, contains 1 image.

Temple with west door, built by Śâh Lâlachand Surachand in Saṁ. 1788, contains 6 images.

355. Temple built by Jîvandâs Gandâs of Surat has 5 images, 4 pairs of feet, 2 of Śeṭh and Śeṭhâṇî, and 1 Yaksha.

Two temples with east doors, built by Saṅgvi Surji Malâ of Pâṭṭana in Saṁ. 1788, contain 2 images.

Temple with east door, built by Bhandâri Harakhachand Śivachand of Jenânana in Saṁ. 1794, has 1 image.

Temple of Rânapaglâṅ with east door contains 1 pair of feet.

Five temples behind Jamnâdâs Prêmachand's temple are empty.

Tuk V.—of Modi Prêmachand of Aḥmadâbâd :—

360. A temple with east door, in a ruined state, has 4 images of Śrî Śântinâtha.

A temple with west door, built in Saṁ. 1788, has 1 image; also ruined.

The principal temple, with an east door, built by Modi Prêmchand Lâlaji of Aḥmadâbâd in Saṁ. 1843, has 68 images of Śrî Âdîśvaraji, &c., 2 *Pañchatîrthi,* 9 *Siddhachakra,* 34 images in the maṇḍapa, 29 in the two *pâtiâs,* 1 image of Chakrêśvarî Mâtâ ; in the second *gaṁbhârâ* 1 of Yaksha, 2 of Yaksha and Yakshaṇi, and 1 of Padmâvatî.

Temple of Puṇḍarîkasvâmî with west door, built by Hêmachand Lâlachand in Saṁ. 1843, has 30 images.

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364. Marble temple with a north door, built by Javêri Ratnachand Javêrachand of Surat in Saṁ. 1860, contains 22 images, including those in the upper storey.

365. Temple with east door, built by Modi Prêmachand Lâlaji of Aḥmadâbâd in Saṁ. 1843, has 14 images of Ajitanâtha, &c.

Temple with east door, built by Gulâbachand Mulachand of Khambât in Saṁ. 1848, contains 3 images of Chandraprabhuji, &c., and 1 of Padmâvatî.

Temple with south door by Javêri Prêmachand Javêrachand of Surat in Saṁ. 1860, contains 15 images, including those in the upper storey.

Temple with north door, built in Saṁ. 1855, contains 1452 pairs of Gandharapaglâṅ.

Temple with east door, built by Modi Prêmachand Lâlaji of Aḥmadâbâd in Saṁ. 1860, contains 3 pairs of feet.

The number of statues in the temples of the *bhâmti* round the principal temple:

370. Temple with west door by Parekh Gulâbachand Talakachand, built in Saṁ. 1860, contains 3 images; 2nd by Śâh Rakhavadâs in Saṁ. 1857 has 3 images; 3rd by Gandhi Nasi of Barodâ in Saṁ. 1860 has 2 images; 4th by Śâh Ratanchand of Râṅdhaṇapur in Saṁ. 1860 has 1 image; 5th has 1 image. Four have 7 images.

Temple with north door, built in Saṁ. 1860, has 3 images; 2nd built in Saṁ. 1855 has 2 images; 3rd built in Saṁ. 1860 has 2 images.

In the *bhâmti* round the *Âsar* temple there are 19 images.

375. Temple with east door built in Saṁ. 1860 has 4 images; 2nd with north door built in Saṁ. 1848 has 7 images; 3rd in Saṁ. 1848 has 5 images; 4th has 7 images of Ajitanâtha, &c.; 5th by a lady Avalabâi in Saṁ. 1848 has 8 images; 6th built in Saṁ. 1843 has 3 images; 7th by Śâh Mânekachand Malukachand of Aḥmadâbâd in Saṁ. 1843 has 3 images of Chandraprabhuji, &c.; 8th has 3 images of Śrî Sabhâji Nâtha, &c.; 9th by Javêri Hakamachand in Saṁ. 1843 has 2 images; 10th by Javêri Javerachand Lâlachand in Saṁ. 1844 has 1 image of Âdinâtha; 11th by Vohora Devasi of Bhâvnagar in Saṁ. 1848 has 7 images of Âdinâtha, &c.; 12th by Śâh Mulji Sothâchand in Saṁ. 1860 has 4 images of Âdinâtha and in the two *chovivatâo* 48 images—in all 52; 13th by Śâh Dayâl Motichand of Pâlîtânâ in Saṁ. 1848 has 9 images and 4 pairs of feet; 14th by Śâh Fulachand Jechand in Saṁ. 1860 has 3 images of Mûlanâyaka, &c.; 15th has 1 image.

Temple with east door built in Saṁ. 1857 has 14 images including those in the *gôkhalas* outside; 2nd built at the joint expense of the Saṅgha from Surat in Saṁ. 1860 has 25 images, 1 pair of feet, and 2 images of Dêvî.

390. Four temples, built in Saṁ. 1860 by Śâh Kamâśâ of Surat and Śâh Kala-Saṅkaradar, have 22 images.

Temple with south door, built by Joitâ Pañchâṇa of Râṅdhaṇapur in Saṁ. 1893, has 10 images. Two built in Saṁ. 1873 have 12 images. One built by Śâh Dharmachand of Makhasudâbâd in Saṁ. 1869 has 3 images. One by Jethâ Dêvji of Aḥmadâbâd in Saṁ. 1869 has 3 images. Two have 8 images. One by Dolchhi, daughter of Saṅghvî Vanâchand Rajsi of Evalâ in Saṁ. 1862 has 1 image. One by Śâh Vîrji Khusâl of Mangrol in Saṁ. 1875 has 1 image. One by Kikâ Rûpachand of Bhâvnagar in Saṁ. 1861 has 3 images. Two by

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a merchant of Kaḍi, in Saṁ. 1860 have 13 images. One by Śâh Ambaidâs Jîvandâs of Aḥmadâbâd in Saṁ. 1848 has 4 images. Two by Sâh Savji Mulji of Râṅdhaṇpur in Saṁ. 1871 has 9 images.

Temple with west door by Sâkarbâi, the wife of Śâh Metabandan Mulji of Ajmîr, in Saṁ. 1893, 12 images; 2nd has 8 images of Śrî Padmaprabhu, &c.; 3rd by Miṭha Gulâlachand of Kapadavanj in Saṁ. 1881, 12 images. Total 2023.

Tuk VI.—Hemabhâi's :—

407. The principal temple built by Śâh Vakhatchand Khuśâlchand of Aḥmadâbâd in Saṁ. 1883, contains 102 images in stone and metal, 3 *Pañchatîrthi*, 7 *Siddhachakra*, 2 Śeṭh and Śeṭhâṇî.

Temple with west door built by Lalubhâi Pânâchand in Saṁ. 1886 contains 48 images.

Temple with west door, built by Nagindâs Hemâbhâi of Aḥmadâbâd, in Saṁ. 1866, contains 3 images.

410. Temple with west door, by a lady Javerabhâi, daughter of Nathu Śobhâg of Aḥmadâbâd, built in Saṁ. 1886, contains 5 images.

A *chaumukh* temple with north door, built by Sakurachand Prêmachand of Aḥmadâbâd in Saṁ. 18... has four images.

A *chaumukh* temple with south door built by Hemabhâi Vakhatchand in Saṁ. 1889 contains 4 images.

Seven temples in the *bhâmti* with north door by the families of Śâh Sakarachand Prêmachand and Ichhabâi Vakhatchand, lady Ujamben, Suvajamal Naktachand, Mansukhabhâi Vakhatchand, and Motibhâi Vakhatchand, &c., contain 35 images. Seven temples, Saṁ. 1913, by Śeṭhs Motichand, Mansukhabhâi, and Surajamal, contain 6 images; one is empty.

In another row of the *bhâmti* are thirteen temples of Śeṭh Anopabhâi Vakhatchand, Fatchebhâi Motichand, Mansukhabhâi Vakhatchand, lady Pârvati, Śeṭh Bhagabhâi Fatchebhâi, Kankubâi wife of Śeṭh Himabhâi, &c., of Aḥmadâbâd, containing 56 images.

415. Fourteen temples in the third row of the *bhâmti* with southern doors built by the family of Śeṭh Vakhatchand Khuśâlchand of Aḥmadâbâd in Saṁ. 1893, contain 60 images.

A temple outside the gate of the *Tuk*, in a garden, with eastern door, contains 1 pair of feet of Gautamasvâmî.

Tuk VII.—The Motiśâh Amichand Tuk, in the space between the two peaks of the hill :—

417. The principal temple with east door, built by Motiśâh, son of Amichand Sakarachand, in Saṁ. 1893, contains 155 stone images, 17 of metal, 26 *Siddhachakra* of metal, 2 images of Nâbhirâja and Marudêvi, 1 of Chakrêsvarî Mâtâ, and 1 Gaumukhayakshya.

Temple of Śrî Puṇḍarîkjî, with west door, built by Khimachandbhâi Motichand in Saṁ. 1893, contains 22 images of Puṇḍarîka Gandharva, &c., 2 of Nâbhirâja and Marudêvî in the niches of the principal *gaṁbhâra* and maṇḍapa.

A *chaumukh* temple with north door by Pratâpalâl Joitâ of Bombay, built in Saṁ. 1893, contains 28 images of Padmaprabhuji, &c., 2 of Śeṭh and Śeṭhâṇî, and 15 in the upper storey.

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420. Temple with east door, built by Śeṭh Khimachand Prêmachand's son Amarachand of Bombay in Saṁ. 1893, contains 27 images of stone and metal, 5 *Pañchatîrthi*, 12 *Siddhachakra*, and 35 images in the maṇḍapa including the *pâtiâ* of *Ôṁkâr* and *Hrîṁkâr*.

421. Temple with north door, built by Parekh Fulachand Kapurachand Ghogâri of Bombay in Saṁ. 1897, contains 21 images in the *gaṁbhâra*, 2 in the maṇḍapa, and 1 *Siddhachakra*.

Temple with east door, built by Parekh Dêvachand Lakhamichand of Pâtaṇâ in Saṁ. 1893, has 29 images of Mahâvîrasvâmî, &c., including those in the maṇḍapa.

Temple with two *chokis* (guards) having the door to the east, built by Sarupachand Himachand of Khambât in Saṁ. 1893, contains 13 images of Pârśvanâtha.

Temple with east door, built by Karamachand Prêmachand of Bombay in Saṁ. 1893, has 7 images of Sâmbhunâtha, &c., in the principal *gaṁbhâra* and 2 in the Raṅga Maṇḍapa.

425. Sahasrakûṭa with door to the north, built by Navalachand Gulâlachand of Bombay in Saṁ. 1893, contains 1024 images of the Sahasrakûṭa, 11 images in the *gokhalâ*, 8 images of *chaumukh* in the upper storey, and 2 of Śeṭh and Śeṭhâṇi.

Temple with east door, by Jethâbhâi Navalachand of Bombay in Saṁ. 1897, contains 7 images and 9 *Pañchatîrthi*.

The number of images in the temples within the small gate facing the west, leading to the *tuk* of Bâlâbhâi :—(1) A *chaumukh* with door on the south built by Khusâlachand Târâchand of Surat in Saṁ. 1893, contains 12 images of Chaumukhji, &c., 7 images of stone and metal, and 1542 pairs of *gandharapaglâṅ* (1471). (2) Temple with east door by Târâchand Nathubhâi of Surat, built in Saṁ. 1893, has 7 images of Pârśvanâtha, &c., in the principal *gaṁbhârâ*, &c. ; 1 *Siddhachakra*, 8 images in the maṇḍapa and 29 in the *pâtiâ* of *ôṁkâr* and *Hrîṅkâr* (45). (3) Temples with east door under the *Râṇa* (*Râyana*) tree by Môtichand Amichand of Bombay in Saṁ. 1893 has 1 pair of feet. (4) Temple with east door built by Prêmachand Raṅgji of Pâtaṇa in Saṁ. 1893 has 24 images of Padmaprabhuji, &c., in the principal *gaṁbhâra*, 1 metal *Siddhachakra*, 1 *pâtiâ* of *Ashṭamaṅgala*, 11 images in the maṇḍapa, 2 of Śeṭh and Śeṭhâṇi (39). (5) Temple with east door by Devachand Nêmachand of Bombay, built in Saṁ. 1893, contains 7 images of Âdinâthaji, &c., and 1 metal *Siddhachakra*.

432. A *chaumukh* temple with south door built by Nânaji Jayakaraṇa of Mangrol, Saṁ. 1893, has 17 images in the principal *gaṁbhârâ*, and 4 images of Chaumukhji in the upper storey.

Temple with east door by Śeṭh Haṭhisiṅgh Keśarisiṅgh of Aḥmadâbâd built in Saṁ. 1893, contains 33 images of Mûlanâyak Śrî Dharmanâthji, &c., and 2 *Pañchatîrthi*.

Temple with east door in the southern chôki of the above, built by Rukhmaṇibhâi, wife of Śeṭh Haṭhising Kêsarisingh of Aḥmadâbâd, in Saṁ. 1893, contains 3 images of Mûlanâyak Anantanâthji, &c. In the northern chôki of the same, with eastern door, a temple by Moti Kuvar, wife of Dolabhâi, built in Saṁ. 1893.

435. A *chaumukh* temple with south door, by Vîrachandabhâi of Limbḍi built in Saṁ. 1893, contains 20 images of Chaumukhji, &c., in the *gaṁbhâra* and 4 images of Chaumukh in the upper storey.

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436. The following are the 14 temples of the *bhâmti* on the right side going towards the temple of Puṇḍarîkji, built in Saṁ. 1893, all having western doors :—

1st by Moti Dêvachand Haraji of Khambât has 16 images. 2nd by Mûlachand Hirâ of Daman contains 12 images. 3rd by Śâh Anopachandji of Bombay contains 12 images. 4th by Saṅghvi Vîradhaman Vîrachand of Bhaunagar contains 16 images. 5th by Śâh Sakarchand Piyâ of Pâṭanâ contains 8 images. 6th by Śâh Pânâchand Surji of Râṅdhaṇapur contains 9 images. 7th by Padâvabâi of Khambât in Saṁ. 1893 contains 12 images. 8th by Śâh Dolâ of Khambât in Saṁ. 1893 contains 21 images. 9th by Śâh Prâgji of Navânagar in Saṁ. 1893 contains 7 images. 10th by S'âh Khimachand Dharmachand of Damaṇ in Saṁ. 1893 has 7 images. 11th by Ichhâbhâi Fatechand of Surat built in Saṁ. 1893 has 7 images. 12th by Śâh Mokamchand of Surat, Saṁ. 1893, contains 6 images. 13th by Jeṭhachand Jhaverchand of Khambât contains 3 images. 14th by Savâi Pânâchand of Pâṭaṇâ (date as above) contains 8 images.

450. A window facing the south near the *koṭhâ* or wall, in which is a niche facing the east, by S'âh Majanchand Pânâchand, Savâichand Pânâchand and S'âh Keval Pânâchand of Pâṭaṇâ in Saṁ. 1905 contains 3 images of Mûlanâyaka Padmaprabhuji &c.

The 18 temples of the *bhâmti* on the south of *gaḍh* in one row :—

1st, with north door, by Motichand Khetsi of Pâṭaṇâ in Saṁ. 1905, contains 8 images. 2nd by Mehta Vardhachand of Bikâner, built in Saṁ. 1908, contains 1 image. 3rd by S'âh Jeṭhâ Hemachand of Aḥmadâbâd in Saṁ. 1908 has 6 images. 4th by S'âh Vanamâli Harakhachand of Pâlitânâ in Saṁ. 1909 has 6 images. 5th by S'êshakaran of Ajmîr in Saṁ. 1908 has 9 images. 6th by Mangalaji Talakachand of Râṅdhaṇpur in Saṁ. 1910 has 5 images. 7th by Kapurchand of Aḥmadâbâd in Saṁ. 1911 has 6 images. 8th by S'âh Mânekchand Khimachand of Aḥmadâbâd in Saṁ. 1914 contains 5 images. 9th and 10th are empty. 11th by S'âh Karamchand Hirâchand of Vijâpur in Saṁ. 1910 contains 5 images. 12th by Kâlidâs Harakchand of Aḥmadâbâd in Saṁ. 1911 contains 7 images. 13th is empty. 14th by S'âh Velachand Manekachand of Aḥmadâbâd in Saṁ. 1914 contains 3 images. 15th, 16th, 17th, and 18th are empty.

469. The 13 temples of another row of the *bhâmti* with eastern doors, on the right side of thet emple of Puṇḍarîkanâthaji, are :—

1st by Rikhavadâs Lakshmidâs of Surat, built in Saṁ. 1893, contains 8 images. 2nd by S'âh Hîrâchand of Bombay, Saṁ. 1893. 3rd by Somji Târâchand of Bombay in Saṁ. 1893, 13 images. 4th by Śâh Saṅghvi Padamśi of Râṅdhaṇpur, Saṁ. 1893, has 11 images. 5th by S'âh Ratanchand Hîrâchand of Daman, Saṁ. 1893 has 13 images. 6th by S'âh Ratanchand Dêvachand of Khambât in Saṁ. 1893, has 4 images. 7th by S'âh Mulakachand Sanghaji of Râṅdhaṇpur in Saṁ. 1897 has 5 images. 8th by S'âh Lilâchand Hêmachand of Barhânpur in Saṁ. 1897 has 4 images. 9th to 13th are empty.

482. In a *koṭhâ* with south door, in a row of the same *bhâmti* are 74 images, 2 pair of feet, and 1 image of Bhairava.

The *Oradi* closets in the gate, one with an east and the other with a south door, by S'eṭh Hathisingh Keśarisingh Anjam Salkha (?) of Aḥmadâbâd, contain 64 images by S'âh Khimachanda Bhâi of Bombay.

The Koṭhâ with north door, on the south going into the *tuk* of Śrî Âdîśvaraji, contains 43 images in all.

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485. There is 1 image of Kuntiji in a temple on the top of a *kuṇḍ* outside the gate of Puṇḍarîkaji.

There is a temple near the small gate called Râma-poḷ at the entrance to the Motisâh *Tuk* built by Dêvachand Kalyâṇachand of Khambât in Saṁ. 1893 containing 20 images.

Two temples with doors on the east adjoining the preceding by Śâh Manachand Valabhadâs of Auraṅgâbâd, built in Saṁ. 1903, have 17 statues in the principal *gaṁbhârâ*, 2 metal *Siddhachakra*, and 4 images in the Raṅga Maṇḍapa.

Tuk VII.—Bâlâbhâi Tuk to the west of Motisah's :—

488. The principal temple with door to the east, built by Bâlâbhâi the son of Kalyâṇji Kâhânji of Bombay in Saṁ. 1893 contains 34 stone images in the principal *gaṁbhârâ*, 2 of metal, 2 *Pañchatîrthi*, 1 *Siddhachakra*, 1 plate of the nine *grahas* (planets), 24 images iu the Raṅga Maṇḍapa, 1 statue of Nâbhirâja on an elephant, 18 images of *Chaumukh* in the second storey.

In the *choki* of the preceding, with east door, there is 1 statue of Chakrêśvarî Mâtâ, and in the other *chôki*, with east door, 1 statue of Gômukha Yaksha.

490. In the temple of Puṇḍarîka Gaṇadhara, with west door, by the same Bâlâbhâi, Saṁ. 1893, there are 24 images of Puṇḍarîkaji, &c.

In a *chaumukh* temple with south door by Ujamabâi, the wife of Fatechand Khuśâlachand of Bombay, Saṁ. 1903, there are 16 images of S'îtalanâtha, &c., 1 *Pañchatîrthi*, 1 *Siddhachakra*, 3 statues of S'eṭh and S'eṭhâṇi and son.

Temple with south door by S'âh Khimachand Fatechand of Bombay, Saṁ. 1912, contains 3 images and 2 *Siddhachakra*.

Temple with north door by Śeṭh Mithâbhâi Gulâlachand of Kapadvanj, at present empty.

Temple of Raṇa Galâ by Kalyâṇji Kahânji of Bombay, Saṁ. 1893, with eastern door, contains 1 pair of feet (347). The number of images along the fort wall with western door, Saṁ. 1893 : 1st by Dipachand Kalyâṇji of Bombay, 16 images. 2nd by Gulâlchand Virachand of Daman, 11 images. 3rd by Ukâ Vastâ of Bhaunagar, 15 images. 4th by Parikha Dêvachand Mânachand of Bombay, 11 images. 5th by S'âh Dêvachand Lakshmichand of Bhâunagar, 14 images. 6th by Khimachand Jechand of Surat, 9 images. 7th by S'âh Dharmachand of Surat, 9 images. 8th by S'âh Somji Sobhâgadâs of Ghogo, 21 images. 9th by S'âh Târâchand, 6 images. 10th by S'âh Râyachand Mâhâvji of Sami under Râṇdhaṇpur, 3 images and 2 *Siddhachakra*, with northern door. 11th with northern door by Ambâidâs Rupachand of Râṅdhaṇpur, 6 images (123). Total 268.

Tuk IX.—Sakarachand Premachand on the north of the last :—

494. The principal temple is of Puṇḍarîkji, with eastern door, built by S'eṭh Sâkarachand Premachand of Aḥmadâbâd in Saṁ. 1893, contains 22 images of metal of Mûlanâyak S'rî Pârśvanâthaji, &c., 1 *Pañchatîrthi*, 4 images in the maṇḍapa, 5 of S'eṭh and S'eṭhâṇî.

495. Two temples, one on each side of the above, with eastern doors, contain 2 images of a Yaksh and Yakshaṇi.

2nd temple, with west door by S'âh Prêmachand Damôdhar, built in Saṁ. 1893, contains 11 images of Pârśvanâtha, &c.

3rd temple, with west door by S'eṭh Maganbhâi son of Śeṭh Karmachand Prêmachand, Saṁ. 1900, contains 18 statues.

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Temple in the Chôki west of the above temple, with door to the south, by Harakuvar, wife of S'âh Mulachand of Aḥmadâbâd, contains 3 images. A 5th temple with west door, by S'âh Khimachand Jamnâdâs of Aḥmadâbâd, Saṁ. 1900, contains 15 images of Padmaprabhuji.

There is one in the Chôki of this temple which is empty.

500. Temple by Panas (?) S'rî Rûpavijaya of Aḥmadâbâd, Saṁ. 1900, containing 9 pairs of feet.

Another with western door is empty.

A temple with east door by S'âh Trikamadâs Nathubâi of Aḥmadâbâd, Saṁ. 1913, contains 4 images. (Total 94.)

Tuk X.—Nandiśvara Dvîpa :—

503. Temple of S'rî Nandiśvara Dvîpa by S'eṭh Hemabâi Vakhatchand of Aḥmadâbâd, Saṁ. 1897, with 53 *chaumukhs* on spires somewhat like dâgobas.—212 images.

Temple with east door by Śeṭh Dâyâbâi Anupachand of Aḥmadâbâd, 1897, contains 12 images of Kunthînâtha, &c., and 2 *Siddhachakras*.

Temple with east door by a lady Prasannâbâi of Aḥmadâbâd, contains 50 images, built Saṁ. 1897.

Six temples with eastern doors are empty.

There is a Gotraj Dêvi (*family goddess*) in a temple, built by Vakhatchand Khuśâḷchand Nagarśeṭh of Aḥmadâbâd.

513. In a temple with a south door, north of the *tuk* of Bâlâbâi, there is a large rock statue of Adibuddhaji or Âdinâthaji. On the front wall of it is an *inscription*.

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XXIV.—SINDH.

1.—Karachi Collectorate.

1. Tâtta. In the Makli hills, about 3 miles from the town, are the following Muhammadan tombs :—

(1) The tomb of Sayyid Ali Shâh Shirâzi is of brick on a masonry plinth, and plastered. The tomb is oblong, 48½ feet by 33, and is roofed by a large and two small domes. It was built by the Jokhias. Sayyid Ali Shirâzi died in 980 A.H. (1572 A.D.). There are inscriptions on some of the small tombs within the enclosure, but none on the Sayyid's.

(2) The tomb of Nawâb Amîr Khulil Khân is in ruins. It was built during the Amîr's lifetime, or between 980 and 993 A.H. (1572—1584 A.D.), during the period that Mîrzâ Muhammad Baki Khân governed Lower Sindh. Nawâb Amîr Khulil Khân is said to have left directions not to bury his body inside the tomb near it ; and seven Hâfizes or religious devotees were buried within it. It stands in the middle of a courtyard, 156 feet square, and has a stone foundation and plinth, but is built of glazed coloured bricks with a few perforated slabs introduced between them. It is octagonal outside but square inside, and is covered by a dome. Each side of the outer octagon is 24 feet, and the sides of the square within are 21 feet each. Inside are four tombs.

Inscriptions :—On each of the four tombs inside is an Arabic inscription. There are also inscriptions on the outer walls of the building.

(3) Tomb of Mîrzâ Isakhân Turkhân, said to have been built in 981 A.H. (A.D. 1573-74). It stands in a large court, within which are two minor courtyards. It is entirely of carved stone, with perforated slabs introduced in a few places. Mîrzâ Isakhân was the first of the Turkhâns who ruled in Lower Sindh, A.H. 962—980 (A.D. 1555—1572).

Inscriptions :—Arabic inscriptions are carved on the slabs above the doorways of the courtyard, and on several of the small tombs enclosed in it.

(4) Tomb of Mîrzâ Muhammad Baki Khân, the son of Isakhân Turkhân, like No. 2 is also in a ruined state. It is said to have been built in 994 A.H. (1585 A.D.) and stands in the middle of a court 95 feet square. The foundation and plinth are of stone and the rest of glazed bricks.

Inscriptions :—Over the doors are stone slabs with Arabic inscriptions.

(5) Tomb of Mîrzâ Jâni Beg bin Payend Beg and of Ghâzi Beg bin Jâni Beg Turkhân, is partially in ruins. It stands on a raised stone platform in the middle of a courtyard, and is octagonal, each side measuring 25 feet. The superstructure is of glazed bricks of the best description. The stone slabs round the doors of the courtyard and of the Dargah are elaborately and beautifully carved, and there are perforated slabs or windows above the doors of the Dargah. Inside are three tombs : two of them of marble and one of stone. It was built in A.H. 1009 (A.D. 1599-1600). Mîrzâ Jâni Beg Turkhân was the last of the Turkhân rulers of Lower Sindh (A.H. 993—1008). Ghâzi Beg was governor of Kandahâr, where he died, A.H. 1020 (A.D. 1610-11), and was buried here in 1022.

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Inscriptions :—An Arabic inscription over the door of the courtyard; another above the entrance to the Dargah; others on the walls, and on each of the three tombs within.

(6) Tomb of Diwân Shrufa Khân is in ruins. It was built in A. H. 1049 (A.D. 1638-39) in the lifetime of Shrufa Khân, the grandson of Mir Alak Arghun, and was *Nawâb* or minister to Amîr Khân until A.H. 1054. It stands on a platform, and is 38½ feet square. The foundation and plinth are of stone, but the superstructure is of glazed coloured bricks.

Inscriptions :—One in Persian over the entrance, and others on several small tombs inside.

(7) Tomb of Nawâb Isakhân is in good preservation. It was built in A.H. 1037—1054 (A.D. 1628—1644), while Nawâb Amîr Khân, son of Nawâb Kâsim Khân, was governor of Sindh. The stone was brought from Sorath. It stands on a raised platform in the middle of a court, and is 70 feet square, built of stone throughout, the carving on which is very elaborate. It is surrounded by a verandah on carved pillars and an upper storey. The roof of the main building is a stone dome, and the verandahs are also roofed with stone, though in some places small domes have been inserted at a later date. Stairs on the east side lead up to the roof.

Inscriptions :—In Arabic character over the entrance to the court, and on the eleven tombs inside. Nawâb Isakhân died in A.H. 1054.

(8) Duhgiranji Masjid or Amîr Khusro Khân's Masjid outside the town, was built in A.H. 997 (A.D. 1509) by Amîr Khusro Khân. The foundation and plinth are of stone, but the rest of the structure is of brick. It is 98 feet long by 48 deep, and has three bays with one central and two smaller domes. The interior is lined with coloured tiles. The *Mêhrâb* or pulpit is of carved stone.

Inscriptions :—Over the *Mêhrâb* is an Arabic inscription, and there are others on the walls below the springers of the domes.

(9) Jâmi Masjid in the town of Tâttâ was begun in A.H. 1054 and completed in 1057 (A.D. 1644—1647) but the floor was not laid till 1068. The foundation and plinth are of stone, the rest of burnt coloured bricks. The roof is formed of ninety-two domes, three of which are very large and have their interiors lined with coloured tiles. It is 305 feet long by 170 feet deep.

Inscriptions :—Over the archways of the two principal domes, on the east and west sides, in Arabic character.

(10) Tomb of Mîrzâ Tughral Beg, partially in ruins, was built in A.H. 1095 (A.D. 1684). It stands on a platform in the middle of a courtyard and is entirely of carved stone except the outer covering of the dome. It is 16 feet square outside, and the dome is supported by 12 pilasters and columns, and rises from an octagon.

Inscriptions :—On the tomb itself and over the north entrance in Arabic, and on the west side one in Persian.

2.—HAIDARABAD DISTRICT.

2. Daulatpur in Moro Tâluka, about 80 miles N. from Haidarâbâd:—Thul Rukhan, 8 miles S. E. from Daulatpur on the east side of the Haidarâbâd and Rohri postal road. This is a large Bauddha stûpa, built of burnt brick and mud, and surrounded by a mound about 6 yards broad and 5 or 6 feet high. Above this the stûpa rises about 50 feet and has two bands of

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pilasters, 20 in each storey, round the upper portion of the drum, which diminishes from 51 to about 46 feet 8 inches in diameter. The pilasters have moulded capitals and a cornice runs over them, but the top of the work has been ruined. The bricks measure 16″ × 11″ by 3″. There is no probable tradition of its origin or date.

3. Shâhpur Chakar, in Sâkrand Tâluka. A mile S. E. from this are some tombs of the Mîrs of Khairpur.

4. Mâo Mubarak, 10 miles N. of Naushahro station. An ancient mound, the site of an early stronghold (*Ind. Ant.*, vol. XI., p. 7).

3.—SHIKARPUR DISTRICT.

5. Mayâtarî, 16 miles N. of Haidarâbâd :—(1) Jami Masjid, built A.H. 1218 (A.D. 1803) of brick with stone cornices and ornamented with carved stone and coloured tiles, about 86 feet by 32.

Inscription over the archway at entrance of the main central dome giving the date.

(2) Dargah of Pîr Rukanshâh, built in A.H. 1179 (A.D. 1764-65) of brick and floored with tiles set in lime, 27 feet square.

(3) Dargah of Pîr Hâshimshâh, built in A.H. 1175—similar to the preceding.

6. Mahi, in Kambar Tâluka, 6 miles N. E. from Kambar and 6 miles N. W. from Lârkâna: the kubâ or tomb of Shâhu'l Muhammad Kalhora killed in A.H. 1030 (A.D. 1621) on the right bank of the Ghâr canal. The kubâ was erected to his memory by Mîyâṅ Ghulâm Shâh Kalhora, A.H. 1188 (A.D. 1774). It is 15½ feet square and 35½ (?) feet high covered by a dome plastered outside with *cheroli* (burnt mica) plaster. The walls are faced with the usual coloured tiles—mostly fallen off. Inside are the tombs of Shâhu'l Muhammad and his son Shâh Hassan.

7. Lârkâna :—The kubâ of Shâh Bahâro on the bank of the Ghâr canal close to the town. Shâh Bahâro held a military command under Mîyâṅ Nûr Muhammad Kalhora, and died in A.H. 1148 (1735-36 A.D.), and Mîyâṅ Ghulâm Shâh Kalhora, the son of Nûr Muhammad, erected this tomb to his memory in A.H. 1188 (A.D. 1774). It stands on a platform 75 feet square and is 39 feet square and 47 feet high to the crown of the dome. The dome is covered with bluish grey and green coloured tiles. The walls are faced outside with coloured tiles.

Inscription :—On white glazed tiles is a bombastic Persian inscription containing the date 1188 A.H.

8. Sakar :—Mîr Mâsum's Minar, begun in A.H. 1003 (A.D. 1594-95) and completed by Mîr Buzing Manwar, son of Mîr Mâsum Shâh, in 1027 (A.D. 1618). It is built of good brick, is 84 feet in circumference at the bottom, and is surmounted by a dome.

Inscription :—Over the door on an oblong stone giving the date A.H. 1003, &c.

Beside it are the tombs of the Mâsumi Sayyids, descendants of Mîr Mâsum. That of Mîr Sâfai, the father of Mîr Mâsum, has several *inscriptions*, one of them bearing the date of his death, A.H. 991 (A.D. 1583).

Another near it, built in A.H. 1004, is octagonal with four arched entrances, those on the east and west having a cut-stone balcony over them. It is built of brick and decorated with coloured tiles. About 14 feet from the floor inside is a

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gallery running round, and above it is an *inscription* running all round but consisting of quotations from the *Qorân*, with a verse containing the date expressed in a phrase meaning "the abode of liberality"; there are also others over the small balconies.

Mîr Mâsum Shâh's own tomb bears an *inscription* giving the year of his death, A.H. 1014 (A.D. 1605-6).

9. Old Sakar. The tomb of Shâh Khairu'd-dîn (said to have been born at Bâgdad A.H. 898, and died at Sakar 1027, *i.e.* A.D. 1492—1618, which is very improbable).[1]

10. Drakhan, 30 miles west from Sakar; about a mile W. close to the Drakhan and Ratodero road are the Thahim Tombs, four large domed buildings built of brick and covered with glazed tiles. They are in memory of Sâheb Khân Thahim, Dilâwar Khân Thahim, both killed in battle near Garhi Yasim, of Jelâl Khân much ruined, and of Jâfir Shâh.

11. Shikârpur. Tomb of Makh'dum Abdul Rahman built about 150 years ago, but restored in A.D. 1837, and more recently by the municipality. It is of brick and is about 21 feet square and 30 feet high.

12. Khânpur, 8 miles E. N. E. from Shikârpur. The Jami Idgah of Fakiru'd-dîn, said to have been built by Maghzal dîn Pathan some 400 or 500 years ago. It is of brick and mud, with four domes, but is now ruinous.

13. Mehar, 72 miles S. W. from Sakar. Tombs of Shâh Panjo (1730) and Saydi Musani (1750); the dome of the latter fell in and was rebuilt about 75 years ago.

14. Got Kariya Mithozangi, Kakur Tâluka. About four miles from the village is the tomb of Mîyâṅ Nasir Muhammad Kalhora, supposed to have been built in A.H. 1130 (A.D. 1718). With carved stone pillars, &c. The place is one of great sanctity and is surrounded by about 60 other *kubas*.

15. Bukerâni, about 5 miles S. a little west of Tando Alahyar. (1) Tomb of Mîr Kaimshâh Koreshi, erected in A.H. 1216, of brick with coloured decoration.

Inscription on glazed tiles above doorway that Mîr Kaimshâh died in A.H. 1215.

(2) Masjid of Pîr Kaimshâh, 48 feet by 30, built in A.H. 1274.

(3) Tomb of Pîr Fazil Shâh, 30 feet square, erected in A.H. 1267.

Inscription stating that Makhudum Fazlshâh Koreshi died on the 1st Zu'l-haj, 1266.

16. Rohri. In an island in the river the tomb of Khwaja Khizr Ind Pîr, has inscriptions in cameo.

17. Vijnôt, 4 miles S. of Reti railway station, Ubauro Tâluka. A series of mounds marking the site of an old city, in which are found carved slabs, brick foundations, &c. Many of the mounds have been recently excavated for the building materials they contain (see *Ind. Ant.*, vol. X., pp. 1—9).

[1] The returns are full of erroneous dates and measurements: no supervision has been exercised. One places a tomb 38½ feet square on a platform 19 feet 9 inches broad!

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18. Sirwâhi or Sivrai, 3 miles N. W. from Walhar station, 5 miles N. E. from Sabzalkot, and half a mile S. from New Sanjarpur. The site of a deserted city. The bricks and materials have been largely carried off for the Indus Valley Railway. It contains the Rozah of Hazrat Musa Nawâb.

19. Mirpur Khâs, 40 miles E. from Haidarâbâd. About 1¼ mile N. or N. W. the Honourable J. Gibbs, in January 1859, excavated the base of a brick Thul. It is popularly known as "Kâhû jô Dărô" in which was found a vase of fine earthenware containing some pieces of crystal and amethyst. The vase is said to be now in Karâchi Museum. A head in greenish stone was also found, and sent to the Museum by Sir Bartle Frere.

20. Nuh-Hotiani, about 3 miles N. W. from Uderalâl and 5 miles N. E. of the village of Khebrâni, which is 8 miles N. of Matiâri. Dargah of Pîr Nuh Hotiani, built in A.H. 1092 (A.D. 1681) of brick, about 24 feet square.

21. Uderalâl, 10 miles E. N. E. of Matiâri. Dargah of Uderalâl erected in A.H. 1044 (A.D. 1634) by Bedarang, son of Shâmdâs Thakur, of brick on a stone foundation. The floor is of glazed tiles set in lime.

Inscription in Persian engraved on two stones imbedded in the wall on either side of the entrance to the antechamber of the dargah, giving date, &c.

22. Hâla, 35 miles N. of Haidarâbâd. (1) The shrine of Makhadum Nuh, built by Pîr Muhammad Zamân in A.H. 1205 (A.D. 1790-91), of brick with coloured ornamentation. The foundation is of stone and the floor of glazed tiles. It measures 33 feet by 30 feet.

Inscription over the entrance to the dargah recording the names of the builder, mason, scribe, &c.

(2) Tomb of Makhadum Mîr Mahammad, built in A.H. 1210, of brick with coloured decorations on a stone foundation. It is about 25 feet square, and the floor is of glazed tiles.

Inscription over the entrance to the dargah recording that Mîr Fateh Ali Khân Sultân desired that a splendid tomb be erected, and that a spirit informed the writer of the year in which it was built.

(3) Makhadum's Masjid, 36½ feet by 20 feet, built in A.H. 1222, of brick also.

Inscription over the centre of the middle one of three archways at the entrance of the mosque stating that Mîr Karamali constructed this mosque, and that a spirit informed the writer of the date in the words "The mosque of God which resembles the Kâbâ."

23. Bhitshah, 5 miles E. of Hâla. (1) Tomb of Shâh Abdul Latif, built in A.H. 1167 (A.D. 1753-54), of brick on stone foundations, and about 36 feet square.

Inscription over the doorway at entrance to the dargah stating that "when the tomb of Shâh Latif was erected by Sayyid Jamal he saw it splendidly adorned and called it 'the tomb of Latif full of heavenly light.'"

(2) Tomb of Pîr Habîb Shâh, built A.H. 1221, is 29 feet 6 inches square.

Inscription over the doorway at the entrance to the dargah "Death is a bridge that leads us to our friends."

(3) Tomb of Pîr Kaimdîn and Latif Ali, erected in A.H. 1238.

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Inscription over the doorway at the entrance to the dargah stating that "it was erected by Abdu'l Rahîm, mason of Haidarâbâd and son of Haider, a resident of Nasarpur, and Punu Faqir Walad Ishak, in 1238."

24. Bilali, 6 miles N. of Hâla. Pîr Bilali built A.H. 1168 (A.D. 1754-55) of brick, 32 feet 6 inches square.

Inscription in Arabic, painted round the doorway.

25. Khudâbâd, 1½ miles W. of Hâla. Tomb of Mîr Fateh Ali, about 26 feet by 27 feet, built of brick, on a stone foundation and ornamented on the inside with carved stone and outside with coloured tiles.

Inscription over the doorway at the entrance to the dargah giving the date of its erection as A.H. 1210.

26. Kâmâro, 6 or 7 miles E. of Tando Allahyar, which is 24 miles E. of Haidarâbâd. (1) Pak Sanghar Lorâo, 14 feet 3 inches square, built about A.H. 900 (A.D. 1495) of brick.

(2) Tomb of Pîr Ashrafshâh, 15½ feet by 14½ feet, built of brick with coloured tile facings, built A.H. 1234.

27. Moriani, 18 miles N. E. of Tando Alahyar. Mashaik Hoti, 20 feet square, built A.H. 894 (1489 A.D.) of brick, with coloured decoration.

4.—Thar and Parkar Districts.

28. Baharai, 3 miles N. E. from Umarkot. A temple of Mahâdêva, built of stone. In A.D. 1790 a certain Brâhman of Umarkot, who used to send out his cows to graze in the vicinity, observing that one of them gave no milk for some days continuously, accused the herd of dishonesty. The latter denied the charge, and next day reported that while driving the cows home in the evening he observed the cow stop at a certain place, and the milk to flow of itself. The owner went next day to the place himself and ascertained the truth of the statement. At night he said a spirit appeared to him in a dream and informed him that a *Liṅga* was buried at the spot, and if he erected a temple there he would never come to want. This he did with the aid of the Sôdas,—then influential here. The temple is annually visited by large numbers of Hindus from Umarkot: it is only about 12 feet square. The same story is told of many temples.

29. Haro, 24 miles N. E. from Viravâ, Nagar Tâluka. A Jaina temple about 125 feet by 100 feet, built of marble. It is related that about five hundred years ago one Manga Oswâl of Pari-Nagar went to Pâtan to make purchases, and was informed in a dream by a spirit that there was an image buried beneath the house of a certain Musalman, which he should try to secure. Having succeeded in this he brought it to Pari-Nagar, where the spirit again appeared and ordered him to procure two calves and have a cart made of the wood of the *nîm* (Margosa) tree, and placing the image on it to move on without looking behind. On reaching the place where the temple now stands the cart broke down, and being fatigued he fell asleep, to be informed by the spirit that both marble and treasure were buried where this had occurred and that he should send for workmen and build a temple worthy of the idol, which is worshipped under the name of Gauri. It was built in Saṁvat 1432 (A.D. 1375-76). In A.D. 1835 the image disappeared. The temple is visited by Jainas and others.

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30. Bhôdêśvar, 4 miles N. N. W. from Nagar Pârkar. (1) A tank 400 feet by 200, said to have been excavated in the reign of Bhôda Parmâra, son of prince Jeso Parmâr, who was induced by the Brâhmans to sacrifice his son to the goddess of the city in order that the tank might retain the water.

(2) A mosque about 20 feet by 12, said to be of the same age.

31. Sirewari, 10 miles N. from Khiprâ. A mosque about 40 feet by 12 feet, built of brick by Tâj Muhammad about a century ago.

32. Near Khiprâ, 3 miles to the N. W. of it, at Kubah, a mosque about 40 feet by 12 feet, called Jamâ, built by wife of Ghulâm Shâh Kalhora, last century.

33. Chotiari, 14 miles E. from Sanghar. A mosque about 30 feet by 15 feet, of brick, about the same age as the last.

34. Dher Mitha Faqir, 12 miles S. W. from Khiprâ. Shrine of Mitha Faqir, erected about a century ago by his followers.

35. Giror, 25 miles N. W. from Umarkot. The shrine of Abdûl Rahim, erected of brick by Mir Bijar Khân scarcely a century ago, is about 16 feet square.

36. Nawâkot, 40 miles S. W. from Umarkôt. (1) Shrine of Razi Shâh, 30 feet by 15 feet, built by his followers about 35 years ago.

(2) Fort erected by Mir Murad Ali, about 50 years ago.

37. Ramjago, 24 miles W. from Umarkot. Tomb of Mir Mubârak Khân Talpur, 20 feet square, built of grey stone and painted inside. It is about 150 years old.

38. Juariasar, 25 miles W. S. W. from Umarkot. Tomb of Walidad Mari, 16 feet square, of brick, about the same age.

39. Hasan Bagban, 26 miles W. from Umarkot. Tomb of Hasan Bagban, 50 feet by 14 and 20 feet high, built of brick about 200 years ago.

40. Virawâ, lat. 24° 31′ N., long. 70° 50′ E. The ruins of Pari-Nagara are close by. It is said to have been founded in A.D. 456 by one Jesso Parmâr of Bâlmir, and is supposed to have been destroyed by the Muhammadans. Among the ruins are the remains of many Jaina temples, some of them still partially standing, with beautifully executed sculptures. They are built of white marble.

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XXV.—KACHH.

1. Bhadrêśvar, 12 miles E.N.E. from Mundra: (1) The large Jaina temple of Jagaduśâh, outside the village, has been largely rebuilt and repaired at different times: on the walls and pillars are some *Inscriptions*, but only very partially legible (see *Archæol. Report W. Ind.*, vol. II). (2) Two old mosques, one much buried up in the sand, the other in tolerable repair. (3) Beside an old kuṇḍ is a temple of Mâtâ Âśâpurâ; and on a broken pillar is an *Inscription* dated Saṁ. 1358 (A. D. 1302). (4) The Dargah of Pîr Lal Shobhah has an old *Arabic inscription* along the upper course of the wall. The foundations of the old city of Bhadravatî extend over a large area close to the modern town (*Archæol. Report W. Ind.*, vol. II).

2. Bhuvaḍ, 7 miles N.N.E. from Bhadrêśvar: An early temple of Bhuvanêśvar Mahâdêva of which the shrine has fallen, but the maṇḍapa still remains, and is a good example of the early Kachh style. It bears an *Inscription*, very illegible, but dated Saṁ. 1246 (A.D. 1190).

3. Vîra, 6 miles E. from Bhadrêśvar: The kubâ or domed tomb of Pîr Jâdia, a Sayyid from Sindh, built by Nayi Punjâ, about 250 years ago. The temple of Yôgiṇidêvî, rebuilt by Gurji Motichand of Anjâr, about 30 years ago; *śrâddha* ceremonies are performed at the kuṇḍ by the Hindus of surrounding villages.

4. Anjâr, 16 miles N.E. from Bhadrêśvar, and 22 S.E. from Bhuj: No remains of much interest, most of the temples, &c., having been rebuilt after the earthquake of 1819. It contains the *Sthâns* or sacred places (1) of Ajayapâl—said to have been a prince of Ajmir (Tod's *Râjasthân*, vol. I, p. 205n); the head of the *Maṭh* has a copper-plate grant of Saṁ. 1673, and two others: (2) of Jêsal or Jêsar Pîr, said to have been a notorious freebooter, who was reclaimed by Turî, a Kâṭhî woman: (3) Temples of Waṅkal Mâtâ, Mahâdêva Baḍêśvar, Ambâ Mâtâ, and Mâhanrâi,—but of little interest.

5. Barâi, near Mundra: Temple of Mahâdêva Nîlakaṇṭha, built in 1668 A.D. The *liṅga* is said to have been brought from Bhadrêśvar.

6. Gêḍî, 13 miles N.E. from Râpur (lat. 23° 44′ N., long. 70° 45′ E.): said to be the ancient Vairaṭanagarî; old coins are found about the locality. (1) Mâlan Vâv, of which the pillars are half buried in the ground and the well overgrown with trees; an *inscription*, said to have belonged to it, lies in the temple of Achalêśvar, and is dated in 1476 A.D. (2) Temple of Mahâdêva Achalêśvar, said to be about 300 years old, but built on an older site by a Sâchôra Brâhman. (3) Temple of Lakshmînârâyaṇa, built in 1841, on the site of one destroyed by the earthquake; some of the old images remain; and in a niche over a Gaṇapati is an *inscription* of Saṁ. 1675. (4) Temple of Mahâvîra, containing images of Adiśvar dated Saṁ. 1534, and of Śântinâth dated Saṁ. 1925. (5) On an image of a Kshêtrapâla in the bazar is the date Saṁ. 1268. The tomb of Ashaba Pîr is only a platform with tombs on it.

7. Rav, 9 miles S.W. from Gêḍî: The temple of Ravêchi Mâtâ, built by Sâmabâi Mâtâ, the priestess, in 1822 A.D., on the site of a very old one, and at a cost of 24,000 *koris*; the temple maintains about 500 cows and feeds all tra-

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vellers. On a *pâlîyâ* is the date Saṁ. 1328 "when Arjunadêva of Anahillapaṭṭan reigned through his viceroy Maladêva." The temple stands on the verge of a fine kuṇḍ.

8. Môvâṇâ, 14 miles N.E. from Gêḍî: The old site is to the north of the village, and there are two caverns in the hill.

9. Kanthkôṭ, 16 miles S.W. from Rav and 36 N.E. from Anjâr: (1) A Jaina temple of the 13th century, much ruined and having some abraded *Inscriptions*, one dated Saṁ. 1340. (2) Temple of Sûrya, containing an image of that god. (3) Temple of Kanthaḍanâtha, a neat small shrine on the site of the old one destroyed by the earthquake; it belongs to the Kâṇphaṭa sect.

10. Varṇuṅ, 25 miles S.E. from Gêḍî and 24 E.N.E. from Chitrôḍ: On the edge of the Raṇ is an old temple said to date from the time of Mûlarâja. It is small, with three porches. In repairs executed in 1851 an inscription is said to have been plastered over.

11. Chitrôḍ, 13 miles E.S.E. from Kanthkôṭ: Four old and much dilapidated temples at Mêwâsâ, about a mile to the north, have been sculptured. The temple of Mahâdêva, at the ruins of Bêtî, a mile east of Mêwâsâ, has an *inscription* of Saṁ. 1559.

12. Lakaḍîya, 11 miles S.E. from Kanthkôṭ, and 8 S.W. from Chitrôḍ: Minar built by Jâḍêjâ Dêvaji in 1760, on a platform; it is octagonal, and said to be about 10 ft. in diameter and 44 ft. high, with balconies and a dome.

13. Katâriyâ, 5 miles S.E. from Lakaḍîya: A small temple of Mahâdêva Bhaḍêśvara on the west of the village, erected in 1683, by a Bhâtiya. Pâlîyâs of *Satîs* on the bank of the kuṇḍ bear dates Saṁ. 1684, 1764, &c. The Jaina temple in the bazar is deeply buried in the earth and dilapidated, but has been richly carved.

14. Sikarpur, 4 miles S.E. from Katâriyâ: The tombs of the Pîrs Pâṭhâ, Gêbanshâh, Multâni, and Ashâbah are of no interest.

15. Manfarâ, 7 miles W. from Kanthkôṭ: A temple and monastery.

16. Sikrâ, 15 miles S.W. from Kanthkôṭ and 3 W.N.W. from Bhachau: The ruined temple of Kagêśvara; two tombs of Momana Kunbis built in 1667, of good workmanship; a Pîr's tomb on the site of the old town; and a fine Jaina temple of Vasapuja, built in 1717; also some old pâliyâs.

17. Kôṭâi, 13 miles N. from Bhuj: A fine old temple attributed to Lâkhâ Phulâni, and well worth preserving; also others more dilapidated, but all of considerable age, perhaps of about the 10th century (*Archæol. Reports*, vol. II).

18. Bhuj, the capital: (1) The tombs of the Râos, much injured by the earthquake in 1819, but several of them are deserving of repair and preservation. In the tomb or Chhatri of Bhârmalji is a *pâlîyâ* bearing an *inscription* commemorating the *Satî* of Bâi Śrî Lilâvatî, daughter of Maṇḍalika of Jûnâgaḍh, in Saṁ. 1688. The Chhatri was erected in Saṁ. 1714. Another inscription in the Chhatri of Prâgmalji gives the date of his death in Saṁ. 1772, Śaka 1637; and states that he married the daughter of Râo Râvalsiṅgh of Îdar. (2) The old palace has some good architectural details. (3) The mosque inside the gate is of some interest. (4) There are temples of Suvarṇarâya, Kalyâṇêśvara, Swamaṇḍap, &c.

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18. Khêḍâ, 11 miles S. from Bhuj and 18 N. from Mundra: said to have been the capital of Lâkhâ Phulâni. The vimâna of a very fine temple of about the 10th century remains, and is well worth preservation; the maṇḍapa was thrown down by the earthquake (see *Archæol. Rep.*, vol. II.). Near the town is a fine modern tomb and other buildings raised by Ghulâm Ali Shâh Kâḍivâl since A.D. 1792; they belong to the Khojahs or Shîah-Imâmi-Ismaëli sects introduced into Gujarât by Sudru'd-dîn; they reverence Ali and Fatima, their sons Hasan and Husain, and Muhammad, of whom they have representations but without faces.

19. Mâṇḍavî, 23 miles W. from Mundra and 24 S.W. from Khêḍa: (1) Temple of Sundarvar, belonging to the Vaishṇava sect, built by the Darbâr in Saṁ. 1631, but is going to decay; the maṇḍapa is domed and surrounded by parapet walls. (2) Râṇêśvara, built by Kamâbâi, the sister of Bhârmalji, in Saṁ. 1684; it is larger and finer than Sundarvar, the dome being supported by 16 pillars; it is a Śaiva shrine. (3) Lakshmînârâyaṇa, built by Sêṭh Tôpaṇ in Saṁ. 1664, and is larger than the others. (4) Rañchôḍji Mahârâja, of the Vallabhâchârya sect, is of two storeys. (5) Qâziwali Masjid, Saṁ. 1665, ruined by the earthquake. (6) Jâmi' masjid, Saṁ. 1660, built of materials from a Hindu temple, but also ruined; neither mosque was of much pretensions.

20. Gundiyali, 3 miles S.E. from Mâṇḍavî: Temple of Râval Pîr, built by two Śêṭhs in 1820, on the shore, and visited by Hindus and Musalmans at the annual fair.

21. Bagaḍâ, 7 miles N.W. from Bhadrêśvar: between this village and Vâghorâ is a small temple of Phulêśvara, rebuilt about 1838; also the Sêlora step-well, restored in 1854.

22. Gôdhrâ, 8 miles N.W. from Mâṇḍavî: The town was built in 1609; the temple of Chaturbhujarâya, Saṁ. 1776, and another smaller one, Saṁ. 1751, are of little interest.

23. Viñjâṇ, formerly Kâñchibâ-pâṭṭaṇ, 2 miles W. from the present village, was a place of importance, and coins are sometimes found on the site, where also is a shrine of Kâlikâ Mâtâ. The temple of Rakhêśvara Mahâdêva, at Viñjâṇ, is 45 ft. by 35 ft., built of hard yellow stone, Saṁ. 1688.

24. Guntrî, 26 miles N. from Viñjâṅ and 36 W.N.W. from Bhuj: The ruins of a deserted city, surrounded by walls with towers, 2250 yards in circuit. It was the capital of the Sândh Râjputs, perhaps about A.D. 1300, and deserves examination. (*Trans. R. As. Soc.*, vol. III., p. 586).

25. Lâkhâḍi, 16 miles S.E. from Guntrî and 18 W. from Bhuj: Near it and Mañjal, another village to the S.W., is Puvrâgaḍh or Paddhargaḍh, an ancient fort, said to have been built by Puṅvrâ Gaṅâni, the nephew of Lâkhâ Phulâni. The walls are 2385 yards in circuit. The larger palace is about 55 ft. square and 20 high, built of large blocks of stone and with considerable taste; it is of two storeys, and the upper was supported by 84 round pillars, about 7 ft. high and mostly of single blocks of stone, having square capitals ornamented with the heads of men and animals. The porch and colonnade in front are carved. The area in the centre is open to the sky. The smaller palace, called Addhaṭâro, is about 40 ft. long by 23 wide, of one storey, with front and pillars carved, but inferior to the larger one. The Mint is a heap of ruins, but there is a small building in the enclosure which has perhaps been a temple. The

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gateway on the west is a very narrow one. Near it is a fine old Śaiva temple, similar to the one at Khêḍâ, with sculptures. To the west of the fort are two temples of the Mêghavâlas or Ḍhêḍs, now in ruins; one of them is on a platform, 70 ft. by 50; it has pillars 10 ft. high supporting a very fine dome; and the shrine door is richly sculptured. The other is quite a ruin. These ruins are probably of about the same age as the remains at Khêḍa and at Bhumlî in Kâṭhiâwâḍ (*a*).

26. Kôṭhârâ, 9 miles N.W. from Viñjâṇ: The great Jaina temple of Śântinâtha, built in 1852, at a cost of 16 lakhs of *koris*, is similar to that of Hathisingh at Ahmadâbâd.

27. Dhinôdhar, 27 miles N.W. from Bhuj and 12 E.N.E. from Guntrî: The chief seat of the Kâṇphaṭas, with a small temple of Dharmanâtha the founder of the sect, and other buildings, on a hill 1268 feet high.

28. Kôrâ, 24 miles W.N.W. from Guntri and 5 N.W. from Maḍh: The ruins of the *mêdi* or house of Pîr Aliyâji, of little interest.

29. Mâtâ-no Maḍh: on a hill to the north-east is a small temple to Âśâpurâ, built about 1745. At the top of a hill called Jâgôrâ Dungar, 2 miles to the north, is a small cavern dedicated to Âśâpurâ. The temple of Âśâpurâ at Maḍh is said to have been founded in the 13th century, but was destroyed by the earthquake, and rebuilt in 1824; it has a *pradakshiṇa* and is 58 feet long by 32 wide. The Kâpâḍî sect of ascetics are devotees of Âśâpurâ, who is the *Kuladêvatâ* of the Jâḍêjâ clan. The temple and *kuṇḍ* of Châcharâ are partly hewn out of the sandstone rock; the water is charged with sulphates and used in the manufacture of alum.

30. Pâṭgadh or Vâgham Châvadâ's gadh, 10 miles N. of Kôrâ and near Sairâ and Araṭḍâ: the site of an ancient city extending about 2 miles along the banks of the stream, with two forts; much of the materials have been carried off to build the town of Lakhpat. To the west of the site is a cave with a hall 35 feet long by 30 wide, the roof supported by two 16-sided pillars with capitals, their shafts being 8 feet high; to the right is a room 12 feet square with a carved door, and beyond it is a third, while a fourth is in the back of the hall. The temple of Kateśvara was rebuilt in 1825; on the east of it is the kuṇḍ with stone steps. The temple of Kalika Mâtâ was rebuilt in 1839 of old materials (*a*).

31. Lakhpat, 6 miles W. of Saira: The kubâ of Gosa Muhammad, begun in 1855, on a platform 54 feet square and 7 high, is octagonal and about 38 ft. in diameter, of black stone and richly carved, with fine stone lattice work; it is floored with marble and has a marble canopy over the grave.

32. Chher, 7 miles S.W. from Lakhpat: The kubâ of Lal-Chhatta is of brick and not noteworthy.

33. Rakanoj, 4 miles N.E. of Amara, on the north bank of the river Kinnar and the south side of the Sanandhro: the ruins of an ancient town, extending for more than a mile, with heaps of ruined temples and other buildings. The tomb of Kara Kâsim is a mile west of Âmârâ; he is worshipped by both Hindus and Muhammadans, and a legend is told of him, which would identify him with Muhammad bin Kâsim, 712 A.D. (*a*).

34. Nârâyaṇsar, 18 miles S.W. from Lakhpat and 26 W. by N. from Maḍh: a place of reputed sanctity, and a rival to Dwârakâ. The temples were

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erected by a Râṇî of Râo Dêsalji I. in Saṁ. 1780 (A.D. 1734), and are of considerable splendour. That of Trikamarâya is 72 feet long by 68 wide; it has three porches and a maṇḍapa, supported by pillars 12 ft. high with capitals, and having cusped arches between; the domes are carved; the doors are plated with silver; the image is of black marble on a *siṅhâsana* of silver work, and over it are 40 gold and silver *chhatras*. In the same enclosure are temples to Kalyâṇarâya, Lakshmî, Dwârakânâtha or Rañchhôdaji, Gôvardhananâtha, Âdinârâyaṇa and Lakshmînârâyaṇa, with *inscriptions* of Saṁ. 1790 and 1797.

35. Kôṭêśvar, close to Nârâyaṇsâr: On a mound to the N.W. is a walled enclosure with a temple of Kôṭêśvara Mahâdêva, built, or rather rebuilt, in 1820; beside it is a smaller one to Kalyâṇêśvara; at the pier is the Gayâkuṇḍ: also the temples of Nîlakaṇṭha, Kanakêśvara or Jag Dado, and Rupêśvara.

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XXVI.—BERÂR, OR HYDERABAD ASSIGNED DISTRICTS.

I.—WUN DISTRICT.

1.—Yeotmal Tâluka.

1. Yeotmal. Temple of Śrî Kêdârêśvara Svâmi, about 270 yards from the town on the west bank of a stream. A sabhâmaṇḍapa is added in front, making the whole 40 feet in length. The roof is supported by 18 pillars with carved bases and capitals, and on 2 are figures of elephants. The jambs and lintel of the door are sculptured and there is an ornamental niche on each side the entrance. It is built of black cut stone and is of the kind usually styled Hemâḍpanti. It may be 500 years old. The dome is still entire.

2. Lôhâra, about 2½ miles from Yeotmal on the road leading to Darwâ. The temple of S'rî Lôhârêśvara is a Hemâḍpanti one with a sabhâmaṇḍapa, the roof supported by 18 pillars, 6 of which are carved with human and other figures. The dome and roof of the sabhâmaṇḍapa are out of repair. It is supposed to be about 500 years old (*a*).

3. Kalam, 12 miles E. from Yeotmal. A remarkable underground temple of Chintâman.

2.—Wun Tâluka.

4. Jagad, 14 miles S. of Wun. The Hemâḍpanti temple of Śrî Jagadaṁbâ, now empty, is 66 feet in length, the roof supported by 22 pillars, most of them well sculptured. The outside walls are also elaborately sculptured with images, &c. Tradition says the image was taken out by Aurangzeb (*a*).

5. Pandardêvi, a waste village about 22 miles W. of Wun. A Hemâḍpanti temple partly in ruins. The roof has been supported by columns, of which 34 still remain. It was also elaborately sculptured on the outer walls (*a*).

3.—Darwâ Tâluka.

5. Larkhêḍ, about 10 miles E. from Darwâ. Hemâḍpanti black stone temple of Śrî Lakshेśvara Mahâdêva, about 3 furlongs south of the village. It has a sabhâmaṇḍapa and is about 82 feet in length. The roof is supported by 16 round, octagonal and square pillars with figures carved upon them. It is partially ruined.

6. Dudhgâm, 2 miles E. of Darwâ. A black stone Hemâḍpanti temple of S'rî Pañchaliṅgêśvara Mahâdêva, to the south of the village, has a dome and sabhâmaṇḍapâ and is about 55 feet in total length. The roof is supported by 18 columns. There are niches in the walls, and the building is partly ruined (*a*).

7. Pathrot, about 50 miles E. of Darwâ. The Hemâḍpanti temple of S'rî Dêvî Lakshmîjî, 1½ furlongs to the west of the village, with a sabhâmaṇḍapa, 48 feet in length over all, with 16 columns supporting the roof. It is a plain building and was repaired about 150 years ago.

8. Warud, 10 miles W. of Darwâ. Hemâḍpanti temple of S'rî Mahâdêva with a sabhâmaṇḍapa about 34 feet over all, with 16 columns supporting the roof. It was repaired about 80 years ago.

9. Satephul, 13 miles N. from Darwâ. Temple of Śrî Kapilêśvara Mahâdêva, with sabhâmaṇḍapa, 48 feet in length over all, the roof supported by 18 pillars and pilasters, and with sculptures on both sides of the entrance (*a*).

Inscriptions:—Some on the walls, but much abraded.

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10. Soniwarona, 16 miles N. of Darwâ. A Hemâdpanti S'aiva temple with a sabhâmandapa, about 38 feet over all. The roof is supported by 12 octagonal pillars and pilasters.

11. Jawalgâṅw, 9 miles N. of Dârwâ. A partially ruined Hemâdpanti S'aiva temple, with a sabhâmandapa. The roof is supported by 8 carved pillars and 4 pilasters. In the sabhâmandapa is carved a tortoise.

12. Nimbhâ, 9 miles E. of Darwâ. A brick temple of Śrî Dattâtraya about 1¼ mile to the south-west of the village, built by Janârdan Bharti, Mahant of Mahor, about 250 years ago. It is about 60 feet over all and has an underground hall. The roof is supported by 12 pillars and 4 pilasters and has some sculptures on the walls on both sides of the entrance to the underground court. In the underground hall are figures of Dattâtraya and the ten *avatâras*. The place is sacred for the performance of *śrâddhas* (*a*).

13. Mahâgâṅw, 13 miles S. of Darwâ. Temple of S'rî Kamlêśvara Mahâdêva, a quarter mile north of the village, with a sabhâmandapa, about 51 feet in length over all. The roof is supported by 18 octagonal well-carved pillars and pilasters. On both sides of the entrance are sculptures, and the Nandî is locally regarded as a fine piece of sculpture (*a*).

14. Dabari, 25 miles S. of Darwâ. A Hemâdpanti temple of Śrî Omkârêśvara, with a sabhâmandapa and two adjuncts, about 68 feet in total length, and with 28 pillars supporting the roof. The sabhâmandapa has a low screen wall round it. In front is a *dîpmâla* and a *samâdh* or tomb, sculptured with monkeys.

15. Lak, 6 miles S. of Darwâ. A Hemâdpanti Śaiva temple, about 33 feet in length, the roof supported by 20 plain pillars and pilasters. It is a "twin" temple, *i. e.*, there are two shrines facing each other with a sabhâmandapa between. The one is covered by an octagonal dome and the other by a terraced roof. It is partly in ruins.

4.—Kehlapur Tâluka.

16. Kâp, 30 miles W. of Pândarkaura. Temple of Śrî Kâpêśvara, an octagonal temple with a sabhâmandapa, 52 feet in length, the roof supported by 28 pillars and pilasters. About 130 years old.

17. Kurad, 14 miles W. of Pândarkaura. Śaiva temple about a century old, with a sabhâmandapa and sunk shrine. The walls are of stone and the roof, brick.

18. Ravairi, 28 miles N. of Pândarkaura. Partly ruined temple of Śiva, about 50 feet long, with 16 pillars, supposed to be 500 years old.

II.—AMARAVATI DISTRICT.[1]

1.—Amarâvatî Tâluka.

1. Amarâvatî. Two temples of Bhavânî, one said to be 1000 years old, the other 125, built of stone; a temple of Bâlâji and five others (*a*).

2. Wasoda. Śaiva temple, said to be 350 years old.

[1] From the Deputy Commissioner's return. No dimensions, character, or any detailed information such as is most wanted,—not even the localities of the different villages,—are given in this return.

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3. Kolhâpur, 16 miles W. of Amarâvatî (lat. 20° 55′ N., long. 77° 32′ E.). Temples of Umêśvara, Kalêśvara and another, over a century old; also a temple of Hanuman and five others, and a mosque. This is a famous Jaina tîrtha (*a*).

4. Badnêrâ Bîbi, railway station for Amarâvatî and Ilichpur: 5 miles south of the former fort; temple of Bhavânî and two havêlis.

2.—Murtizapur Taluka.

5. Kamargâṅw, 12 miles S.E. from Murtizapur. Brick temple of Bhavânî.

6. Nawsâlâ: Brick temple of Vishṇu, said to be 200 years old.

7. Lakhpuri: Brick temple of Śiva.

8. Hathgâṅw: A mosque about 150 years old.

9. Kuram, 3 miles S. from the railway station of the same name. Temple of Keshu Bharthi, about 200 years old; and one of Bhavânî, of last century.

10. Nagalwâḍi: Brick temple of Bhairava of last century.

11. Kariñjâ, 10 miles S. from Kamargâṅw. Havêli of Râmaji Nâyak about 200 years old; also four temples of Śiva, one of Viṭhobâ, two of Bhavânî, two of Mâruti, one of Kesho Mandir, one of Jagannâtha, one of Umâdêva, one of Prabhu Svâmî, one of Bâbuji Bâbâ; a dargah of Kabîr Sâheb; three temples of Vasuji; two mosques and several havêlis of various ages. The carved wood-work of some of the old buildings is much admired (*a*). (Information very defective.)

3.—Chandur Taluka.

12. Nandgâṅw Kâzi, 8 miles N.N.E. from Amarâvatî: stone temple of Khundêśvara of last century.

13. Tulêgâṅw, 12 miles S.E. from Chandur. (?) Mosque of brick, about 200 years old. The ruins of many fine houses and temples attest the by-gone prosperity of this place (*a*).

4.—Morsi Taluka.

14. Amner, at the junction of the Jâm and Wardhâ, opposite Jalâlkhêḍ: An old temple of Śiva on the banks of the river.

15. Hiwar Kheḍ, on the Wardhâ, 5 miles N.E. from Morsi: A temple of Bâlâji.

16. Jarur, on the Sôkî river: A Jaina temple and two others to Mâruti and Bâlâji.

17. Ridhpur, 16 miles S.W. from Morsi: The Râjmaṭh, or principal establishment of the Mânbhâus, and temple of Râmachandra.

18. Sendurjana, 22 miles E.N.E. from Amarâvatî. A splendid well, known as the Gâikwâḍ's, about a mile from the town. Also ruins of a small masjid similar to that at Fatehkhelda, and a Hemâḍpanti temple (*a*).

19. Sâlbaldi on the Maru, 5 miles N. of Morsi, where Sîtâ is said to have borne Lava and Kuśa, and where Vâlmîki was released from his entombment by Nârada. It has a hot and a very cold spring.

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III.—ILICHPUR DISTRICT.

1.—ILICHPUR TALUKA.

1. Ilichpur, said to have been founded by Râja Îl in Saṁ. 1115. (1) Dulla Rahimân's dargah (assassinated about 1370 A.D.), on the bank of the Bichhan, from which a *chabutra* 35 feet high has been built: on this are 11 bastions and 4 gates. The building covering the tomb has silver doors. Government gives an annual grant of Rs. 464 besides the village of Kândlî, which was given in Jâghir by Nizâm Ali in the time of Ismâil Khân. The dargah and enclosure were built by Safdar Khân Sîstâni, who ruled Berâr for forty years in the name of Alau'd-dîn Hasan Shâh Kangoh (Gangu) in A.H. 772[1] (A.D. 1370-71). On the left hand when approaching this dargah is another built by Safdar Khân for himself.

On the right hand side of the second court round this dargah is a mosque built in A.H. 1130 (A.D. 1718).

On the right hand side stands a mosque built in 1130 A.H. (circ. A.D. 1718) by Manzur Khân (*alias* Miyâṅ Manzur), who ruled Ilichpur in the days of Muḥammad Farukh Shâh. This was built of lime and bricks, and remaining without repairs it fell into ruins. It was afterwards rebuilt of stone by Nawâb Muḥammad Ghulâm Ḥasan Khân, who gave a prayer-carpet, which remains to this day. Over the doorway is an *inscription* composed by the Nawâb's head munshi, Râjâ Sharai, and carved on a marble slab by Hirâ Lâl, now a pensioner on the bounty of the Begam of Bhopâl.

The inscription runs :—

مسجد ہمچو مسجد اقصی — در زیارت گہہ پناہ دین
ساختہ چون نواب حسن خانش — بارادات و اعتقاد متین
سال تاریخ گفت ہاتف غیب — سجدہ گاہ فرشتگان بزمین

which being freely translated runs thus :—

"This mosque is like to the mosque of Aksa; in this land of our pilgrimage, an arbour of religion: with zeal and strong faith was it built by Nawâb Hasan Khân: the date of its year God unseen proclaimed 'The place of obeisance for angels on earth.'"

The outer court was built by the two Bhoṅslâs, Râjâ Raghuji and his brother Mâdhuji. Mâdhuji, displeased with his brother, had come to Ilichpur, and, in the company of Nawâb Muḥammad Ismâil Khân, used to visit the dargah. One day he ventured to remonstrate with the Nawâb on his useless liberality at the dargah in gifts to high and low: to which the pious Nawâb made answer that he looked for his reward in another world. Two or three days after this, on their way back from the dargah, the two passed by the Chauk mosque. Here there lay in wait assassins, sent by Raghuji, to dispose of his brother. They struck at Mâdhuji with their swords, and then, fearing, fled. Muḥammad Rustam, the Nawâb's physician, sewed up the wounds, and with healing ointments brought back Mâdhuji to health again. He straightway repented him of his untimely criticism, and made his offering also at the dargah. Not content with

[1] Alau'd-dîn Hasan Shâh Bâhmani died A.H. 759.

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this, he vowed that if ever he reigned at Nâgpur, he would build a new enclosure for the dargah. He kept his word and (about A.D. 1780) he began the third court, setting, as superintendents over the work, Iz-ud-dîn Darogah, and Jhâm Sing Killadâr of Gawilgarh.

To this enclosure there are five handsome gateways, two in the west and one in each of the other walls. The east gate, which was built in 1192 A.H. (circ. A.D. 1778), has a flight of stone steps on either side leading to a broad *barah-dari* (or covered outlook) at the top. Half way up each flight is a small domed halting place. The *barah-dari* has six window places and two doorways, and is surmounted by four small *minars*.

The *inscription* on the gate is :—

برتراز عرش و آن بصدق و یقین   اوج این بارگاه حاکم دین
شاه رحمان شهید و هم غازي   که شهان بردرش نهند جبین
چونکه ازحکم راجه مودهاجی   ساخت تعمیر شیخ امیرالدین
گفت هاتف مرا ببین و بگوي   اینکه دروازه بهشت برین
۱۱۹۲

which may be thus translated :—

"In faith and certainty know that it is higher than the sky, (is) the summit of this court of the lord of religion, Shâh Rahmân, Ghâzi, who died in battle, a man at whose door even kings bow their foreheads: at the order of Râjâ Mâdhuji, Sheik Amîr-ud-dîn raised the building: a messenger said to me, look and say, 'This is the gate of lofty paradise.'"

The south gate, built three years after the east gate, is surmounted by a *barah-dari*, with four *minars*. Its *inscription* runs thus :—

قطعه

از طفیل شاه رحمان درةالتاج شهان   راجه مودهاجی بمقصد بهره ور شد در جهان
شیخ عزالدین رفیق جهام سنگه ازسعی خود   ساخته زین قطعه تعمیر در جنت نشان

In English :—" Through the favour of Shâh Rahmân, crowning pearl among kings, Râjâ Mâdhuji in this world attained his desire : through the endeavours of Sheikh Iz-ud-dîn, in conjunction with Jhâm Sing, a right celestial door hath been erected here."

Like to the south gate, but smaller, and with solid *minars*, is one of the west gates ; while the second gate on the western side is the large entrance gate, in front of which the Bichhan river flows. The gate has no flights of steps, nor *barah-dari*, and only two *minars*. These two gates were built in the years 1190 A.H. and 1192 A.H. (1776 and 1778). The *inscription* on the large entrance gate stands thus :—

قطعه تاریخ بر دروازه درگاه حضرت شاه عبدالرحمان غازي قدسره جانب غربی
متصل رود بچهن قبله رو

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روضه رحمان غازي رونق ملک برار راجه مودهاجی بصحنش کرد تعمیر استوار
زین بنا چون جهام سنگه حکمی بعزالدین رساند بود هزار و یکصد و نود ز هجري آشکار
جهب تاریخش قلم راندم زلوح جان جود ز اسمان شا این ندا کز عرض ذکر نامدار

This inscription may be thus rendered :—

"The scroll of the date for the gateway of the dargah of Hazrat Shâh Abd-ul Rahmân, Ghâzi, pure be his soul! on the west side by the Bichhan river looking towards the *Kibla*.

"The (funeral) garden of Rahmân, Ghâzi, light of the country of Berâr, on its pavement Râjâ Mâdhuji built a strong structure. When Jhâm Sing gave to Iz-ud-dîn the royal order for it, the year 1190 A.H. (A.D. 1776) was beginning. For the date I wrote on the tablet of my mind: there came a voice from heaven, 'Its name is noted for the breadth.'"

The *inscription* on the smaller west gate runs thus :—

يا الله يا رحمن يا رحيم بروز جمعه سنه ۱۱۹۲ يكهزار و يكصد و نود و دو

In English it runs :—

"O God, merciful and gracious.
Friday [date and month omitted], 1192."

These four gates were built by Mâdhuji Bhoṅslâ, but the fifth gate, that on the northern wall, was built in 1780 by his brother Raghuji. As his agent, Raghuji employed Mir Mahdi, who six years afterwards began to build the archway; this gate, however, was not finished.

The *inscription* runs thus :—

بسم الله الرحمن الرحيم

شکر ایزد جهان آراي را که تعمیر دروازه قدوه معتقدان و بزرگان خدا جوي
حضرت شاه عبد الرحمان غازي باقبال بنده درگاه الهي مهاراج رگهوجي بهوسله
استصواب میر مهدي اتمام یافت سنه ۱۱۹۵ یکهزار و یکصد و نود و پنج هجري

which may be thus translated :—

"Praise be to the Eternal, the world Adorner; inasmuch as through the good fortune of Mahârâja Raghuji Bhoṅslâ, a servant in God's court, and with the aid of Mir Mahdi, the erection of this gate was completed (the gate) of Shâh Abd-ul Rahmân, Ghâzi, foremost among God-seeking believers (*i.e.*, bondsmen to God) and nobles."

On the inner side of the entrance gate, there stands this *inscription* :—

"Mâdhuji built this enclosure of Rahmân Shâh. Sheikh Iz-ud-dîn and Jhâm Sing in a few years completed the portico of the dargah, high and lofty; in 1190 Hijri was the building made, vying with the sky in pomp and splendour. O God! safely was this structure raised, to be a remembrance as long as the sun and moon may last."

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The Persian is as follows :—

بر مراد راجه کونبا صاحب از شرف   کرد مودهاجي بناي روضه رحمان شاه

شیخ عزالدین رفیق جهام سنگه در چند سال   ساخته ایوان آن درگاه عالي بارگاه

دو هزار و نود و یکصد شده ترتیب آن   با شکوه صولت گردون گردان اشتباه

یا الهي این بنا قایم بود بي حادثه   از براي یادگاري تا که باشد مهر و ماه

In the first court, by the tomb of Dulla Rahmân, stands an old barna tree (*Cratæva tapia*), dry for eight months out of the twelve: while in front of the mosque stands a mulsari tree (*Mimusops elengi*), also very old.

In the large third court, enclosed by Mâdhuji Bhoṅslâ, are the graves of many forgotten nobles. One of these is very handsome. It is of sand-stone, with grated windows and varied tracery work. The two grave stones are of trap rock, and are probably those of some noble and his wife.

Beside the buildings already mentioned are those on the right hand side of the entrance gateway. Of these, the only one worthy of notice is a domed tomb built to the memory of Shams-ud-dîn, tutor to Dulla Rahmân Shâh. This also has a grated window.

The lamp towers which overlook the Bichhan stream, the clock-house, &c., are all very recent: and indeed nearly all the buildings clustered together around the large entrance gate are interesting rather by reason of their history than of their architectural beauty.

Close outside the courtyard of Dulla Rahmân's tomb, and within the wall that runs down to the river, a spot is shown where Râjâ Îl, the founder of Ilichpur, is said to be buried. On the other side of the Bichhan river, towards the city, stands a large handsome sand-stone domed tomb, built by a horse-merchant of the time of Aurangzeb for him. He died elsewhere, however, and the *gumbaz* was afterwards cursed by a Fakîr. Further away across the Bichhan, and in the opposite direction, stands the *gumbaz* of Moni-Joni. It also is built of sand-stone: the dome is high and indeed starts with being a cylinder rather than a dome. It is also slightly unsymmetrical, as though settlement had taken place: no crack in the wall, however, can be found to corroborate this supposition. The story of the dome is this: when Ahmad Shâh Bâhmani came to Ilichpur, his vazîr had two little daughters, Moni and Joni, playmates of the monarch's daughter. To them on this place two domes were erected, but one of these the Nawâb Nâmdâr Khân pulled down for materials to build his own garden gates; very much as Nawâb Ismâil Khân pulled down the tombs at the *Idgah* to beautify the city with the stones thereof. These domes, and especially that built by the horse-merchant, very closely resemble the Pathân dome at Shepri; see Fergusson's *Ind. Arch.*, p. 515, last ed. (*a*).

Near the Moni-Joni dome stands that of Latif Shâh, built about 150 years ago.

(2) The Chauk Masjid is in three bays, with as many broad domes. With the well and reservoir it was built by Nawâb Shaishta Khân *alias* Mirzâ Bêg Khân in A.H. 1079.

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Inscription in Persian as follows :—

لااله الاالله محمد رسول الله

موفق امیري ز تورانیان　　خطابش ز شه میرزا بیگ خان

سخا پیشه مرد مردانه　　بنا کرد در راه حق خانه

ز بیني که بد جاي زندانیان　　گرفت از حبس کرد دارلامان

شده صبح چون کعبه دارالسلام　　چو بیت المقدس شده وقت شام

بزمزم بود چاه از تو امان　　ده حوضش از آب کوثر نشان

شنیدم ز ابرار دل واقفی　　پی سال تاریخ از عارفی

بهن گفت از روي لطف و کرم　　معزز مطهر چو بیت الحرم

١٠٧٥

which may be translated thus :—

"A chosen noble of the Turanians,
"Styled by the king, Mirzâ Bêg Khân,
"Whose trade was charity, a man of men,
"Built in his piety this house.
"The site was formerly that of a prison,
"But he changed the prison to a house of rest ;
"Its morn was bright like the Ka'aba, the palace of Islâm,
"And at evening it was like to the House of Purity ;
"The well was a twin with the *Zamzam* well,
"And the *hauz* gave water like jewels,
"I bethought me to ask from a sage,
"The phrase for the date of its year ;
"With kindly pleasure he answered,
"It is great and pure like the *Bait-ul-Haram*."

There seems to be some mistake in the transcript. The whole of the last hemistich gives 1042 (not 1079).

(3) Jâmi' Masjid, in a large square court. It is 11 bays in length and 4 in breadth, and is said to have been built by Imâdu'l Mulk, the son-in-law of Muḥammad Tughlak.

Inscription in Persian on the entrance as follows :—

بسم الله الرحمن الرحیم و کفی به .

در زمان دولت خاقان عالم گیر شاه　　زانکه حکم نافذش تاج از سر قیصر ربود

حامی این خسرو دوران علي مردان خان　　کز گل نعل سمندش مه کلف از رخ زدود

مسجد جامع که ایلچ پور بود از روي بهشت　　بی مرمت از مر درد هر دون افتاده بود

همت این خانه گردون قدر شد معمار آن　　شد بناي محوط آئینه دار قصر جود

شاه محمد بیگ ساعی بود در این کار خیر　　نیتش چون خیر بود این کار را رونق فزود

This last word gives the date A.H. 1079 (A.D. 1668-69).

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موج حوض جانفزایش آبروی طاعت است   نکته عذب البیان زمزم از چاهش شنود
خواستم تاریخ زیب این بنا از پیر عقل   گفت کعبه دیده تعمیر این مسجد نمود
کتبه محمد هاشم علی مردان خانی سنه ۴۱ جلوس

The inscription may be thus rendered :—

"In the name of God, most merciful and by his assistance only—

"In the reign of the mighty king, the Emperor Alamgir, by whose order the crown was taken from Qaysar's head, there was a great man, a defender of the Emperor, by name Ali Mardan Khân, with the dust of whose horse's shoe the moon would wash the black spots from her face. The mosque of meeting, that made Ilichpur a paradise, had long been decaying and without repair. The skill of this architect was but a lesser quantity of that of the mighty builder (?); and the enclosure he built held the mirror to the garden of charity. Shâh Muḥammad Bêg helped in the good work; noble was his zeal, and the work of the building was splendid. The waves of the tank that give pleasure to the mind are like to the rewards of obedience: while the strange bitterness of the well was removed by the *Zamzam* spring. I asked of my soul the date hereof, and it answered 'One who hath seen the holy Ka'aba must have erected this mosque.'

"Written by Muḥammad Hasim of Ali Mardan Khân's clan, in the 41st year from the Emperor's accession."

(4) Darushafa mosque, now in ruins, is 5 arches in length and 2 in depth. It is said to have been built by Aḥmad Shâh Wali Bâhmani about A.D. 1340.

(5) Cemetery of the Nawâbs. This block of buildings in the Sharmashpura suburb consists of several mausoleums containing the remains of the later Nawâbs and their families, together with a mosque. Among these are some very handsome buildings. Encircling the whole is a strong wall, with two gateways, one of which is covered with carvings of animals (in sand-stone) in rather high relief. The portion of the wall between these two gates is adorned with carved windows. The cemetery was commenced in 1179 A.H. (circ. A.D. 1765-66), by Nawâb Ismâil Khân, at the estimated expense of half a lakh. There are several tombs (*gumbaz*), of which the most important is that in which the Nawâb's bones rest. The Nawâb died in fight at Katsure, a little village in the south of the Morsi Tâlukâ.

On his tomb is this *inscription*, cut in marble :—

لا اله الا هو الحي القیوم جوهر شمشیر شجاعت و دلیري معرکه آرای شیر
مردي و شیري رستم زمان محمد اسمعیل خان بهادر پنی بن محمد سلطان خان
بهادر پني افغان سلیمان زي مهدوے فدوي نظام الملک آصف جاه بتاریخ دهم
ماه ربیع الاول سنه ۱۱۸۹ هجري بدرجه شهادت رسیده متوجه بهشت برین گردید
مصرعه روانش بمینو پر از نور باد بالنون والصاد

which may be thus rendered :—

"There is no God but he; the living, the self-subsisting.[1]

[1] *Qurân*, II. 256.

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"The jewel on the sword of courage and valour, adorning the battle-field, a lion-like man, yea a very lion, the *Rustam* of his age, was Muḥammad Ismâil Khân Bahâdur, Panni, son of Muḥammad Sultân Khân Bahâdur, Panni, Afghân Sulimân Zâi Mahdavi, servant of Nizâm-ul-Mulk Asaf Jah. On the tenth day of Rabi-ul-Awwal in the year 1189, having attained the dignity of martyrdom, he turned his face to high heaven. Verse:—May his heaven be full of light, by the help of chapters Nûn and Sad."

On the gateway above named is this *inscription*:—

تعمیر دروازه فصیل مقبره محمد اسمعیل خان بهادر پنی افغان سلیمان
زي مهدوي بر طبق فرمان قضا جویان و نواب نامدار خان بهادر بن نواب محمد صلابت
خان بهادر بن محمد اسمعیل خان بهادر شهید بن محمد سلطان خان بهادر مرحوم ممدوح
تاریخ هفتم شهر شوال المکرم سنه یکهزار و دو صد و پنجاه و شش هجري روز چهار شنبه

This may be thus translated:—

"The erection of the rampart gate of the cemetery of Muḥammad Ismâil Khân Bahâdur, Panni, Afghân Sulimân Zâi Mahdavi, according to the mandate issued by Nawâb Muḥammad Nâmdâr, K. B., son of Nawâb Muḥammad Salâbat, K. B., son of Muḥammad Ismâil, K. B., who fell in battle, son of Muḥammad Sultân, K. B., dead and glorified, date 7th of Shawal-ul-Mukarram, Wednesday, 1256."

Close at hand is the Imâm Barâh, a handsome '*barah-dari*' built of teak-wood, with carved teak pillars, by Nawâb Fateh Jung Khân for use during the Muharram.

It bears this *inscription*:—"Muḥammad Fateh Jung Khân Bahâdur built a garden to the Imâms; a messenger chanted for the dates of its rising. The house of greatness, the place of pilgrimage."

The Persian runs thus:—

قطعه

بنا کرد قصري بر نذر امام — بهادر محمد فتح جنگ خان
ندا داد هاتف ز سالش نگاه — حریم بزرگی زیارت مکان

(6) The Hauz Katora is a handsome tower of Pathân architecture, standing in the centre of a circular tank, whose diameter is about 100 yards and depth about 15 feet. In form the tower is a regular octagon, three storeys in height. The basement storey is solid. Each of the other storeys is of the same general plan, containing a central regular octagon, and an encircling verandah. The side of the inner octagon is 8 feet 3 inches in length; the outer side of the verandah is 16 feet 6 inches. To the inner octagon there are eight regular arches, and to the outer are eight windows, with two seats apiece. "In the ceiling is a carved tracery of buds and flowers, as of a branchless tree: and on each window and arch is a different pattern of carved work." Now, however, the grating-work over the doors has been broken away, and the sides of the upper storey are also damaged.

The whole building stands 81 feet 3 inches in height. Formerly the height above the surface of the water must have been twice what it now is, for one of

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the Nawâbs is said to have taken away the top two storeys to beautify his own palace with. Till recently a boat was necessary to reach the *hauj*, hence no flight of steps was built to it: but now that the water is gone, it has to be reached by a ladder.

The date is not known. But the Philistines have been in the place, writing their names in Persian, Marâṭhî, and English, and sometimes adding verses thereto. The oldest Persian writing that I could find is dated 1199 A. H. (circ. 1787 A. D.). The oldest Marâṭhî scrawls are 211 and 212 years old respectively (1664 A. D.). The visitor in 1787 was Nawâb Zufur-ud-Daula Bahâdur, Ahl-i-Shâm Jung, son of Nawâb Ibrâhim Khân, Zufur-ud-Daula Zabit Jung Bahâdur. It is stated that 280 years ago, in the days of Jelâl-ud-dîn Akbar Shâh, the *minars* of the Hauz Katora were in ruins; and it is conjectured that the Hauz Katora itself was built in the reign of Ahmad Shâh Wali-o Bâhmani, who lived in the old Ilichpur fort 450 years ago (829 A. H.)

(7) The palace of the Nawâbs, built by Salâbat Khân and Ismâil Khân, A.D. 1790, and afterwards added to by Nâmdâr Khân, 1873. It is of great extent, consisting of numerous courts and sets of apartments, and containing some good carving and stone-work. It has been neglected for the last thirty years and is rapidly falling to ruin.

(8) Tombs of Fazlu Miyañ's family inside the city, built about a hundred years ago. There is a handsome tomb to Muhammad Pirzâda, a famous *guru*.

Inscription:—In Persian on the tomb of Ismâil Khân.

(9) Be-beha Bâgh, a large garden made by Salâbat Khân, has a handsome pavilion in the centre.

(10) Nâmdâr Bâgh, made by Nâmdâr Khân in 1828, has a summer-house in the centre.

(11) Mamdal Shâh, a very fine well said to be 500 years old, in the time of Akbar. It is built of fine cut stone, and three draw buckets can work at the same time (*a*).

2. Mukhtigiri: a beautiful and interesting group of Jaina temples beside a waterfall (*a*).

2.—Melghat Taluka.

3. Manjira: nearly opposite the village on the western face of a hill to the west of the valley are two small rock-cut temples. One is completely closed up with rubbish, but a short flight of steps leads down from the platform in front to the entrance of the other by a low doorway. This cave is about 16 feet square inside and 7 or 8 feet high. There are two rows of plain square pillars, rather roughly hewn, extending inwards; the inner ones are left half finished. The platform is some 50 feet below the upper surface of the hill, from which it is reached by rather a difficult scramble, over some large boulders. On the plateau not far from these caves is a spring of good water. A basin about 5 feet square and 6 feet deep has been cut in the rock to receive the water. The basin is undercut with rough hewn pillars supporting the roof. Other two excavations occur in line with it but are now choked up (*a*).

4. Narnâla, about 9 miles N. of Akoṭ. Three contiguous forts of Teliagarh, Jâfarâbad and Narnâla, with ramparts from 25 to 40 feet in height with

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67 flanking towers and 6 large and 21 small gates. The interior of the main citadel is covered with buildings more or less in decay: there are extensive ruins of the old palace, a mosque called after Aurangzeb, a Bâradari, Sila-khâna, Nagar-khâna, &c. There are also four very curious stone cisterns, covered by a masonry platform with small apertures, while on this platform are the remains of arches. The most striking and beautiful feature is perhaps the Shâhnûr gate on the south. The design is elegant and is executed in white sand-stone. The panels are filled with verses from the Korân. On each side are projecting balconies. The open stone lattice work, the rich cornice and tracery, and the excellent proportions combine to give effect to the whole, which however is injured by the erection of an outer gate in more recent times.

On the west of the hill looking southwards lies a large gun with a *Persian inscription* telling that it was first set up and used in 1670 when Aurangzeb had the fort (*a*).

5. Gawilgarh, 14 miles W. N. W. from Ilichpur. The fort stands 2400 feet above the Berâr valley and is reached by a road up the western face. It consists of an "inner fort which fronts the south where the rock is most steep and an outer fort which covers the inner to the north and north-west. This outer fort has a third wall, which covers the approach to it from the north by the village of Labâda." The walls are fortified by ramparts and towers. There are three gates, one to the inner fort on the south, one on the north-west to the outer fort and one to the north through the third wall. A large and handsome mosque occupies one of the highest points. There are only another mosque and the Shora-khâna left standing: the fort was dismantled in 1858. In a bastion on the south face is a *Persian inscription,* which gives the date in the word *Bûrj-i-Behrâm.* Over the main gate of the inner fort are figures of a *siṁha* holding five elephants in its mouth and claws, and of a half human figure with two heads in the act of eating two tigers (*a.*)

6. Amner, or Jilpi Amner, at the junction of the Gargâ and Tâpî, about 35 miles N. E. from Akoṭ. A small fort with a mosque in the west angle. The only approach to it is from the north-west.

7. Bairâm Ghâṭ, 14 miles E. of Ilichpur, a place of peculiar sanctity, where a great fair is held, where animals are sacrificed in front of a rock.

8. Dewalwaṛa on the Purnâ, 16 miles S. from Ilichpur. Temple of Narasiṁha, of great age, with steps to the river and a ghâṭ. Near it is Karaśuddhi Tîrtha—where Narasiṁha is said to have cleansed his hands after destroying Hiraṇyakaśipu. There is also a temple of Viṭhal Rukhmâyi, and a mosque.

3.—Daryapur Taluka.

9. Daryapur, 25 miles S. of Ilichpur. A private house belonging to the dêshmukh, built some sixty years ago by Bahâdur Râo: this is one of the best houses in the district and contains some handsome carving. There are several temples and mosques outside the town; *information wanted respecting them.*

10. Uprây, 18 miles S. of Ilichpur and 12 N. E. of Daryapur: A celebrated tomb called Shâh Dâwal in memory of a Musalman named Shâh, and

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a Mhâr named Dâwal who came from Hindustan some two hundred years ago, and are buried here. Hindus and Musalmans alike worship here.

11. Anjangâṅw Bâṛi, 16 miles W. S. W. of Ilichpur, on the Shâhnar river. Temples of Viṭhobâ and Śiva ; a havêli of brick and a mosque.

IV.—AKOLA DISTRICT.

1.—Akolâ Tâluka.

1. Patur, 18 miles S. of Akôlâ. In the side of a low hill east of the town is a plain rock-cut temple. It is of Brahmanical origin. Here are also the shrines of a Musalman Pîr and of a Hindu Sâdhu.

2. Piñjar, 24 miles S. E. of Akôlâ and about 18 miles W. of Kârinja. A fine Hemâḍpanti temple bearing a Sanskṛit *Inscription* (*a*).

3. Bârsi Tâkli, 11 miles S. S. E. from Akôla and 12 miles W. from Piñjar. Another fine Hemâḍpanti temple said to be one of the finest of the kind in Berâr, with an *inscription* over the entrance (*a*).

4. Yela. A small but well carved Hemâḍpanti temple (*a*).

2.—Akot Tâluka.

5. Kutâsa. A well preserved Hemâḍpanti temple, covered by a thick plastering of mud (*a*).

6. Dhârur, N. of Akoṭ: the tomb or dargah of Pîr Namâd Aulia Ambia on the banks of a stream below the Narnâla hill, with a lofty dome.

7. Gâwarda. Tomb of Shâh Dâwal, built about 160 years ago.

8. Malegâṅw, 20 miles W. S. W. from Akoṭ: a noted dargah.

9. Akoṭ, 30 miles N. of Akôlâ: some private houses, masjids, temples, &c., worthy of notice, where some good carving is to be seen.

3.—Bâlâpur Tâluka.

10. Shâhpur, near Bâlâpur; the ruins of the palace built by Prince Murâd Shâh, son of Akbar, who died here in 1599 A.D.

11. Bâlâpur, 6 miles S. of Pâras and 16 miles W. of Akôlâ. Just outside the town on the high bank above the river Mun, the *Chhatri* of black stone of Râjâ Savai Jayasiṅgha who commanded under Aurangzeb: it is 25 feet square and 38 feet high. Also a temple of Bâlâdêvî. The fort is the largest and one of the strongest in Berâr, and has an *Inscription* on the gate recording its erection by Ismâil Khân in 1757. The Jamâ' Masjid is 90 feet long and was built according to an *Inscription* in 1622 A.D.

12. Jâmbâd: a noteworthy dargah.

13. Dhânâpur: another noted dargah.

V.—BULDANA DISTRICT.

1. Dêwalgâṅw Râja, formerly Dêwalwâḍî, 16 miles N. E. from Jâlnâ and 60 miles S. of Buldâna. The dêvasthân of Bâlâji is the most celebrated in Berâr, the *kângi* or offerings amounting to above a lakh of rupees.

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2. Dêwalghâṭ on the Paṁgaṅgâ, 7 miles W. S. W. from Buldâna. Numerous Hemâḍpanti temples in ruins, having been destroyed by Nâsiru'd-dîn, one of Aurangzeb's chiefs, about A.D. 1700.

3. Fatehkhelda, formerly Shakar-khêlda, 12 miles W. of Mekhar. An old masjid of excellent architecture (*a*).

Inscription :—

یافت از لطف خداوند جہان   مسجد تیب چون دار القرار

خواستم تاریخ ام شب زعقل   گفت باد خانہ حق پایدار

The date in the last words "may the house of God be for ever firm" is A. H. 980 (A.D. 1581).

4. Lônâr, 12 miles S. of Mekhar: a place of great antiquity, with a lake about 5½ miles in circumference. Numerous Hindu temples, one of which has evidently been a Hemâḍpanti if not a Buddhist structure. Below this temple is a tank with steps and terraces leading down to it. The water flows through the carved head of a cow and is fabled to come underground all the way from the Ganges. People of all castes bathe together in it. Below the Hindu temple is the salt lake, leading down to which there has been a magnificent flight of steps, a large portion of which still remains.

The finest temple is outside the village to the south, within a mud wall. Like those of Ambarnâtha and Somanâtha, the whole exterior is one mass of sculpture, and the eaves and some of the borders are very beautiful; but though the quantity of sculpture is so great, the subjects are comparatively few,—gods of the Hindu pantheon, dancing girls and musicians, obscenity in its grossest forms, and all the paraphernalia of debauchery. Many of the groups that were entire thirty years ago have been knocked off, to please the modest foreigner. The next Hemâḍpanti temple is to the north of the village and midway between it and the temple and tank; it consists of a portico with small wings at each end, open in front, but enclosed on the other side and supported by three rows of pillars with pilasters opposite each column in the third rank. It measures 102 feet by 20 feet, and there has been an enclosed building in line with one of the wings.

Halfway along the road to the salt lake is another very pretty temple; and there are four others on the margin of the lake.

All these temples probably belong to about the 12th century A.D. (*a*).

5. Mekhar, 50 miles N. E. from Jâlna and 278 miles W. of Sirpur. The temple is on the low spur of a hill projecting from the lower or west side of the town. It consists of a square court 21 feet 10 inches on each side, descended to by two steps on each face, and is surrounded by a triple colonnade, consisting of 60 pillars in all with 32 pilasters against the outer wall, one opposite to each row of pillars. The entrance is by a small door on the east face. Including the colonnades the length is 73 feet 4 inches and the breadth 72 feet 9½ inches.

The columns in their general style belong to about the 12th century. The base and lower third or two-fifths of the shaft is square; on each side there rises from the plinth to the top of the base a triangular facet, and this ornament is repeated on the neck of the pillar. The next member is a deep octagonal band carved with leaves, above which the shaft is circular but broken by a square block carved on the faces with geometrical patterns. Above this block the shaft is carved with scotias and toruses. The capitals are shallow and spread rapidly

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out to a thin square abacus. The capitals are surmounted by a sur-capital of the quadruple bracket sort so common in the medæval Jaina temples. The style and construction of the roof also is identical with the oldest Gujarât temples. The columns are nearly equidistant, varying from 6 feet 5 inches to 7 feet 1 inch, and are about 8 feet in height. The central slabs of the roofing are usually ornamented with rosettes. No lime is used throughout the building (*a*).

Inscription:—On the Monim darwâza :—انما المومنين

اخوة فاصلحو بين اخويكم وا تقوا الله لعلكم ترحمون

This is only v. 10 of Ch. 49 of the *Qurân*, namely :—"Verily the true believers are brethren; wherefore reconcile your brethren; and fear Allah that ye may obtain mercy." It gives no date as stated in the returns.

6. Malkapur, a railway station in the north of the district. Has an old masjid.

Inscription:—On the town gate called Chândiwês :—

كمل الباب عمل محمد معالي خان سنه ۱۱۴۲

"[The] completion of the gate [is the] work of Muḥammad Ma'âly Khân [in the] year 1142 (A. D. 1729).

7. Piplikothi, 12 miles from Buldâna: a fine example of a Hemâḍpanti temple.

8. Pimpalgâṅw Râja, 10 miles S. of Nândura and 20 N. E. of Buldâna: an underground rock-temple of Renukâ-dêvî, about 30 feet deep.

9. Sindkhêr, 17 miles N. E. of Jâlnâ. Hemâḍpanti temple of Nîla-kaṇthêśvara is a very old structure to the south-west. It contains an inscription partially effaced, being some feet under water in the tank. There are also several palaces, such as the Mahâlbâg, Mahâkâl, and the dêshmukh's palace (*a*).

10. Jaypur Kotlî,[1] 14 miles N. of Buldâna. Two old Hemâḍpanti temples; the finest is in the centre of the village and the smaller one outside at a short distance to the south-east. The general plan of the larger temple is in the form of a cross, with the longer arm to the west, and the entrance to the east. The portico which formed the east end, however, has now almost entirely fallen away. The south wing contains two small recesses, the outer one open at the top; the corresponding one in the north wing is only an enclosed recess containing a *liṅga* and *śâlunkha*. The central area of the temple is 15 feet $1\frac{1}{2}$ inches square, of which the floor is slightly raised, forming a sort of square dais, at the corners of which are four columns 8 feet 8 inches in height, of the mixed square and round form in vogue in the 13th century, and supporting an architrave 15 inches deep over which is a frieze of 1 foot in height. This is ornamented with geometrical patterns on both faces and rosettes in the centres of the under sides. From the frieze rises the usual Hemâḍpanti dome, ornamented with chaste shell-pattern sculptures. It is quite in the Jaina style of architecture of the early part of the 13th century (*a*).

11. Rohankhêḍa, 7 miles N. of Buldâna. A small but exquisitely carved masjid (*a*).

12. Jurgodh near Chikli. A Hemâḍpanti temple.

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[1] I have engrossed in these returns portions of a paper which I prepared for the late Major R. Gill in 1871, and which was mostly printed in the *Proceedings* of the Bengal Asiatic Society for February 1873.

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13. Amdapur, 20 miles S.E. of Buldâna. About half a mile to the south of the village is a small hill bordered on the south and south-east by a deep picturesque ravine. On the summit of this hill stands a fine modern temple dedicated to Bhavânî, the shrine being curiously lit from above in such a way as to throw the full light upon the image, while the spectator sees it only through the almost dark maṇḍapa.

Near this temple are some fragments of a colossal statue. These are a pair of feet 6½ feet from toe to heel, and a hand to match, so that the statue may have been from 50 to 60 feet high. This enormous figure has not been a monolith but built up in pieces, as is evident from the heel being separate from the forepart of the foot which includes the ankle.

Near them is another pair of feet somewhat smaller. The villagers say a fine Hemâḍpanti temple formerly stood on the site of the present shrine, but was destroyed to make room for the new one (*a*).

13. Dhotrâ, about 30 miles N. by W. of Lonâr. About half a mile south-east from the village stands a very fine temple, and near it are the remains of a splendid tank. The mere ruin of a second lies to the west, and a third, much smaller but perfect, to the north-west on the outskirts of the village (*a*).

14. Sâtgâm, 24 miles W. of Dhotrâ. There are five Hemâḍpanti temples here. The principal one is just outside the west wall of the village and almost adjoining it. On the north side are the remains of a small but beautiful temple, which appears to have been originally in the same enclosure. The other three are within the village walls. The largest of them is merely an oblong apartment containing the *liṅga* and *chavaraṅga* and an image of Gaṇêśa. There has been a verandah in front supported by four columns, and the entrance has been elaborately sculptured. In the middle of this verandah is a large figure of Nandi. The next in size has four columns supporting the architrave; but the backs of the posterior pair being only rough-hewn, this may have been only the portico of another temple. The fifth is only a cell with Hemâḍpanti pilasters on each side the entrance (*a*).

VI.—BASIM DISTRICT.

1. Bâsim, 50 miles S. by E. from Akôlâ. Temple of Bâlâji and its tank, about a hundred years old.

2. Sirpur, 12 miles E. N. E. from Bâsim. (1) The shrine of Antariksha Pârśvanâthạ is a very sacred resort of the Jaina Bhâtiyas. It is traditionally assigned to Râjâ II, and has an underground shrine and curiously carved ceiling. (2) A small but ancient Jaina temple, with pendents richly carved. (3) A short distance to the west of the village is a Hemâḍpanti temple. It is entered by porticos on the north, south and east sides. The doors are 5 feet 4 inches high and 2 feet 9 inches wide and the porticos are 10 feet wide by 9½ feet deep. These have had two pillars in front and a pilaster on each side the door. In the north portico a third pillar has been subsequently introduced to support the front cross beam which had given way. In the middle of the maṇḍapa are four pillars 9½ feet high and 2 feet 3 inches square at the base, enclosing a square of 10 feet 9 inches, in the centre of which is a low circular dais 7 feet 11 inches in diameter. There are also pilasters against the walls corresponding with the pillars (*a*).

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3. Mangrul Pîr, 20 miles N. E. from Bâsim. Dargahs of Badru'd-dîn and Shanam Sâheb, said to be about 400 years old. The principal dargah is well endowed and enclosed by a wall with bastions.

4. Pusad, 33 miles S. E. from Bâsim. Two old Hemâḍpanti temples worthy of examination, and the ruins of some others and a fine tank (*a*).

5. Anjenni :—Several temples, and two miles south-east is a temple on the edge of a ravine (*a*).

6. Sakêgâm :—A small temple partly in ruins with some beautiful ornamentation (*a*).

7. Haunda-Nâganâtha :—south of Bâsim : An ancient temple covered with sculptured figures (*Trans. Lit. Soc. Bom.*, vol. III, p. 356) (*a*).

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APPENDIX.

INSCRIPTIONS FROM GUJARÂT.

The following *Inscriptions* collected in Gujarât when these *Lists* were being printed, are here printed for future preservation. They have been transcribed from the facsimiles and translated by E. Rehatsek, Esq., M.C.E.

1. *Inscription* over the central *miḥrâb* in Muḥâfiẓ Khân's mosque (*ante*, p. 146, No. 12) :—

قال الله تبارك و تعالي ان المساجد لله فلا تدعوا مع الله احدا و في الحديث
من بنا لله مسجدا بنا الله له قصرا في الجنة [بني] هذا العمارة في عهد السلطان السلا
طين شمس الملوک و الحق ناصر الدنيا و الدين ابو الفتح محمود بن محمد شاه
بن احمد شاه بن محمد شاه بن المظفر السلطان لجمال الدين بن شيخ معين الدين
بقريشي المخاطب من ذالک السلطان بمحافظ خان في الرابعه عشر من شهر رجب
سنه سبع و تسعين و ثمان مايه

Translation.

"Allah, who be blessed and exalted, has said[1] and in the *Ḥadîth* [*the prophet has said*] :—'Who builds a mosque for Allah, Allah will build a castle for him in paradise.' This edifice [*was built*] in the reign of the Sulṭân of Sulṭâns, Shamsu'l-mulûk wa'l-ḥaq Nâṣiru'd-dunyâ wa'd-dîn Abu'l-Fatḥ Maḥmûd, son of Muḥammad Shâh, son of Aḥmad Shâh, son of Muḥammad Shâh, son of Muẓaffir the Sulṭân, for Jamâlu'd-dîn the son of Shaikh Mu'înu'd-dîn al-Quraishî, who received from the same Sulṭân the title of Muḥâfiẓ Khân; on the fourteenth of the month Rajab in the year eight hundred ninety-seven [13th May 1492]."

2. On the entrance to the court of Muhâfiẓ Khân's mosque is the following:—

مسجد چو دروازه را كشت باني   عجب مرد نيكو قطب خان ذو نامي
خدايا كناهش همه عفو كردان   نكه دارش از افت اسماني

Translation.

"As the wonderfully good and renowned Quṭb Khân has become the architect of the mosque-gate, O God! pardon all his sins and preserve him from the calamity of heaven."

3. And on the other side of the entrance :—

تاريخ تانكه كه خير جاري
چون بمسجد از محافظ خان نيک
شد عجايب بركه شكر سرشت
سال تاريخش چو پرسيدم زغيب
كفت هاتف چشمه آب بهشت
۱۰۵۹

[1] Here follows *Qurân*, ch. LXXII, v. 18.

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Translation.

"Chronogram of the auspiciously inaugurated *Tânkah.*
When in the mosque of the good Muḥâfiẓ Khân,
The wonderful reservoir of saccharine nature was completed,
I asked for the chronogram of the year from the invisible world.
A celestial herald replied :—'The fountain of paradise-water'
1059 [begun 15th January 1649]."

As some slight mistakes were made in Prof. Blochmann's decipherment of the inscriptions in Rânî Shehparî's (p. 146, No. 6,) and Dastûr Khân's (p. 147, No. 18,) mosques, when copied in 1874, the readings of these two inscriptions are here given afresh :—

4. From Dastûr Khân's masjid[1]:—

قال الله تبارك وتعالي وانّ المساجد لله فلا تدعوا مع الله احدا وقال النبي صلّي الله
عليه وسلّم من بني مسجد الله بني الله مثله بيتا في الجنة عمّر عمارة هذا المسجد الجامع
في عهد سلطان

السلاطين ناصر الدنيا والدين ابوالفتح محمود شاه بن محمّد شاه بن احمد شاه بن محمّد شاه
بن مظفر شاه السلطان العبد الراجي برحمة الله المالك الملك غنى خاصه زاده

المخاطب من حضرة الاعلے والملجاء المعلي بدستور الملك يديم الله معاليه ابتغاء
لمرضات لله وطلبا لجزيل ثوابه وكان العاشر من شهر شعبان سنه سابع وستين وثمانمايه
من سنه النبي عم

5. From Rânî Shehparî's or Siprî's mosque :—

قال الله تبارك وتعالے وانّ المساجد لله فلا تدعوا مع الله احدا وقال النبّي صلےّ اللهّ
عليه وسلّم من بني مسجد اللهّ تعالے بني اللهّ له قصرا في الجّنة

بني المسجد في عصر السلطان الاعظم المويد بتايئد الرحمن شمس الدنيا والدين
ابوالنصر مظّفر شاه بن محمود شاه بن محمّد شاه بن احمد شاه بن محمّد شاه

بن مظفر شاه السّلطان خلّد اللهّ ملكه بانيه المسجد المذكور والدهٔ ابي بكر خان بن
سلطان محمود شاه المسّماة براني سبراثني شهور سنه اربع شهسيه سنة العشرين وتسعمائه

[1] Copied by Shaikh Ghulâm Alî bin Muhammad Alî Sâhib, the Nâyab Qâzî.

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6. Over the central *miḥrâb* of Saiyid 'Âlamu'd-dîn's masjid (p. 147, No. 19, and p. 157, No. 19,) is the following *Inscription* :—

کعبه آسا علم دولت دین عرب است شهریاري که شهنشاه جهانش لقب است
له وقار وکرم ومکنتش اندرحست است سید عالم ابوبکر حسبه نیست است
[نه] صد و پانزده و غره ماه رجب است

Translation.

"Like the *Ka'bah*, science is the glory of the Arab religion! The prince whose title is the Shahanshâh of the world. Whose dignity, generosity and power is under ground. Saiyid 'Âlam Abû Bakr Ḥasbî is annihilated.

"It is the first of the month Rajab in [*nine*] hundred and fifteen [26th October 1509]."

7. On Quṭbu'd-dîn Shâh's Mosque[1] (*ante* p. 147, No. 23), over the central *miḥrâb*, is the following *Inscription*, which however has been brought from elsewhere and inserted within the last few years :—

قال الله تبارک وتعالي ان المساجد لله فلا تدعوا مع الله احدا وقال النبي صلي الله
عليه وسلم من بني مسجدا لله بني الله له بيتا في الجنة بني عمارة هذا المسجد في عهد
السلطان السلاطين غياث الدنيا والدين المحامد محمد شاه ابن احمد شاه ابن محمد شاه
بن المظفر السلطان العبد المفتقر الي الله المستعان اعني نظام بن هلال السلطاني
المخاطب بمختص الملک ميمنة قرين ابتغاء لمرضات الله وطلباء لجزيل ثوابه وکان ذلک
بي التاريخ من هجرة النبوة سادس من شهر رمضان المبارک سنه ثلاثه وخمسين وثمانمايه

Translation.

"Allah, who be blessed and exalted, has said[2] :—'Verily the mosques belong to Allah, therefore do ye not invoke any one with Allah.' And the prophet, upon whom be the benediction of Allah and peace, has said :—'Who builds a house for Allah, Allah will build a house for him in paradise.' The edifice of this mosque was constructed in the reign of the Sulṭân of Sulṭâns Ghiyâthu'd-dunyâ wa'd-dîn al-Muḥâmad, Muḥammad Shâh, son of Aḥmad Shâh, son of Muḥammad Shâh, son of Muẓaffar the Sulṭân, by the slave who has need of the aid of Allah. I mean by Niẓâm the son of Hallâlu's-Sulṭânî who bears the title of Mukhtiṣu'l-Mulk Maimanat-qarîn, desirous for the approbation of Allah and hoping for his abundant reward. This was [*indited*] in the era from the exile of prophetship, on the sixth of the blessed month Ramaḍân in the year eight hundred and fifty-three [24th October 1449]."

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1 This has been taken from some other mosque and inserted over the central *miḥrâb* within the last ten years. The original inscription had previously disappeared.—J. B.

2 Here follows *Qurân*, ch. LXXII, v. 18.

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8. On Nawâb Shuja'ât Khân's tomb (p. 148, No. 27,) is an *Inscription* in which no name of the person buried is given; it is as follows:—

بسم الله الرحمن الرحيم لا اله الا الله محمد رسول الله قل يا عبادي الذين
سرفوا علي انفسهم لا تقنطوا من رحمة الله ان الله يغفر الذنوب جميعا انه هو
لغفور الرحيم تاريخ وفاته الرابع عشر يوم الخميس في شهر صفر سنه الف و مايه
اثلث عشر من الهجره النبويه

Translation.

"In the name of Allah, the merciful, the clement! No God but Allah, Muhammad the messenger of Allah. Say, O my servants, who have transgressed against your own souls, despair not of the mercy of Allah; for Allah pardons all sins, because he is forgiving and merciful.[1] Date of his decease, Thursday the fourteenth of the month Ṣafar, in the year one thousand one hundred and thirteen of the prophetic exile [14th July 1701]."

9. The following *Inscription* occurs over the central *miḥrâb* of Bîbîjî's mosque at Râjapur (*ante* p. 148, No. 31):—

قال الله تعالي وان المساجد لله فلا تدعوا مع الله احدا وقال عليه السلام
من بني مسجدا لله تعالي بني الله له بيتا في الجنة بني هذا المسجد الجامع الرفيع
مخدومة جهان من السلطان الاعظم قطب الدنيا والدين ابو المظفر احمد شاه ابن
الحمد شاه ابن احمد شاه ابن محمد شاه ابن مظفر السلطان و كان تاريخ بنا هذ
مسجد من الهجرة ربيع الاخر سنه ثمان و خمسين و ثمانمايه

Translation.

"Allah, who be exalted, said, 'Verily the mosques belong to Allah, therefore do ye not invoke anyone with Allah.'[2] And he to whom be salutation [*i.e.* Muhammad] said:—'Who builds a house for Allah, be he exalted, Allah will build a house for him in paradise.'[3] This noble Jâmi' mosque [*surnamed*] 'Mistress of the world,' [*Makhdûmat Jehân,*] was built by the great Sulṭân Quṭbu'd-dunyâ wa'd-dîn Abu'l-Muẓaffar Aḥmad Shâh, son of Muḥammad Shâh, son of Aḥmad Shâh, son of Muḥammad Shâh, son of Muẓaffar the Sulṭân; and the Hijra date of the building of this mosque is Rabî' II. in the year eight hundred fifty-eight [April 1454]."

10. On the east of the mosque is a Raudah, with some good open lattice work, and containing a marble *qabr* or tomb on which are the following *Inscriptions* round the base: (1) on the east side,—

قل اللهم مالک الملک توتي الملک من تشاء و تنزع الملک ممن تشاء و تعا
من تشاء و تذل من تشاء بيدک الخير انک علي کل شي قدير [و] فاة ذو القعد
[ه] سنه احدي ستين و ثمانمايه

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[1] *Qurân*, ch. XXXIX, v. 54. [2] *Qurân*, ch. LXXII., v. 18. [3] In the *Ḥadîth*.

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Translation.

"Say, O Allah, possessor of the kingdom; thou givest the kingdom unto whom thou wilt, and thou takest away the kingdom from whom thou wilt; thou exaltest whom thou wilt, and thou humblest whom thou wilt. In thy hand is good, for thou art almighty.[1] Decease [*in the month of*] Dhu'l-Qa'dah in the year eight hundred and sixty-one. [October-November 1457.]"

(2) On the west side,—

شهد الله انه لا اله الا هو و الملايكه و اولوا العلم قايما بالقسط لا اله الا هو
لعزيز الحكيم ان الدين عند الله الاسلام

Translation.

"Allah hath borne witness that there is no God but he; and the angels and those who are endowed with knowledge [*profess the same*] dealing righteously. There is no God but he, the mighty, the wise. Verily the religion in the sight of Allah is Islâm."[2]

(3) On the north end,—

الله لا اله الا هو الحي القيوم لا تاخذه سنه و لا نوم له ما في السموات و
ما في الارض من ذا الذي يشفع عنده الا باذنه يعلم ما بين ايديهم و ما خلفهم
و لا يحيطون بشي من علمه الا بما شاء وسع كرسيه السموات و الارض و لا يوده
حفظهما و هو العلي العظيم

Translation.

"Allah! there is no God but he; the living, the self-subsisting; neither slumber nor sleep seizeth him; to him belongeth whatever is in heaven and on earth. Who is he that can intercede with him except by his permission? He knoweth their present and their past, and they encompass nothing of his knowledge except so far as he pleaseth. His throne is extended over heaven and earth, and the preservation of both is no burden unto him. He is the high, the mighty."[3]

11. On the Queen Râjabâi's tomb at Sarkhej [*ante* p. 149, No. 2 (5),] are the following *Inscriptions*: (1) at the top,—

بسم الله الرحمن الرحيم نصر من الله و فتح قريب وبشر المومنين الله خير حافظا و هو
ارحم الراحمين يا حافظ لااله الا الله محمد رسول الله

Translation.

"In the name of Allah, the merciful, the clement! Assistance from Allah and a speedy victory; and do thou bear glad tidings to the true believers.[4] Allah is the best guardian; and he is the most merciful of those that show mercy.[5] O guardian! No God but Allah, Muhammad the messenger of Allah!"

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[1] *Qurân*, ch. III., v. 25. [2] *Ibid*, v. 16 and beginning of v. 17.

[3] This is the whole of the celebrated Throne verse called *Ayyat-u'l-Kursi* of the *Qurân*, ch. II, v. 256, which is often also engraved on amulets and talismans worn on the person.

[4] *Qurân*, ch. LXI, v. 13. [5] *Ibid*, ch. XII., v. 64.

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(2) At the bottom,—

تاريخ وفات راني رجبايي سنه تسع و تسعين و تسعماية عرفه المشتهر با بيبي
سلطانى ۹۹۹

Translation.

"Date of the decease of Rânî Rajabâyi; year nine hundred ninety-nine (999). Her usually known name was Bîbî Sulṭânî, A.H. 999 [began on the 30th October 1590]."

12. *Inscription* in the mosque in the Gaikowâḍ's Havêli. After the Bismillah we have the usual LXXII, 18, from the *Qurân*, and the saying of the prophet about the house in paradise; then :—

بني المسجد في عصر سلطان الاعظم ناصر الدنيا والدين ابو الفتح محمود شاه بن
احمد شاه بن محمد شاه بن مظفر السلطان خلد الله ملكه قد مضي السادس عشر في شهر
ذوالحجه سنه ۸۹۲

Translation.

"This mosque was built in the reign of the very great Sulṭân Nâṣiru'd-dunyâ wa'd-dîn Abu'l Fatḥ Shâh, son of Muḥammad Shâh, son of Muẓaffar the Sulṭân, may Allah perpetuate his kingdom. Verily the sixteenth Dhu'l-Hijjah has elapsed. Year 892 [4th December 1487]."

13. *Inscription* in Bîbî Achût Kuki's mosque (p. 145, No. 3). Exactly the same as the above, but after the words "may Allah perpetuate," the conclusion "his kingdom" being omitted, we have :—

العبد الراجي لرحمة الله المالک الملک تهليجه سلطاني المخاطب من حضرت الاعلي
والملجاء المعلي بدستور الملک يديم الله معاليه ابتغاء لمرضات الله وطلباء الجزيل
ثوابه وكان ذلک في التاريخ من جمادي الخامس — سنه سته وسبعين وثمانمايه

Translation.

"By the worshipper hoping for the mercy of Allah, the Mâlik Malik Tahlîjah[1] Sulṭânî, surnamed Dastûru'l-mulk by the exalted refuge [*i.e.*, *the king*] may Allah perpetuate his exaltation, desirous to obtain his abundant reward. And this was on the date of the fifth Jumâdâ......in the year eight hundred seventy-six [19th October 1472]."

14. *Inscription* on Darwîsh 'Alî's mosque (p. 159, No. 39):—

No Bismillah, but only LXXII. 18; then :—

هذا المسجد المبارک من شاه الاعظم بن محمود شاه بن محمد شاه بن احمد شاه بن
محمد شاه بن مظفر السلطان خلد الله ملكه و دولته — در ماه سفر و در سنه عشر وتسعمايه

Translation.

"This blessed mosque is of his majesty Shâh Maḥmûd, son of Muḥammad Shâh, &c., [*as in the preceding two numbers*] may Allah perpetuate his kingdom

[1] No diacritial points, and therefore not certain.

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and prosperity...in the month Ṣafar and in the year nine hundred and ten [between 14th July and 12th August 1504]."

15. *Inscription* in the court of Aḥmad Shâh's tomb (p. 147, No. 13) :—

The following five Persian distiches, flanked by two vertical lines which contain the whole of the throne verse (II. 256) :—

در الف وشصت وشش بنهان کوتوالخان
آمد برون و رفت خرامان سوی جنان
هفتم ز ماه شعبان بوداست کان عزیز
در زیر خاک کرد رخ سپر مه نهان
جز دانه نکوی اندر زمین نکشت
آن حاتم زمانه بتوفیق مستعان
فیض عمیم او بهمه خلق چون رسید
گویند ذکر خیرش تا شر انس وجان
ای خالق کریم برین تربت شریف
باران لطف و رحمت از فضل بران

Translation.

"In one thousand sixty-six secretly Kûtwâl Khân
Came out, and departed walking to the mansion of paradise.
It was the seventh of the month Sha'bân[1] when that beloved one
Concealed under ground his moon-like countenance;
He sowed but good grain on the earth.
That Hâtim of the period, by the grace of the helpful [God].
As his universal bounty extended to all mankind ;
Even the wicked among men and genii praise him !
O gracious creator, upon this noble tomb,
Pour the showers of mercy and reward."

16. *Inscription* on the tomb of Mr. Ballantyne's child, in the court of Aḥmad Shâh's tomb.

Superscription :—The Kalimah, then the following two Persian distiches,—

بتاریخ ششم بماه صیام بدار البقا کرد جوجس خرام
چنان گشته پرنور روضه بجانش کز می برد رشک ماه تمام

Translation.

"On the sixth of the fasting month [Ramaḍân]
To the mansion of eternity Jojes [Joseph ?] departed.
The Rauḍah became so full with the light of his spirit
That the full moon bore him envy."

[1] Wednesday, 31st May 1656 A.D.

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17. On a tomb in the court of Musâ Suhâgjî's mosque, between the city and camp :—

This is a double inscription; the first part in English capital letters, thus,—

"To the memory of Subedâr Peer Khân. Order of merit XIV. Regiment, N.I., who died on the 19th July 1860, aged 55 years. This is erected as a token of respect by the officers of his regiment."

The second part is in Urdu but begins with the Arabic Kalimah, and corresponds to the English with the exception of the words "the Saheb-loq of the regiment have given him much *abru*," which is not a happy rendering of "token of respect by the officers"; also the Hijrah date 1276 and 30th Dhu'l-Hijjah is added. The whole text is as follows :—

صوبیدار بهادر پیرخان چودوین رجمنت کے وفات پائی تاریخ انیسوین ۱۹
ماه جولائی سنه ۱۸۲۰ عیسوی عمر پنچاون برس کی تهی اور رجمنت کے صاحب
الوگ انکو نهایت آبرو بخشش کی تهی اور سنه ۱۲۷۶ هجری تاریخ ان تیسبی ما
ذی الحج روز جمرات

18. *Inscription* in the Shâhpur mosque (p. 147, No. 20) :—

This consists of the following two Persian distiches, with the words حرره دوست محمد سکهر "written by Dûst Muḥammad Sakhar" on the intersection of the bars which separate the lines in the shape of a cross surrounded by a frame :—

قطب زمانه شیخ حسن ساخت مسجدی
کانجا کنند اهل عبادت دعای شیخ
چون شیخ این رفیع مکان را بنا نمود
تاریخ سال او شد رفضا بنای شیخ

Translation.

"The axis of the period, Shaikh Ḥasan built a mosque,
That there religious people may pray for the Shaikh.
When the Shaikh built this exalted edifice
The date of it became *rfḍâ bnây shaikh*.[1]"

19. Another *Inscription* in the same mosque, in one long line, is broken in a few places, but contains *Qurân* IX. 18 complete, and nothing else.

20. *Inscription* in the Herâti mosque, near the Dehli gate (p. 160, No. 73). This begins with *Qurân* LXXII. 18, followed by the usual saying of the prophet about the house in paradise; then we have :—

عمارت هذه المسجد الجامع في عهد السلطان الزمان ناصر الدنيا والدين
ابوالفتح محمود شاه بن محمد شاه بن احمد شاه بن محمد شاه بن مظفر شاه السلطان
خلد الله ملكه العبد الراجي الي رحمت الله المالک الملک غني—سلطاني المخاطب
من الحضرة الا علي بملک البر و قوام الملک دام علوه ابتغا لمرضات الله و طالبا
بجزيل ثوابه في التاريخ السادس من ذو القعده سنة ثمانين و ثمانمايه

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[1] The words in italics give 1254, which began on the 27th March 1838.

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Translation.

"The construction of this blessed Jâmi' mosque [*took place*] in the reign of the reigning Sulṭân Nâṣiru'd-dunyâ wa'd-dîn Abu'l-Fatḥ Maḥmûd Shâh, son of Muḥammad Shâh, &c.,...[1] May Allah perpetuate his kingdom. By the worshipper hoping for the mercy of Allah, the Mâlik Malik Ghanî [*an illegible word*] Sulṭânî who received from his most exalted majesty the title of Maliku'l-barr and Qawwâmu'l-mulk, may his exaltation be permanent, desirous of the approbation of Allah, and craving for his abundant reward; on the sixth Dhu'l-Qa'dah in the year eight hundred and eighty [*4th March* 1476]."

21. *Inscription* in 'Inâyat Shâh's mosque,—a ruined brick masjid near the Shâhpur gate (p. 160, No. 74).

It begins with *Qurân* LXXII. 18, like the above, but the usual saying of the prophet is omitted; then we have :—

الواثق بالله المنان ناصر الدنيا و الدين ابو الفتح محمود شاه ابن لطيف شاه
ابن مظفر شاه ابن محمود شاه ابن محمد شاه ابن احمد شاه ابن مظفر شا السلطان
بهر طاعت ساخت مسجد شمس خان بهر خدا بود نه صد و شش وجد تاريخ
اين سال بنا كتبه عبد الحي بن علي

Translation.

"The confider in the gracious Allah, Nâṣiru'd-dunyâ wa'd-dîn Abu'l-Fatḥ Maḥmûd Shâh, son of Laṭîf Shâh, son of Muẓaffar Shâh, son of Muḥammad Shâh, son of Aḥmad Shâh, son of Muḥammad Shâh, son of Muẓaffar Shâh the Sulṭân. For the sake of worship Shams Khân built the mosque for God. The year nine hundred and six was found to be the date of the building [*Began 28th July* 1500]. Written by 'Abdu'l-Haiy, the son of 'Alî."

22. An *Inscription* over the central *miḥrâb* of mosque behind Shâh Aliji's Rauḍah (p. 160, No. 63) contains only *Qurân* LXXII. 18.

23. Over the left *miḥrâb*, Shâh Aliji's mosque, Rohilwâḍa :—

This is a rather ugly specimen of writing, but appears to contain the pedigree of the prophet, and terminates with a date. As however in the trouble of decipherment *le jeu ne vaudrait pas la chandelle*, only the beginning is here given :—

محمد رسول الله صلي الله عليه و سلم بن عبد الله بن عبد المطلب بن هاشم
بن عبد مناف بن قصي بن—

Translation.

"Muḥammad the messenger of Allah, upon whom be the benediction of Allah and peace, [*was the*] son of 'Abdu'llah [*who was the*] son of 'Abdu'l-Muṭallab [*who was the*] son of Hâshim [*who was the*] son of 'Abd Munâf [*who was the*] son of Qusaiy [*who was the*] son of..."

The first half of the last line is :—

سنه احدي و ستين و تسعمايه

"Year nine hundred and sixty." [*Began 18th December* 1552.]

[1] Pedigree as in Dastûr Khân's mosque, *Ind. Ant.*, vol. IV., p. 291, in the mosque in the Gâikawâḍ's Haveli, in Bîbî Achut Kuki's mosque, and in several others.

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24. Over the right mihrâb, in Shâh Aliji's mosque, Rohilwâḍa.

This contains nothing but the pedigree of the penultimate king Aḥmad, thus:—

المعتصم بالله الرحمن غياث الدنيا و الدين ابو المحامد احمد شاه ابن عم
محمود شاه بن لطيف شاه اخ بهادر شاه بن مظفر شاه بن محمود شاه ابن محمد شاه
بن احمد بن محمد بن مظفر السلطان خلد ملكه

Translation.

"The securely trustful in Allah the merciful, defender of the world and of the religion, possessor of laudable qualities, Aḥmad Shâh, cousin of Maḥmûd Shâh [III], son of Laṭîf Shâh, the brother of Bahâdur Shâh,[1] son of Muẓaffar Shâh [II], son of Maḥmûd [*surnamed Bîgarah*] Shâh, son of Muḥammad Shâh [II], son of Aḥmad Shâh [I], son of Muḥammad Shâh [I], son of Muẓaffar Shâh [I] the Sulṭân, may his kingdom be perpetuated."

Then come two distiches in mixed language which I am not bold enough either to transcribe or to translate, but give only the chronogram embodied in the last distich:—

مسجد جامع كي بيچ بتهايا نبي نور

As Aḥmad, the penultimate king of Gujarât, who began to reign A.H. 961 [began 7th December 1553] was only eight years on the throne, and the kingdom was finally annexed to the dominions of the Mughal emperor Akbar in 969 [began 11th September 1561], the inscription appears to have been made even after the reign of the last king of Gujarât, Muẓaffar Shâh III.

25. In the small mosque of Mûsa Suhâg on the right side of the road to the camp (see above No. 17):—

بسم الله الرحمن الرحيم انما يعمر مساجد الله من امن بالله واليوم الاخر
واقام الصّلوة واتي الزكوة ولم يخش الا الله فعسي اوليک ان يكونوا من المهتدين
قال رسول الله صلي الله عليه واله وسلم من بني لله مسجدا بني الله تعالي له بيا
في الجنة كتبه جلال في سنه ۱۱۰۲

Translation.

The Bismillah; then IX., 18, of Qurân complete; then the usual saying of the prophet that Allah will build a house in paradise for him who builds a mosque for Allah. Lastly:—"Written by Jalâl, in the year 1102." [Began 5th October 1690.]

---

[1] Who was slain by the Portuguese in the island of Diu on the 14th February 1537, as described by me in my article in the *Calcutta Review* (January 1882) "How the Portuguese obtained a footing in the island of Diu."—E. R.

Then the following two Persian distiches :—

چون بتوفیق یزدی جعفر ساخت مسجد بزیب وزینت وساز

کفت احمد برای تاریخش کرد آراسته مکان نماز

1,101 | 7 40 50   50 1 20 40   6 400 60 1 200 1   4 200 20

Translation.

" When by divine grace Ja'far
Built a mosque with elegant arrangements
Aḥmad said for the date of it :—
He adorned the place of prayer."

The last hemistich gives the number 1101, although beneath the inscription we read :—" Year 1100."

26. Arabic Inscription on Dâdâ Harîr's Wâv or step well (p. 149, No. 44).

It will be seen from the inscription that this Wâv was constructed during the reign of the same king Maḥmûd, surnamed Bîgarah, under whose sway the Herâti mosque, that in the Gâikowâḍ's Haveli, Bîbî Achut Kuki's, Dastûr Khân's, and others were built. The illegible portion of this inscription probably contained the name of this king's Vazîr, Mâlik Malik Ghânî, which likewise occurs with variations in other inscriptions. What the figures 26 below may mean is unknown.

بني هذه العمارة الظريفه والبقعه الشريفه
والرواق الرفيعه والجدر الاربعته المصورة وغرس
الاشجار المثمره بالفواكهته مع البير والبركه
لينفع الناس و خدمة في عهد سلطان سلاطين
الزمان الواثق بتايد الرحمن ناصر الدنيا والدين ابوالفتح
محمود شاه بن محمد شاه بن احمد شاه بن محمد شاه بن مظفر شاه
السلطان خلد الله ملكه [حرير سلطاني التي
جعلها الحضرة العليه خاوطته الباير الدار]
المحروسته في الثاني من جماد الاول سنه سته و تسعين و تسعمايه
٢٦

Translation.

" This elegant building with the noble arrangement, the lofty gallery, the four walls with pictorial ornaments, was constructed, and the productive fruit trees were planted, and the well with the reservoir provided, for the benefit and service of the people, in the reign of the Sulṭân of Sulṭâns of the period, who trusts in the aid of the merciful [*the Creator*], Nâṣiru'd-dunyâ wa'd-dîn Abu'l-Fatḥ Maḥmûd Shâh, son of Muḥammad Shâh, son of Aḥmad Shâh, son of Muḥammad Shâh, son of Muẓaffar the Sulṭân, may Allah perpetuate his kingdom......[*some broken words*] the well guarded. On the second of the month Jumâdâ I, in the year eight hundred ninety-six [13th March 1491]."

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27. *Sanskrit inscription* on the left side of the same well :—

1. नमः सृष्टिकर्त्रे । नमोपांपतये तुभ्यं सर्वजीवनरू-
2. पिणे । वरुणाय नमस्तुभ्यं नमः सुकृतसाक्षिणे १
3. जयति जगत्त्रयजननी कुंडिलिनी नामतः परा श-
4. क्तिः ! सुरनरवंदितचरणा वापीरूपात्मना सततं । २
5. नमामि विश्वकर्मणिं(र्माणं) सकलाभीष्टदायकं । कृपातो
6. यस्य सर्वे स्युः कर्त्तुं कर्म्म कर्त्तं क्षमा नराः॥ ३ स्वस्तिश्री
7. गूर्ज्जरधरित्र्यां श्रीमदहिम्मदवादनगरे पातुसा-
8. ह श्री श्री श्रीमहमूदविजयराज्ये राज्ञोऽतःपुरद्वारि स-
9. र्वाधिकारिणी बाई श्रो हरीरनाम्नी श्रोनगरादीशान-
10. दिगाश्रितहरीरपुरमध्ये चतुर्दिगायातानेकतृषा ।
11. कुलमनुष्यपशुपक्षिवृक्षादिचतुरशीतिलक्षजी-
12. वोपभोगायपरमेश्वरप्रीत्यर्थं संवत १५५६ वर्षे शा-
13. कि १४२१ प्रवर्तमाने पौषशुदि १३ सोमे वापीं कार-
14. यामास । यस्यामगाधामृतपानीयराशिमवलो-
15. क्य क्षीरोदाधिर्निवासमकरोदिव । सा स्वेदजांड-
16. जोद्भिज्जजरायुजपोषणार्थमाचंद्रार्कं स्थिरा भू-
17. यात् । तत्र व्ययीकृतद्रव्यसंख्या ३१९००० सर्व
18. महमूद महीपालमंत्रिमुख्या प्रतापिनी। धर्म्मार्थिनी हरीरा-
19. ख्या वापीमियमचीकरत्। चतुष्पथे चरच्चारुचतुर्दिग्ज-
20. नसंकुले आचंद्रार्कमियं वापी मधुरा पीयतां जनैः। २
21. दुर्गाणि पुण्यानारामान् शतशश्च जराशयान् । पदे
22. पदे च सत्राणि धनिनः संति शोभनाः। ३ महाधनव्य-
23. यं कृत्वा विश्वोपकृतिहेतवे । बाई श्रीहरीरनाम्नी वा-
24. पीमियमचीकरत्।४ वापीनिर्माणेऽधिकारी परमेश्वराज-
25. पालकमलक श्रीविहामद तथा गजधरवैश्य सूत्र०वीरात-
26. थाज्ञाकर सू० देवा श्रीगिरणामहंसाया आतथामहंवीरा

Translation.

"Salutation to the Maker of creation[1]! Salutation to thee, thou lord of the waters, Varuṇa! who art the cause of the forms of all living beings, who dost witness all deeds. (2) The supreme Śakti named Kuṇḍalinî, the mother of the three worlds, whose feet are worshipped by gods and men,—ever conquers in the world in the form of a well. (3) I adore Viśvakarman, the giver of all blessings, through whose compassion all men are able to perform their actions.

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[1] *Srishṭikartṛi* literally means the *maker of creation*, *i.e.* the Creator.

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Hail! in the holy Gûrjjara, in the holy city of Aḥmadâbâd, in the victorious kingdom of the Pâdshâh Srî Srî Srî Mahamûd,—there the Bâî, named Harîra, the chief superintendent at the gate of the king's palace,—in the middle of Harîrapura, situated to the north-east of Śrînagara,—through (*pity for*) the thirst of the many coming from the four quarters, for the enjoyment of the eighty-four lâkhs of beings—of men, beasts, birds, trees, &c., and in honour of Paramêśvara,—in the current Saṁvat year 1556, and of Śaka 1421, on Monday the 13th of the bright half of Pausha, (*the Bâî*) caused a well to be made, wherein, seeing the deep volume of ambrosial water, the milky ocean, as it were, took up its abode.

"May it be stablished as long as the sun and moon endure for the sake of sustaining beings taking birth from sweat, eggs, the soil, and the womb. The money spent upon the well is 3,19,000.[1] The illustrious and charitable chief minister of the king Mahamûd, named Harîra, caused this well to be made. May this sweet well, pleasing to wayfarers coming from the four directions, be drunk by men while the sun and moon endure. Forts, holy groves, tanks by the hundred, choultries at every step, are the pride of rich men; this Bâî, named Śrî Harîra, for the benefit of the whole world, having incurred an expenditure of much treasure, caused the well to be made. 4 The manager in the making of the well (*was*) Bihâmad, the executor of the orders of the great king............[2]"

28. *Inscription* on the north side of the corridor in Jâmi' mosque (p. 145, No. 8). This consists of the following six Persian distiches:—

ندیده دهر جز میرک حسن کسس — که ذاتش باعث هر مدّ باشد
بکار خلق خلقش درکا پوست — بملک خیر سعیش پیشوا شد
بسان حوض کوثر برکه ساخت — که کوثر دیدنش را رونما شد
مگر آینه اسکندرست این — که سر تا پا همه نور و صفا شد
اگر زمزم نشد در لطف و پاکي — درش چون کعبه حاجت روا شد
پی سال بنایش گفت فایض — صفا برکه میرک زما شد

1,020 | 300 4 · 40 1 · 7 · 20 200 10 40 · 5 20 200 2 · 1 80 90

Translation.

"This age has seen no one except Mîrak Hasan,
Whose character has become the occasion for every praise;
His whole nature is engrossed with the affairs of the people.
In the realm of beneficence his efforts have become exemplary;
He made this reservoir resembling the basin Kauthar [*in paradise*],
Which stands forth as the image thereof.
Is this perchance the [*wonderful*] speculum of Iskandar [*Alexander*]?
From top to bottom all light and purity.
If it has not become like the Zamzam in pleasantness and limpidity,

1 The coin is not mentioned.

2 The last two lines contain some abbreviated words, and are incomplete; they are left untranslated.

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It is [*nevertheless*] accessible like the Ka'bah of necessity [*the throne of God to whom all the necessitous may apply*].
Of the year of its construction Fâ'id said :—
The purity of Mîrak's reservoir was effected by us."
[This last hemistich gives 1020, which year began 16th March 1611.]

29. On a doorway near Shâh Aliji's in Rohilwâd, Aḥmadâbâd (p. 160, No. 63) :—

Above, some very large characters which may be read الله في محمد "Allah bin Muḥammad." Below are a number of words indistinctly jumbled together in one mass.

30. *Inscription* in the gateway of the Bhadr :—
This inscription consists of six distiches, about 5 feet long and 1½ broad. Each hemistich stands in a separate compartment and was carved in *relievo* in large beautifully flowing Persian characters, but appears to have been purposely defaced by some Vandal. Whether accidentally or not, the most legible words are only two, which seem to read بیت ظلم "*house of tyranny.*" Fortunately the date 1032 being on the margin, outside, was also left untouched ; that year began on the 5th November 1622 when the kingdom of Gujarât had lost its independence, and had been already 52 years annexed to the Mughal empire.

31. *Inscription* from the entrance to the jail at Aḥmadâbâd :—

همایون جاه سلطان ابن سلطان
یکی صاحب پرست ازبند کانش
که هست ازجان ودل منقاد فرمان
بهار عدل اعظم خان غازي
که تیغش کشت جسم ملک را جان
سرائی کرد در گجرات بنیاد
که مثلش را ندیده چشم دوران
زهی عالی بنا کزروی رفعت
گذشته پایه قدرش زکیوان
بخوبی ولطافت چون بهشت است
بدر بانی او شائسته رضوان
سرا و قیصریه یافت اتمام
بامر خان عادل نقد مردان
زهاتف سال تاریخش چو جستم
ندا آمد مکان خیر و احسان
١٠٤٧

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Translation.

" Humayûn Jâh Sulṭân son of a Sulṭân
One of his servants, obeying companions,
Who with soul and heart is subject to command,
The spring of justice 'Aẓam Khân Ghâzî,
Whose sword has become the soul of the body of the realm,
Has built a *Serâî* in Gujarât
The like of which the vision of the period has not beheld.
Bravo! For the high edifice which in altitude
Has excelled Saturn by the basis of its excellence
In beauty and gracefulness it is like paradise.
Riḍvân [*the gate-keeper of paradise*] is worthy to be its porter.
The top of it has received a complete Qaiṣariyah
By order of Khân 'Âdil the jewel of men.
When of the invisible herald I asked for the chronogram,
The exclamation came :—*Place of goodness and beneficence.*
1047 " [Began 26th May 1637].

32. In the Borah mosque in Nova Mohallah, on a marble slab (p. 160, No. 72).

This inscription belongs to the reign of Aḥmad, the founder of Aḥmadâbâd and of Aḥmadnagar; several mosques of Aḥmadâbâd were also built during his reign, and it is not improbable that this was carried off from one of them and placed here.

The inscription begins with a Persian distich, and the whole of it is in that language as follows :—

یک ذرّهٔ عنایت تواي بندهٔ نواز   بهتر ز هزار ساله خیرست و نماز
در ایام دولت و نوبت سلط خلیفه العهد و الزمان الواثق المستعان بالله ناصر
الدنیا و الدین ابو الفتح احمد شاه بن محمد بن مظفر شاه السلطان خلد خلافته وبدّ
رافته عمارت کرد این بیت و بقعه شریف لطیف لله بندهٔ اُمیدوار برحمت افریدکار
حقیر ضعیف عالم کیر نوزدهم محرم الحرام سنه سته و عشرین و ثمانمایه

Translation.

" One atom of Thy grace, O cherisher of [*thy*] servants,
Is better than a thousand years of gifts and prayers.

During the reign of the Khalîfah of the period who trusts in and asks help from Allah, Nâṣiru'd-dunyâ wa'd-dîn Abu'l-Fatḥ Aḥmad, son of Muḥammad Shâh, son of Muẓaffar Shâh the Sulṭân, may his Khalîfate be perpetuated and his clemency spread, this house and noble, graceful locality was built for [*the worship of*] Allah, by the mean, feeble, adorer 'Âlamgîr who hopes for the mercy

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of the Creator. The nineteenth of the sacred month Muḥarram, in the year eight hundred and twenty-six" [24th December 1423].

33. In the Nova Mohallah mosque, right hand. It will be seen that this inscription belongs to the reign of Maḥmûd [Bîgarah] whose name occurs on so many others. There is no Bismillah, but only *Qurân* LXII. 18, with the usual saying of the prophet about the house in paradise. Then :—

عمل السلطان الاعظم ناصر الدنيا و الدين ابو الفتح محمود بن محمد شاه بن احمد شاه بن محمد شاه بن مظفر شاه السلطان خلد الله خلافته—ثمان عشر بتاريخ المحرم سنه سته و تسعين و ثمانمايه

Translation.

"The work of the great Sulṭân, defender of the world and of the religion, possessor of victory, Maḥmûd, son of Muḥammad Shâh, son of Aḥmad Shâh, son of Muḥammad Shâh, son of Muẓaffar Shâh the Sulṭân, may Allah perpetuate his Khalîfate .....[*illegible*]. Eighteenth of the month Muḥârram in the year eight hundred ninety-six" [2nd December 1490].

34. In Pîr Muḥammad Shâh's mosque :—

This is a distich with the Kalimah prefixed, and the name of a person with the date appended, thus :—

لا اله الا الله محمد رسول الله

چراغ و مسجد و محراب و منبر ابوبکر و عمر و عثمان و حيدر

Translation.

"No god but Allah, Muḥammad messenger of Allah
Lamp and mosque and *mihrâb* and pulpit
Abû Bakr and 'Umar and 'Uthmân and Haidar [*i.e.* 'Alî]
Haḍrat Mîr Maḥîu'd-dîn. Year 1135" [Begun 12th October 1722].

35. In Pîr Muḥammad Shâh's mosque. This consists of two Persian distiches between which the writer's name is inserted as well as the date, but for the sake of distinctness that line is given the last in the following transcript :—

خوشا مسجدي ساخت سيّد محمد كه مردي توانكرد ياد خليلي
سزد كر كعبه كني تو اماني كه تاريخ او كشته بيت خليلي
كاتبه عبدالرحمن سنه ١٠٩٢

Translation.

"Saiyid Muḥammad built an elegant mosque
In which the most glorious [God] may be worshipped
It is proper for thee to trust in the Ka'bah
The date whereof is :—*Bait Khalîlî.*
The writer of it was 'Abdu'r-raḥman, year 1092."

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This date is also the numerical value of the two last words, and their meaning is :—*House of Khalîlî*, namely of *Abraham* in his capacity of the *Khalîl*, namely *friend* of God.

36. Left of central *mihrâb*, Pîr Muḥammad's mosque :—

لا اله الا الله محمد رسول الله بحق ابوبكر و عمر و عثمان على آلهي خير جاي باد
سنه ۱۰۷۷

Translation.

"No God but Allah, Muḥammad the messenger of Allah. May it be prosperously inaugurated O Allah! by the merits of Abû Bkr, and 'Umar, and 'Uthmân, and 'Alî. In the year 1077 [Began 4th July 1666]."

37. Over a window to the left of the central *mihrâb*, in Pir Muḥammad's mosque :—

نماند بعصيان كسى در گرو كه دارد چنين سيدى پيش رو
نپندارم كه سعدى را بيازارى وبگذارى كه او جز سايه لطفش ندارد در جهان جائے

Translation.

"No one remains plunged in sin who has such a Saiyid for his guide; I do not think you will injure and abandon Sa'dî, for he has in the world no other place, but the shadow of his favour."

38. At Shâh 'Âlam, over the door of the tomb (p. 147, No. 24) :—

This is a wretched doggrel composition which contains no date nor information of any kind, and the beginning of it is quite sufficient for insertion in this place. It is as follows :—

بسم الله الرحمن الرحيم المنة چون جنة رسولاباد جاي للنسان قد تعالي
انعم و فيها علامات الجنان اي دار روي الجنة الفردوس ببين روضه بزيور شاه
عالم ماهِ جهان

Translation.

After the Bismillah :—"Beneficence is like paradise. Rasûlâbâd is a place verily bestowed by the Most High (God) upon man; it contains characteristics of the garden, that is so say the abode of the face of the *jinnat* of paradise. Behold the adorned Rauḍah of Shâh 'Âlam, moon of the universe." [Then follows a description of the beauties of the garden, &c.]

39. Round a tomb in the second Rauḍah at Shâh 'Âlam :—

The following two Persian lines make together a distich :—

صد شكر كه شد خاك سرم در قدم دوست
اين عيش كه دارد كه مرا در قدم اوست

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Translation.

"A hundred thanks, that my head has become the dust at the feet of the friend [*i.e.*, at the feet of God]

"Who has this life like that which I have at his feet."

40. Round the railing of the great tomb at Shâh 'Âlam :—

بسم الله الرحمن الرحيم شاه عالم ماه عالم نور عالم سرور عالم بادشاه عالم
سخی عالم مهربان عالم سيد عالم بخاري عالم خواجه عالم درويش عالم
شيخ عالم مخدوم عالم امير عالم ولي عالم عالم اوليا عالم عالم مير عالم
كبير عالم عالم قطب اقطاب عالم غوث عالم مغيث عالم هادي عالم خاص عالم
شرف عالم اعظم عالم اكرم عالم نص عالم اخص خواص عالم اول عالم
آخر عالم ظاهر عالم باطن عالم حاضر عالم ناظر عالم واصل عالم كامل عالم
مكارم عالم عالم عالم عالم عالم عالم قصد عالم مقصود عالم سجاد عالم
محب عالم محبوب عالم عالم عالم عالم عالم عالم علم عالم عالم عالم عالم
عالم عالم عالم عالم عالم عالم عالم صادر عالم عالم عالم عالم عالم
عالم محمود عالم عالم معز عالم معين علم علامه عالم علو عالم محسن عالم
حمت عالم خير عالم حسن عالم عالم عالم جليل عالم حاج عالم لطيف عالم
لطف عالم حامد عالم حميد عالم مقرب عالم منخ عالم فرح عالم شوق عالم
خليل عالم مجيب عالم معرب عالم عارف عالم پناه عالم برهان عالم حجت عالم

Translation.

"In the name of Allah, the merciful, the clement ! Shâh of the world, moon of the world, light of the world, Server of the world, Bâdshâh of the world, the liberal of the world, the benevolent of the world, the Saiyid of the world, the Bukhârî of the world, the Kh'âjah of the world, the Darwîsh of the world, the Sheikh of the world, the served by the world, the Amîr of the world, the Walî of the world, the Avliâ of the world, world, the chief of the world, the great one of the world, world, the axis of the axes of the world, the implored of the world, the aid of the world, the director of the world, the paragon of the world, the most noble of the world, the most great of the world, the most generous of the world, the beazle of the world, the most exquisite of the exquisites of the world, the first of the world, the last of the world, the extension of the world, the interior of the world, the present one of the world, the supervisor of the world, the arrived of the world, the perfect one of the world, the honour of the world, world, world, world, world, world, the intention of the world, the wished for of the world, the prayer carpet of the world, the lover of the world, the beloved of the world [*the word* world *repeated* 17 *times*], the arising of the world [5 *times* world], the praised one of the world, world, the honour of the world, the assistance of the world, the 'Ullâmah of the world, the exalted benefactor of

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the world, the mercy of the world, the benefit of the world, the beauty of the world, world, world, the glorious one of the world, the Hâjj of the world, the gracious one of the world, the grace of the world, the praiser of the world, the praised of the world, the implored one of the world, the marrow of the world, the joy of the world, the ardent desire of the world, the friend of the world, the answerer of the world, the Arabiser of the world, the 'Ârif of the world, the asylum of the world, the argument of the world, the evidence of the world."

41. Over the central *mihrâb* of the mosque at Batwa (p. 150, No. 3):—

This inscription is of the reign of Maḥmûd [Bîgarah] like so many others it has no Bismillah, and begins with *Qurân* LXXI. 18, followed by the usual saying of the prophet about the house in paradise; then we have:—

اعمر عمارت هذه المسجد الجامع المبارک في عهد ناصر الدنيا والدين ابو الفتح
محمود بن محمد شاه بن احمد شاه بن محمد بن مظفر شاه السلطان بسعي العبد
الراجي الي رحمت الله بشير سلطاني خواجه المخاطب من الحضرة الاعلي بخواص
الملک—بني في عشر صفر سنه اربع و سبعين و ثمانمايه

Translation.

"The edifice of this blessed Jâmi' mosque was renewed during the reign of the protector of the world and of the religion, the possesser of victory, Maḥmûd son of Muḥammad Shâh, son of Aḥmad Shâh, son of Muḥammad, son of Muẓaffar Shâh the Sulṭân, by the efforts of the worshipper hopeful of the mercy of Allah, Bashîr Sulṭânî Khâjah who obtained from his most exalted majesty the title of Khâṣu'l-mulk [*one word is not clear*]. Built on the tenth Ṣafar, year eight hundred and seventy-four" [10th August 1469.]

42. *Inscription* inside Batwa mosque:—

درين جاه سنک هاي خاره مدفون است

Translation.

"In this well gravel is buried."

43. An inscription on a loose stone at Batwa consists of the following three Persian distiches:—

بعهد دولت شايسته خاني — كه زو كشته بناي دين موسس
بتوفيق الهي ناظر ادراک — نموده مسجد با حوض نفيس
پي سال بنايش گفت هادي — بگو مسجد شده بيت المقدس

سنه ١٠٦٣

Translation.

"During the incumbency of governor Shâyîstah Khân
Who laid the foundation of the edifice of religion,
By the divine grace the spectator has
Beheld the mosque with the exquisite reservoir.

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Concerning the year of its construction the guide said,
Say :—*The mosque has become the holy house* [*i.e.* Jerusalem]
Year 1063."

The numerical value in the last hemistich gives 1064, whereas the figures sculptured are 1063, which latter year began on the 2nd December 1652.

44. On a loose stone No. 2 at Batwa, after the Bismillah we have *Qurân* LXXII. 18, and then the following Persian line, which makes a distich :—

منور شد جهان زين چهار گوهر   ابوبكر و عمر و عثمان حيدر

Translation.

"The universe was illuminated by these four jewels,
Abû Bekr and 'Umar and 'Uthmân, Haidar."

45. On a pillar of the porch of the great Raudah at Batwa :—
This consists of the following two Persian distiches with the name of their maker under them as follows :—

قطب عالم كه هست شاه افلاك   از روضه فزود جاه افلاك
زين پيش كلاه اسمان بي سربود   شد كنبذ او سر كلاه افلاك
خانه زاد اين درگاه جلال بن محمد بن جلال شاهى گفته

Translation.

"Qutb 'Âlam who is sovereign of the spheres
Has by the Raudah augmented the glory of the spheres.
Ere this the vault of the sky had no crown ;
His *Gunbad* [sepulchral cupola] became the crown of the spheres.
Composed by the born slave of the family Jalâl ben Muhammad ben Jalâl Shâhî."

The following four inscriptions (46—49) are from 'Abdu'l-Wahhâb's mosque (p. 160, No. 66) :—

46. Over the left *mihrâb* we have again the usual saying of the prophet about the house in paradise; but as it occurs here in a more elaborate form than hitherto, it may not be quite superfluous to insert the whole of the inscription :—

بسم الله الرحمن الرحيم قال النبي صلي الله عليه وسلم من بني لله تعالي بيتا
بني يعبد فيه الله من مال حلال الله تعالي له بيتا في الجنة من درّه و ياقوت

Translation.

"In the name of Allah the merciful, the clement! The prophet, may Allah bless and keep him! has said :—Who builds from lawfully acquired property, for Allah, be He exalted! a house in which Allah may be worshipped, Allah, be He exalted! has built for him in paradise a house of pearls and rubies."

47. A Persian distich :—

مريد و معتقد حضرت محى الدين   بصدق خواجه شهباز انكه دهر شود

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Translation.

"A disciple and confidential of Hadrat Mahîu'd-dîn
In truth Khâjah Shahbâz as the world will exist."

48. A Persian distich :—

بروضه فرح افزاي شاه غياث الدين ملک سريرت سيد جليل فيض درود

Translation.

"To the joy augmenting Raudah of Shâh Ghiyâthu'd-dîn
Malik Sarîrat Saiyid Jalîl abundance of greetings."

49. A Persian distich :—

برخصت و برضاي شد اماجد دين از آنچه باشدن را طريق حق نمود

Translation.

"With permission and approval Amâjid Dîn departed
With what appeared the proper way of his departure."

The preceding three inscriptions, now on loose slabs, evidently constitute one piece, which is however not satisfactory either in meaning or in style, as must be evident also from the English translation.

50. Two Persian distiches :—

چو رکن الحق از دار دنيا برفت بيک لحظه در ظل طوبا برفت
خبر داد هاتف ز سال وصال ازينجا بفردوس اعلا برفت
سنه ١٢٠٠

Translation.

"When Ruknu'l-haqq [*pillar of the truth*] from the mansion of the world went,
In a moment he into the shade of the Ṭûbâ [*name of a tree in paradise*] went,
An invisible herald gave notice of the year of the arrival :—
Hence to the highest paradise he went. Year 1200" [4th Nov. 1785—23rd Oct. 1786].

51. On a fallen stone in Bâba Laulvi's Raudah :—

بسم الله الرحمن الرحيم
لا اله الا الله محمد رسول الله
محمد علے فاطمه حسين حسن
خون کفت تاريخ آن بنت زهرا
مخير که بس بود باخير شد
سنه ١١١٧
والده محمد جعفر ولد سيد محمد علي بن
سيد محمود سادات باره ساکن کيهتوره ه

Translation.

"In the name of Allah, the merciful, the clement! No God but Allah, Muhammad the messenger of Allah. Muhammad, 'Alî, Fâṭimah, Husain, Hasan.

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That daughter of Zuhrâ [*planet Venus*] has herself pronounced the chronogram; the option which was sufficient *was completed well.* Year 1117. The mother of Muḥammad Ja'far, son of Saiyid Muḥammad 'Alî, son of Saiyid Maḥmûd Sâdât Bârah, inhabitant of Kîhtûrah."

The above-named year 1117 began on the 25th April 1705, and the three last words با خیر شد constitute the chronogram.

52. Two Persian distiches on a Qâḍhi's tomb near the Madrassah give in the last hemistich, a chronogram, but as the piece is rather obliterated, and requires guesses, I shall not attempt to translate it; it appears to be one of value.

53. In Quṭb Shâh Divân's masjid near the Kâch Masjid in Aḥmadâbâd :—

بسم الله الرحمن الرحیم ادخلوها بسلام امنین بعهد دولت قاهره و ایام مملکت
یمه خسد و تاجدا خدیو نامدار سلطان
السلاطین زمان ماحي كفر و طغیان ناصرالدنیا و الدین احمد شاه بن محمد شاه
بن مظفر شاه السلطان بن السلطان بن السلطان خلد الله ملکه
زاید دولته و سلطنته بناکرد این مقبره رابنده امید وار برحمت پروردگار
قطب بن خوا جکی
اتمام این خیر مبر و ربرائی نیل سرور در ماه محرم

Translation.

"In the name of Allah, the merciful, the clement: 'Enter ye therein in peace and security.' [*Qurân, Sûrah* XV., v. 46]. During the period of the conquering monarchy and in the days of the permanent reign of the crown-wearing celebrated Khidîv, the Sulṭân of the Sulṭâns of the age, the abolisher of unbelief and of rebellion, the protector of the world and of the religion, Aḥmad Shâh, son of Muḥammad Shâh, son of Muẓaffar Shâh the Sulṭân, son of a Sulṭân [*twice*], may Allah perpetuate his kingdom and augment his monarchy and his Sulṭânship this sepulchre was built by the slave hoping for the mercy of the Nourisher [*God*] Quṭb Bin Kh'âjagî. Completion of this pious good work for the sake of acquiring [*eternal*] joy, in the month Muḥarram" [*year not given*].

54. *Inscription* at Adâlaj well (p. 150, No. 4):—

1 संवत् १५५५ वर्षे । माघ मासे । पंचमी दिने । पादसाह श्रीमहिमूदराजा

2 ओं नमो विनायकाय नमः॥ यस्यान्वये मोकलसिंह आसीद्दंडाहिदेशाधिपतिर्नरेंद्रः । वाघेल अखंडल

3 तुल्यधामा । योद्धाहि यो भागवतप्रधातनं॥१॥ तस्याभव(त्)सूनुरतुल्यवीर्यः । कर्णो नृपः कर्णइव क्षितीशः ।

4 संग्रामभूमिं महतीं हि लब्ध्वा । हता विपक्षाश्च धनुष्मता ते ॥ २॥ उन्मूलयिता परेषां । मूलुराजावा-नीश्वरः । तस्माद

5 नायत नृपा । द्रैणुकेयो यथा भृगोः ॥ ३ ॥ महीपतीनां प्रवरो । महीप इति विश्रुतः । तस्य सूनुर-भूत्पांडो । युं

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6 धिष्टिर इवापरः ॥ ४ ॥ महीपतनयो ह्यासीद्वीरसिंहो धराधिपः । लीलागृहीतदेहोसौ । रामो दशरथादि-

7 व ॥ ५ ॥ अभूतां नृपती यौ तु भ्रातरौ रामलक्ष्मणौ । वरसिंहश्च जेत्रश्च महीपतनयावुभौ ॥ ६ ॥ दं-
डाहिदे-

8 शाधिपति । वीरसिंहो धराधिपः । क? ल्पवल्लीसमासाद्य । स्वशोभत पुरंदरः ॥ ७ ॥ तस्य श्री
वीरसिंहस्य । राज्ञी राज्ञी

9 रमेव या । वापिकां शिल्पिमुख्यैश्च । रूडादेवी व्यचीकरत् ॥ ८ ॥ स्वस्तिश्रीनृपविक्रमार्कसमयातीते

10 काले सांप्रतं । संवत्पंचदशेतु पंचमिलिते वर्षे चापं शाते । वीरश्रीवरसिंहदेवनृपतेरा-

11 ज्ञी हि रूडाभिधा । वापीं देवधुनीसमं सुतनया निर्म्मितितेणेशितुः ॥ ९ ॥ कौबेरीं दिशमा

12 श्रिते दिनपतौ मासे च माघाभिधे पक्षे शुक्लतमे तिथौ फणभृतो वारे बुधस्योत्तरा । न-

13 क्षत्रे भवसंज्ञके च करणे योगे व सिद्धोपरे । रूडाख्यापतिदेवता तु महतीं वापीमकार्षीच्छुभां ॥ १० ॥

14 मानसाख्यं सरो दिव्यं । किंवा स्वर्गापगा किमु । कैलाशो वेति सर्वेषां विभ्रमं विदधाति

15 या ॥ ११ ॥ या वापिकेति तनुते विशयं सुराणां । वातायनै सुरवधूसमधिष्ठितैश्च । स्वर्गो

16 ऽसौ किमुत वा सुरसद्मभूः सा । सा किंनु जन्हुतनया अथवेयमुच्चैः ॥ १२ ॥ अपांशुलानां

17 प्रथमाभिधेया । या रूडराज्ञी कविकल्पवल्ली । श्लाघ्यैश्चरित्रैः स्वकुलं च पत्युः । विभासयंती

18 किल मैथिलाव ॥ १३ ॥ कोटिर्धनं तृणामिव प्रसृष्टं (?) ययातु । क्षिप्रं नृपेषु विबुधेषु तुलां तु तस्याः

19 का नाम राजदोयता न च कामधेनुर्नाप्येति कल्पलतिका किल रूडाराज्याः ॥ १४ ॥ टंककानां

20 तु लक्षाणि । पंचतीतानि काशतः । वापीकृतेऽनया राज्या । रूडादेव्येति संश्रुतं ॥ १५ ॥ अडालिजे

21 वरग्रामे । वीरसिंहस्य वल्लभा । रूडाराज्ञी व्यधाद्वापीं । भूषिता वलभीशतैः ॥ १६ ॥ स्वस्तिश्री-

22 मन्नृपविक्रमसमयातीता आषाढादि संवत् १५५५ वर्षे शाक १४२० प्रवर्तमाने उत्तरायनगते

23 श्रीसूर्यशिशरतौ माघमासे शुक्लपक्षे पंचम्यां तिथौ बुधवासरे उत्तराभद्रपदनक्षत्रे । सिद्धि

24 नाम्नि योगे ववकरणे मीनराशौ स्थिते चंद्रे । पातसाहश्रीमहमूदविजयराज्यं । दंडाहिदेशाधि

25 पतिनृपतिचक्रचूडामणिवाघेल श्री महिंपतनयराज्ञश्री वरसायीनी धर्मपत्नी राणी श्री रूडबा

26 इ भर्तारसपद्मरलोकार्थि अडालिजि वावि करावी । श्रीमालीज्ञाते । महंमीमा । सुत्तमराण

27 वाविनीपजावीटंकालाष ५००१११ अंकेपांचलाक्षयथा । आचंद्रार्कस्थिरस्थावरत्वमस्तु ।

Translation.

"On the fifth day of the month of Mâgha in the Saṁvat year 1555 (*in the reign of*) the king Pâdasâha (Pâdshâh) Śrî Mahimûd.

"(1) Oṁ. Salutation to Vinâyaka: Salutation! In whose family was Môkalasiṁha the sovereign king of Daṇḍâhideśa, a Vâghêla, equal to Indra in power, who protected the assembly of *Bhâgavatas*;[1]

"(2) His son was prince Karṇa, an earth-ruler, of unequalled valour, like Karṇa, for having attained a great battlefield, the enemies were slain by him the archer.

"(3) An uprooter of enemies, Mûlarâja, lord of the earth, sprung from that king, even as Raiṇukêya[2] from Bhṛigu.

"(4) The best of kings, famed as Mahîpa, was his unrivalled son, even as Yudhishṭhira was of Pâṇḍu.

"(5) The king Vîrasiṁha, most graceful in body, was Mahîpa's son, as Râma was of Daśaratha.

---

[1] The devotees of Vishṇu according to usage.

[2] Paraśurâma the son of Rêṇukâ.

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"(6) The two kings Varasiṁha and Jêtra were (*like*) the two brothers Râma and Lakshmaṇa, and were the sons of Mahîpa.

"(7) The king Vîrasiṁha, the lord of Daṇḍâhidêśa, shone beautifully like Indra with his desire-fulfilling creeper.

"(8) This Vîrasiṁha had a queen named Rûḍâdêvî, resembling queen Ramâ (Lakshmî), who caused this well (*vâpî*) to be made by the best of masons.

"(9) Hail! After fifty-five years added to fifteen hundred of the era of the king Vikramârka have passed, Rûḍâdêvî, the queen of the valorous Vîrasiṁha and a very good daughter of the ruler of Veṇa, (?) causes this well, which is like the Ganges, to be made.

"(10) The sun standing in the region of Kubêra (*north*) on Wednesday the fifth of the month of Mâgha, the Śukla fortnight, in the Uttarâ Nakshatra (*asterism*), in the *Karaṇa* called Bava and in the Siddha-yôga, (*the lady*) called Rûḍâ who has her husband for her god, made this good and great well.

"(11) This well creates a doubt in the minds of all as to whether it is the divine lake Mânasa, or the celestial river Ganges, or Kailâsa itself.

"(12) This well by its niches adorned with the images of celestial damsels creates a doubt even in the minds of gods, whether it is heaven, or a celestial mansion, or the great daughter of Jahnu.

"(13) The queen Rûḍâ, the foremost of virtuous women, the poets' desire-fulfilling tree, like Sîtâ rendered her and her husband's family illustrious by her praiseworthy actions.

"(14) She was a queen by whom a *karôr* of coins were at once bestowed as (if it were worthy as) a straw upon wise kings. (?) No other queen, nor the Kâmadhênu nor the Kalpavallî can be named as an equal to the queen Rûḍâ.

"(15) It is said that for this well 5 lákhs of *ṭaṅkas* were brought from the royal treasury by the queen Rûḍâdêvî.

"(16) In the good village of Âdâlaj, Rûḍâdêvî, the beloved queen of Vîrasiṁha, made a well adorned with hundreds of rooflets.

"(17) Hail! While the year 1555 of the era of the king Vikrama and 1420 of the Śaka was current, in the Âshâḍha month and *Śiśira* season of the Uttarâyaṇa, on Wednesday the fifth of the light fortnight of Mâgha in the *nakshatra* of Uttarâbhâdrapadâ in the Yôga called Siddhi and in the Karaṇa named Bava, the moon being in the Mînarâśi (Pisces), in the victorious reign of Pâdshâh Mahamûd, the queen Rûḍâbâî, the faithful wife of Vîrasiṁha—Mahîpa's son, the lord of the country of Daṇḍâhi, a Vâghêla, the crest-gem of all kings—made a well at Adâlij for the benefit of all. The overseer was Mahaṁ, the son of Bhîma of the Śrîmâlî caste. The money spent in building the well was 500,111, or in round figures five lâkhs only. May this continue firm during the existence of the sun and moon!"

55. *Inscription* at Borsad stepwell (p. 133, No. 1)[1] :—

1 ऊँमृ संवत् १५५३ वर्षे श्रावणवादि १३ रवौ अद्येहश्रीस्तंभतीर्थवास्तव्य । ल्लाटज्ञातीय वसा । सोमा सुत वसा षेता सुत

2 वसा परबत सुत वीरपाळ॥ वसा सोमा सुत वसा हधरमसी सुत वसा नरस्यंग सुत वसा श्रीरंग भ्रात्रि

3 रूपा श्रीपाळ॥ वसा सोमा सुत वसा माणिक सुत वसाइ वांका सुतवसा सगर सुतसाइ ॥ सुतार वरदे । ग. नरबद ।

Translation.

In the Saṁvat year 1553 on the 13th day of the dark half of Srâvaṇa, the day of the week being Sunday, on this day here, Vasâsomâ, resident of Stambha-

[1] Transcribed and translated by Paudit Bhagwânlâl Indraji, Ph. D.

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tîrtha, (Cambay) Lalâta by race, his son Vasâ Khetâ, his son Vasâ Parabata, his son Vîrapâla.

Vasâ Somâ, his son Vasâh Dharamsi, his son Vasâ Narasyanga, his son Vasâ Śriranga, his brothers Rupâ and Śripâla.

Vasâ Somâ, his son Vasâ Mâṇik, his son Vasâh Vikâ, his son Vasâ Sagara, his son Vasâ Sâira.

Architect Varade, ga., Narabada.

56. Epitaph on the end of a tomb, among those known as the Dutch tombs at Kankriya tank. It is engraved in Armenian capitals, and reads thus :—

JS ✝ KS

Ays e dabanes Tarv-
iztzi Shamiri orti lo-
ussy hoki Tavout
Khanin ar ATZ pokhve-
tzau.. RJH Gamar ZA.

Literally :—" Jesus Christ : This is the tomb of the Tabrizian, Shamir's son, the illuminated soul of David Khân. To God he was removed.. in 1170, Gamar 11" (30th July 1720).

Or more freely :—" This is the tomb of the illuminated soul Dawud Khân, son of Shamir of Tabriz. He was removed to God .. on the 11th of Gamar in 1170."[1]

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2. INSCRIPTIONS FROM CAMBAY.

No. 1. Over the north entrance of the Jâmi' mosque (p. 135, No. 21 (1)).

It appears from the date at the end of this inscription that this mosque was built in the first year of the 19th Pathân Sulṭân of Hindûstân, before Gujarât had become independent and had its own kings.

After the usual Bismillah comes Sûrah LXXII., v. 18, of the *Qurân*, to which also the saying of the prophet, that " for him who builds a mosque for Allah, Allah will build a house in paradise," is added. Then the inscription continues as follows :—

هذا ما وقف الله و غايه بني هذا المسجد الجامع و المبارك و مكان الجمعيه
و كله من خالص ماله مما الله من فضله و كرمه خالصا لله تعالي في عهد السلطان
العالم العادل محمد شاه بن تغلق شاه السلطان خلد الله ملكه و سلطانه العبد الضعيف
الراجي الي رحمة الله تعالي و منته محمد البوتماري حصل الله مرامه و ذلك في
الثامن عشر من المحرم سنه خمس و عشرين و سبعمايه

Translation.

" ......This is a *Waqf* [bequest] and dedication to Allah. This blessed Jâmi' mosque and place for the congregation has all been built from the private property [*bestowed*] by the grace and bounty of Allah and offered to Him, may He be exalted ; in the reign of the learned and righteous Sulṭân Muḥammad Shâh, son

[1] I owe this translation to the kindness of the Rev. S. Baromian, minister of the Armenian Congregation at Manchester, who sûpplied a transcript and the translation into French ; Mr. R. Martineau of the British Museum, through whose intermediation this was obtained, also favoured me with the transliteration given above.—J.B.

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of Tughlaq Shâh the Sulṭân, may Allah perpetuate his kingdom and his sovereignty, by the feeble worshipper, who hopes for the mercy of Allah, be He exalted! and for His grace, Muḥammad Al-Bûtmârî[2], may Allah grant his wishes and guide him; on the eighteenth Muḥarram, in the year seven hundred and twenty-five [*5th January* 1325.]"

No. 2. Over the central *miḥrâb* in the Jâmi' mosque.

After the Bismillah comes Sûrah IX., v. 18, of *Qurân* complete, and nothing more.

No. 3. Over the south *miḥrâb* in the Jâmi' mosque.

Sûrah III., v. 16, of *Qurân* and beginning of v. 17. Exactly the same as in the set of inscriptions from Râjâpur Tomb, west side.

No. 4. Over the north *miḥrâb* in the Jâmi' mosque.

Sûrah XXXIV., v. 36, complete, and nothing else.

No. 5. [Facsimile No. 207.]

This is a Persian inscription and about the worst of the lot both in caligraphy and in style. It was written during the reign of the 20th Pathân Sulṭân of Hindûstân and pretends to be poetical. After the usual Bismillah we have before the text the following superscription:—

بنا کرد این مسجد را بندهٔ حضره سلطنه سلطان فیروز ......

"This mosque was built by a servant of the majesty of sovereignty Sulṭân Fîrûz [*a few words illegible of the title*]."

بعهد سلطان ظفر خان گستری بانی
بنا کرد این مسجد عادل چون سلطانی
وسنه بخمس وسبعین وهفت صد از هجرة محمد
که این مسجد مرمت گشت بر رونق سبحانی
خدا رحمت کند بر بنده کو اندر این مسجد
گوید بر جان و دل دعا خیر بربانی

Translation.

"In the reign of the [*above-named*] Sulṭân, Zafar Khân Gustarî,[1] the architect
Built this mosque upright like royalty [*Sulṭânî*].
And in the year seven hundred seventy-five from the *Hijrah* of Muḥammad
[*Began* 23*rd June* 1373]
This mosque has been repaired for the worship of God [*lit., adornment of the glorious*].
May God have mercy upon the worshipper who in this mosque
Utters from soul and heart a prayer for the architect."

No. 6. On the tomb at the Jâmi' mosque, Cambay—upper and lower band together.

Contains *Qurân*, Sûrah XXXVI, vv. 28—42 inclusive, complete—the upper beginning with v. 28 and the lower with v. 36.

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[2] This cognomen may be read also in several other ways on account of the absence of diacritical points.

[1] May also be read Al Shustarî.

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No. 7. On a reservoir in the court of the Jâmi' mosque, Cambay :—

فرغ من مرمة هذه البركة ومجري الماء الي الحوض في سنه الف و ثلثين اقل
عباد الله الهادي علي بن عبد النبي البغدادي

Translation.

"The repairing of this reservoir and of the water-channel to the basin was completed in the year one thousand and thirty [*Began* 26*th Nov.* 1620] by the meanest of the worshippers of Allah, the director 'Alî the son of 'Abdu'n-nabî al-Baghdâdî."

No. 8. On a mosque in ruins at the back of Kh'âjah Khiḍhr's tomb (p. 134, No. 7).

After the superscription بسم الله خير الاسماء "In the name of Allah, the best of names," come the following seven Persian distiches in elegant Persian caligraphy :—

آن خديو زمانه مومن خان — حامی دين سيد كونين
بنده جان نثار او جاويد — كرد حاصل سعادت ازين
بركه ساخت بهر تشنه لبان — تا شفيعش شود جناب حسين
خالق و خلق زبنا خوشنود — وانكه زوگشت فتح بدر وحسين
لب دريا و چشمه شيرين — كن تماشای مجمع البحرين
سال تاريخ اين خجسته بنا — آمد بدلم بطرفه عين
كفت هاتف بگير نام امام ۸۲ — آب صافی بخور بياد حسين ۱۲۱۹

Translation.

"That Khidîv of the period Mûmin Khân,
Defender of the religion of him who is prince of men and angels,
The servant who is always ready to sacrifice his life for him,
Attained felicity hereby that he
Constructed the reservoir for the thirsty-lipped
That the lord Husain may become his intercessor.
The creator and the creatures are pleased with the building
Whereby the victory of Badr and Husain is glorified.
The shore of the sea and the sweet fountain!
Contemplate the union of the two seas!
The chronogram of this auspicious edifice
Occurred to my heart in the twinkling of an eye;
The celestial herald said, take the name of the Imâm 82
And quaff limpid water to the memory of Husain 1219 [*Began* 12*th Apr.* 1804.]"

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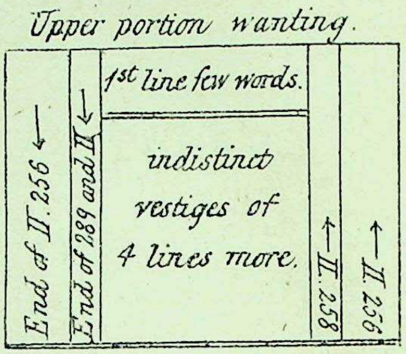
No. 9. Tomb of Kh'âjah Khiḍhr, Cambay.

The upper portion of this inscription is wanting, since what is left contains only the beginning of Sûrah II., v. 256, and the end of it. Also beginning of Sûrah II., v. 285, and end of Sûrah II., v. 289, completing Sûrah II., the intermediate portions having no doubt been on a portion of the inscription, which is lost. The adjoining figure will better explain what is meant.



No. 10. Tomb of Khâjah Khiḍhr, Cambay, about a mile west of the town.

There is no Bismillah, but only "Allah has said, &c.," as before, Sûrah LXXII, v. 18, with the saying already mentioned of the prophet, appended. Then :—

٨٢

صدق الله بنا هذا المکان المبارک وکان ذلک—خواجه خضر—سنه احد وسبعین وسبعمایة

Translation.

"Allah is veracity. This blessed place was built which was [*illegible*] Kh'âjah Khiḍhr [*date of month illegible*] in the year seven hundred and seventy-one [*Began 5th Aug.* 1369.]

No. 11. Tomb of Kh'âjah Khiḍhr, Cambay.

Like the preceding, namely Sûrah LXXII., v. 18, and the saying of the prophet. Then comes a Persian inscription in the style of No. 5 consisting of the following six distiches :—

حد مقام خواجه خضر و کهمبایت
مهتر الیاس را از ابتدا
بود صد ساله اما قدیم خلد
یافته بود از باری تعالی سخت
بنده را قبور داد کرد کار
از حلال بمال خود کرد بنا
جواد و جود فرض آن نبد
ساخت از اساس نو بهر خدا
تا نیابد ازاد مرد جواب

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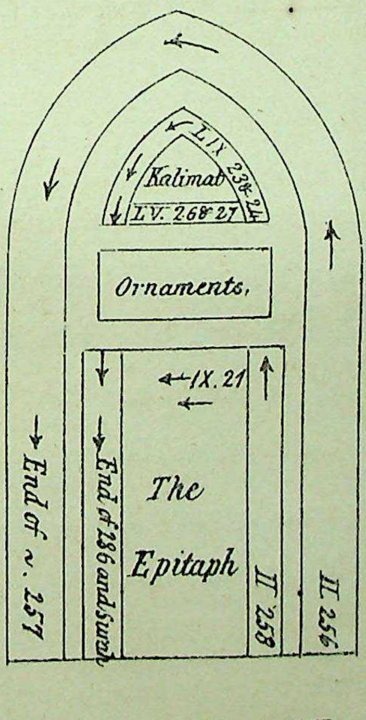
اعمال نيست غير رماد
عالم زمان بهلا خزين
هفت صد و احد و سبعين

Translation.

" Boundary of the Maqâm of Kh'âjah Khiḍhr and of Cambay
The senior Elias from the beginning!
He was a centenarian, but had of yore eternity
Received decidedly from God, who be exalted.
The Creator bestowed tombs upon His worshipper
Who built them up from his own legal property;
That beneficence and liberality was not a religious duty,
He built upon new foundations for the sake of God.
That a liberal man shall not get the reply :—
' Works are nothing but ashes.'
The people of the period grieve for the Mullâ.
Seven hundred and seventy-one [*same as at the end of No.* 10.]

No. 12. Tomb of Hâjjî Yûsuf, Cambay :—

The actual epitaph is framed in by verses from the *Qurân*, as shown in the figure ; namely :—



Outer frame Sûrah II., vv. 256 and 257, large letters.

Inner arch Sûrah LIX., vv. 23 and 24, completing Sûrah.

Base of ditto, Sûrah LV., vv. 26 and 27.

Inside of ditto, Kalimah or confession :—

"No God but Allah, Muḥammad messenger of Allah."

On right and left side of the oblong parallelogram containing the epitaph, in smaller and more crowded characters, Sûrah II., vv. 258 to 286 inclusive, completing the Sûrah.

Above the epitaph, Sûrah IX., v. 21.

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The Epitaph.

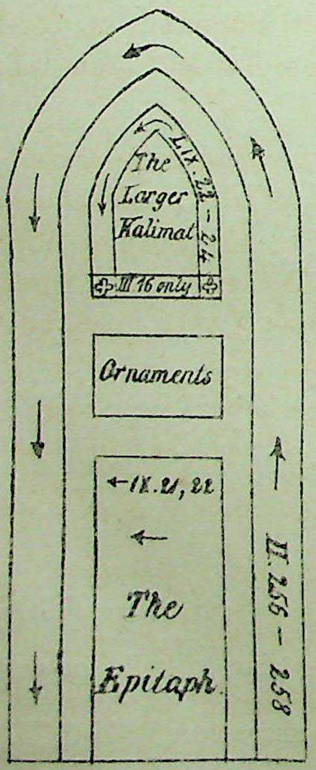
هذا قبر المرحوم و المغفور العبد الراجي الي رحمة الله تعالي الكريم حاجي
الحرمين الشريفين—يوسف ابن سيد احمد ابن محمد ابن عيسي ابن عبد السلام
ابن احمد الحاجب القريشي يغمره الله بالرحمة والرضوان في يوم الدين—الثالث
عشر من ربيع الاخر سنه اربع و عشر و ثمانمايه من الهجرة النبوية

Translation.

"This is the tomb of one received into mercy and pardoned; the worshipper who hopes for the mercy of Allah, be he exalted! the bountiful; a pilgrim to the two noble sanctuaries [3 *laudatory lines*] Yûsuf, son of Saiyid Aḥmad, son of Muḥammad, son of 'Îsâ, son of 'Abdu's-sallâm, son of Aḥmadu'l-Hâjab ul-Quraishî, may Allah overwhelm him with mercy and approbation on the day of judgment [*a word not plain*]. Thirteenth Rabî' II, in the year eight hundred and fourteen [6*th Aug.* 1411] of the prophetic exile."

No. 13. Tomb of Fakhru'd-daulah wa'd-dîn Abû Bakr :—

Here we have on the outer margin Sûrah II., vv. 256—258 inclusive, running round; and a little space being left vacant after the last-named verse, it was filled up by adding the words "Allah the most high, verifier."



Sides of small pointed arch Sûrah LIX., vv. 22—24, completing the Sûrah. Base of arch, Sûrah III., v. 16, only. Interior of arch, the larger Kalimah :—"I bear witness that there is no God but Allah, and that Muḥammad is His worshipper and His messenger."

Oblong parallelogram, Sûrah IX., vv. 21—22; then the saying of the prophet :—"Be thou in the world like a shadow, for thou art a stranger therein, and like a traveller," &c. Then comes

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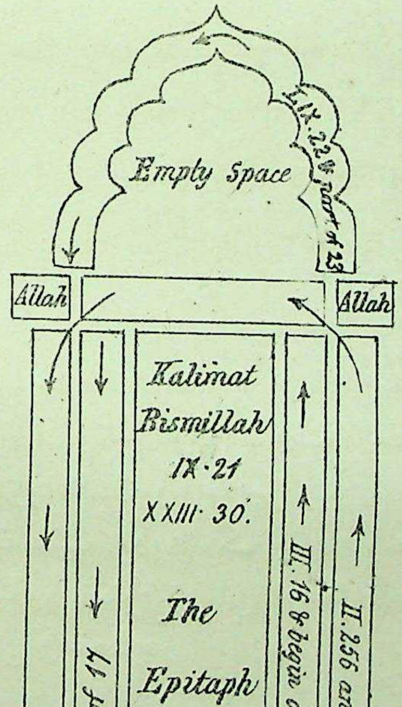
The Epitaph.

هذا قبر المرحوم الراجي الي رحمة الله تعالي مفخر لجار حزاين الاكابر والا
حرار فخرالدولة والدين ابوبكر ابن حسن ابن محمد ابن حسن ابن عيسي القريشي
لحكيم يغمده الله برحمته والرضوان في يوم الدين سبع عشر من صفر سنه ثمان وعشر
و ثمانمايه من الهجرة

Translation.

"This is the tomb of one received into mercy hoping for the mercy of Allah the exalted most glorious dispenser of treasures to the pious and the righteous; Fakhru'd-daulat wa'd-dîn Abû Bakr, son of Hasan, son of Muḥammad, son of Hasan, son of 'Îsî u'l-Quraishî u'l-Hakîm, may Allah overwhelm him with His mercy and approbation on the judgment day. The seventeenth of Ṣafar, year eight hundred eighteen of the Hijrah [29*th April* 1415.]"

No. 14. Tomb of Ikhtyâru'd-daulat wa'd-dîn, treasurer of Cambay.



On the arch, Sûrah LIX., v. 22, and part of v. 23.

Two outer bands and uppermost horizontal line, Sûrah II., vv. 256-257.

Two inner bands, Sûrah III., vv. 16-17.

Interior oblong parallelogram. The Kalimah and after it the Bismillah, *i. e.*, the words "In the name of Allah the merciful, the clement." Then Sûrah IX., v. 21, and Sûrah XXIII, v. 30. Lastly—

The Epitaph.

هذا قبر الامير لكبير المرحوم
المغفور السعيد الشهيد اختيار الدولة و
الدين مخزن معموره كهمبايت—برد الله
مضجعه وايسره في ليله حسبه—سابع عشر
من شهر جمادي الاخر سنه سادس عشر
و سبعمايه

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The Epitaph.

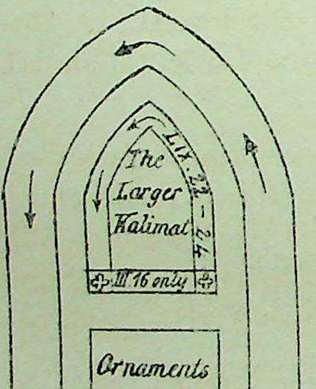
هذا قبر المرحوم و المغفور العبد الراجي الي رحمة الله تعالي الكريم حاجي
الحرمين الشريفين—يوسف ابن سيد احمد ابن محمد ابن عيسي ابن عبد السلام
ابن احمد الحاجب القريشي يغمره الله بالرحمة والرضوان في يوم الدين—الثالث
عشر من ربيع الاخر سنه اربع و عشر و ثمانمايه من الهجرة النبوية

Translation.

"This is the tomb of one received into mercy and pardoned; the worshipper who hopes for the mercy of Allah, be he exalted! the bountiful; a pilgrim to the two noble sanctuaries [3 *laudatory lines*] Yûsuf, son of Saiyid Aḥmad, son of Muḥammad, son of 'Îsâ, son of 'Abdu's-sallâm, son of Aḥmadu'l-Hâjab ul-Quraishî, may Allah overwhelm him with mercy and approbation on the day of judgment [*a word not plain*]. Thirteenth Rabî' II, in the year eight hundred and fourteen [6*th Aug.* 1411] of the prophetic exile."

No. 13. Tomb of Fakhru'd-daulah wa'd-dîn Abû Bakr :—

Here we have on the outer margin Sûrah II., vv. 256—258 inclusive, running round; and a little space being left vacant after the last-named verse, it was filled up by adding the words "Allah the most high, verifier."



Sides of small pointed arch Sûrah LIX., vv. 22—24, completing the Sûrah. Base of arch, Sûrah III., v. 16, only. Interior of arch, the larger Kalimah :—"I bear witness that there is no God but Allah, and that Muḥammad is His worshipper and His messenger."

Oblong parallelogram, Sûrah IX., vv. 21—22; then the saying of the prophet :—"Be thou in the world like a shadow, for thou art a stranger therein, and like a traveller," &c. Then comes

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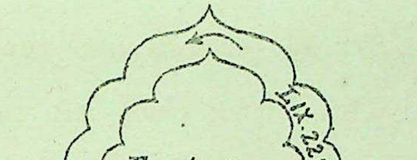
The Epitaph.

هذا قبر المرحوم الراجي الي رحمة الله تعالي مفخر لجار حزاين الاكابر والا
حرار فخرالدولة والدين ابوبكر ابن حسن ابن محمد ابن حسن ابن عيسي القريشي
لحكيم يغمده الله برحمته والرضوان في يوم الدين سبع عشر من صفر سنه ثمان وعشر
و ثمانمايه من الهجرة

Translation.

"This is the tomb of one received into mercy hoping for the mercy of Allah the exalted most glorious dispenser of treasures to the pious and the righteous; Fakhru'd-daulat wa'd-dîn Abû Bakr, son of Hasan, son of Muḥammad, son of Hasan, son of 'Îsî u'l-Quraishî u'l-Hakîm, may Allah overwhelm him with His mercy and approbation on the judgment day. The seventeenth of Ṣafar, year eight hundred eighteen of the Hijrah [29*th* *April* 1415.]"

No. 14. Tomb of Ikhtyâru'd-daulat wa'd-dîn, treasurer of Cambay.



On the arch, Sûrah LIX., v. 22, and part of v. 23.

Two outer bands and uppermost horizontal line, Sûrah II., vv. 256-257.

Two inner bands, Sûrah III., vv. 16-17.

Interior oblong parallelogram. The Kalimah and after it the Bismillah, *i. e.*, the words "In the name of Allah the merciful, the clement." Then Sûrah IX., v. 21, and Sûrah XXIII, v. 30. Lastly—

The Epitaph.

هذا قبر الامير لكبير المر حو م
المغفور السعيد الشهيد اختيار الدولة و
الدين مخزن معمورة كهمبايت—برد الله
مضجعه وايسره في ليله حسبه—سابع عشر
من شهر جمادي الاخر سنه سادس عشر
و سبعمايه

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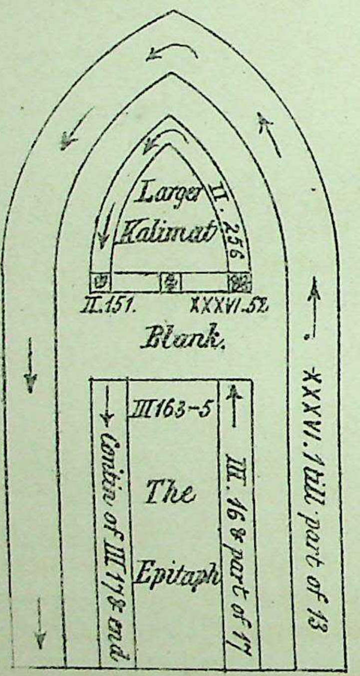
Translation.

"This is the tomb of the great Amîr, received into mercy, the pardoned, blessed, martyr, Ikhtyâru'd-daulat wa'd-dîn, treasurer of the city of Cambay... may Allah cool his resting place and make it easy on the night of his reckoning...Seventeenth of the month Jumâdâ II, in the year seven hundred and sixteen" [6*th Sept.* 1316.]

No. 15. Tomb of the Vazîr 'Umr Ibn Aḥmadu'l-Kâzerûnî (p. 135, No. 21).



Exterior margin Sûrah XXXII., v. 1 till part of v. 13. Interior arch only Sûrah II., v. 256, but complete; the base of it is divided into two parts, containing the conclusion of v. 151 and of v. 52 of Sûrahs II. and XXXVI., respectively. The enclosed space of this arch is filled in with the larger Kalimah as in No. 13.

The oblong parallelogram has on one side Sûrah III., v. 16 with part of v. 17, and on the other the continuation of the latter till its end. The upper portion of the parallelogram is occupied by Sûrah III., vv. 163—165, given complete. Then comes—

The Epitaph.

هذا قبر العبد الضعيف السعيد الشهيد المرحوم المغفور ملك ملوك السرور
الوزرا المشهور العرب و العجم ركن الدولة و الدين عمر ابن احمد الكازروني
المخاطب بزور الملك يغمده الله تعالي بالرحمة و المغفرة و رضوان الله في دار
الجنان المتوفي الي رحمة الله تعالي في يوم الاربعا التاسع من صفر سنه اربع
ثلثين و سبعمايه

Translation.

"This is the tomb of the feeble worshipper, blessed martyr, received into mercy, chief of chiefs, prince [*server*] of the Vazîrs, celebrated in Arabia and Persia, pillar of the state and of the religion, 'Umar the son of Aḥmadu'l-Kâzerûnî who bore the title of Zauru'l-Malik, may Allah the most high overwhelm him with mercy, pardon, and the approbation of Allah in the mansion of paradise. He departed to the compassion of Allah, who be exalted, on Wednesday the ninth Ṣafar, in the year seven hundred and thirty-four." [21*st October* 1333.]

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No. 16. Tomb of Bîbî Fâṭimah (p. 135, No. 21) :—

Oblong parallelogram with a band on each vertical side, both of which are occupied by Sûrah II., v. 256 only.

The parallelogram itself has above the first four words of the Kalimah, "No God but Allah"; then Sûrah LV., vv. 26 and 27, and lastly—

The Epitaph.

هذا القبر المرحومه المغفوره فخر النسا تاج الخزاين بيبي فاطمه الخواجه الكر
ثلاني المرحوم حسين زوجه... توفي الي رحمة الله في احد و عشر من شوال سنه
ثلاث و ثمانين و سبعمايه

Translation.

"This is the tomb of one received into mercy, pardoned, the boast of women, crown of treasures, Bîbî Fâṭimah who had performed the pilgrimage to Karbalâ...the deceased Husain, the wife.[1] Departed to the compassion of Allah on the eleventh Shawwâl in the year seven hundred eighty-three [*30th Dec.* 1381.]"

No. 17. Four bands belonging to the preceding tomb No. 16 :—

1st band.—Part of first Sûrah.

2nd band.—Continuation and end of it. Then these words :

اللهم اغفر لهذه المرحومة و نور قبرها بنور رحمتک يا ارحم الراحمين

"O Allah ! Pardon this deceased woman and illuminate her tomb with the light of Thy compassion, O most merciful of the merciful."

3rd band.—Sûrah III., v. 16, with part of v. 17.

4th band.—Only Sûrah III., v. 182, but complete.

No. 18. Upper and lower bands along the west side of central tomb south of Jâmi' Masjid.

The upper band contains Sûrah XXXVI., vv. 65—71 inclusive; the lower contains Sûrah XXXVI., vv. 72—79 inclusive.

No. 19. On a small pilaster to the left of the front face (head stone) of central tomb south of Jâmi' Masjid. First half of v. 52 of Sûrah XXXVI. flanked by ornaments and ends of bands, running at right angles with this line.

No. 20. One line without beginning or end containing latter part of v. 20 and first part of v. 21 of Sûrah XXXVI.

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3. FROM SOJALI NEAR MEHMADÂBÂD (*ante*, p. 134, No. 18).

No. 1. On the large tomb is an inscription consisting of only the Bismillah and four verses, *i. e.*, Sûrah II., vv. 256—259. Also on the tomb :—

فاصرف هواها و حاذر ان توليه ان الهوي ما تولي يصم يصم و راعها و هي
في الاعمال سايمه و ان هي استحبت المراعي فلا تسم كم لذة حسنت للمر قاتر
من حيث لم يدران السم في الدوا سم اخش الدسايس من جرع ومن شبع فرب

[1] A whole line indistinct, but certainly containing the name 'Umar and probably also the title after it as in No. 15,

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مخمصه من شر التخمر ان استفرغ الد مع من عين قد امتلات من الحار و من الزما
حميه الندم و خالف النفس و الشيطان و اعصهما و انهما محصال النصح فاتهم و لا
تطع منهما خصما و لا حكما و انت تعرف كيد الخصم والحكم استغفر من الله قول بلا
عمل لقد نسبت به نسلا الذي عقبه امر تلام اخر لكن فات ثمر استقمت ومات له
قولي لك استقم رقبك ولا ودت الموت نافله و لم اصل سوي فرض و لم اصم
سنه ظلمت من احي الظلام الي ان اشتكت قد ماه الضر من تندم و رم سغب
حشاوه وطوي تحت الحجار كشجاه مترف الادم

Translation.

"Then cultivate her passion and beware of neglect, because lust is not discarded with muteness and becomes dumb. And regard her whilst she is pleased with practical demonstrations; and if she desires to love the guardian, she will not poison. How many a pleasure which was delightful to a man is lethal, because he does not know that the poison in the medicine is the worst of treacheries in hunger and in repletion; and often wretchedness results from the evil of potations, because the flow of tears from an eye already saturated with heat and with music is a prohibition to restraint. Accordingly resist concupiscence and Satan, and disobey them, and they call for advice; therefore ponder. Obey neither their suggestions nor their behests, for thou knowest the fraud of altercations and judgments. I ask pardon from Allah! Words without deeds are attributed to a progeny which is followed by consequences blamed at last. The fruit however which thou hast desired to cherish, perished and is dead. But are not my words to thee :—Endeavour to cherish thy neck, and not love of death voluntarily. I allude only to matters established by command [*Farḍ*] and do not discard those sanctioned by usage [*Sonnat*] which has been transgressed. Who revives transgressions so that even his ancestors have suffered indignity; who repents but nevertheless dallies, his entrails are raked with pain, and he is buried under stones like a luxurious man, who has abused his wealth unto his own destruction!"

2. On the same large tomb :—

خطي عبرة و شي مثل النهار علي خد ... فاي فتي يعرض الحب للنسا لا له
الا شي في الهوا تعذ ي معذ ربي و متي البكا لو لم تسلم تصفت عد شك حالي لا
سري مستتر عن الوشان و لا دابي بتختيم محنتي النصح لكن لست ان المحب
يسمعه عز العدل في الضمير تهمت النصح ... لكتمت سر بدا لي منه بالكتمه لي جماح
غويتها من يرد مرا يرد كما جماح الخيل باللجم فلا ترم بالمعاصي كثير شهوتها ان
الطعام يقوي شهوة التهم و النفس كالطفل تهمله شب علي حب الرضاع و ان
تفطمه ينفطم

Translation.

"[1] My writing is an admonition and something like day-light upon the face ...[*some imperfect words.*] And what youth is there who makes love to women,

1 Beginning unintelligible although several words are plain.

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unless with some intentions of lust which pass my excuse; and when the shedding of tears although not given up, clears away, the doubt of my case has ceased. My secret is not hidden from slanderers, nor is it my custom to shirk the trouble of advice, and to conclude it, but the lover pays no attention to it. The nobility of justice is in the mind which has meditated on advice...[*Again several imperfect sentences*] I would have concealed with concealment a secret which appeared to me from him. I have a mettle which I subdued. Who restrains once, is restrained like the mettle of horses by bridling. Do not therefore augment her abundant lust by sins. Verily food strengthens sexual heat, and concupiscence is like an infant whom youthfulness impels to the love of sucking, but if thou weanest him he is weaned."

3. On the central grave-stone in the same tomb is a legend consisting of two lines :—

1st, the Kalimah with the Bismillah prefixed.

2nd, " In the name of Allah and by Allah, and with the religion of the messenger of Allah."

4. On the grave-stone east of the central one in the large tomb at Sôjâli is another, exactly the same as the preceding, which, however, I here give in Arabic :—

بسم الله الرحمن الرحيم لا اله الا الله محمد رسول الله

بسم الله و بالله و علي ملة رسول الله

---

4. INSCRIPTIONS FROM DHOLKA AND BHAROCH.

Of ten of the inscriptions from Dholka it is not worth while to give separate descriptions, as they contain only the profession of faith; each is inscribed within a kind of pointed arch resembling the top pieces of tomb-stones under which verses of the *Qurân* occur and the epitaphs; under these Dholka ones, however, there is nothing. All are more or less ornamental, and only one of them exceeds two feet in length, being more than five long, and contains, besides the central arch with the profession of faith, two lateral compartments with the word Allah in large characters. All these are from the mosque of Qadhi Balâl Khân at Dholka.

The six long slips marked K, M, N, O, P and Q, copied by hand from an inscription painted upon board panelling, now much obliterated, run round the inner walls of the mosque, beginning from the south end of the west or back wall.

K, at the south end of the west wall, ends with the words "Who is he that can intercede with him?" of Sûrah II, v. 256, of the *Qurân*; a few words of the beginning of this verse are wanting. The remaining portion of the verse was no doubt on L, which is over the mihrâb.

M, on the north end of the back wall, contains the beginning of Sûrah I, but the latter part of the slip is now blank.

N, on the west end of the north wall, bears the latter part of Sûrah II, v. 251, and the remaining part is filled in with a benediction upon Muhammad.

O, on the central portion of the north wall, is almost totally blank; and the few letters at the beginning and end of the slip do not allow of identification with any verse from the *Qurân*.

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P, on the east end of the north wall; on this are legible only a few letters at the end of the slip; the rest is now blank.

Q, on the north end of the east or front wall, still bears part of Sûrah II, v. 285, which being towards the end of the Sûrah, it may be presumed that the whole of it had been completed on some of the remaining panels, which could not be copied because the letters have disappeared, or nearly so.

1. From a stone built into a brick supporting wall in Qâḍhi Balâl Khân's Masjid at Dholka.

بسم الله الرحمن الرحيم قال الله تعالي ان المساجد لله فلا تدعوا مع الله
احدا عمارت اين مسجد در عهد سلطان الاعظم ابوالمجاهد محمد ابن تغلقشاه و
بنوبت ملك الملوك الشرق ركن الدولت والدين فتاح سردار يكدل خاص بنا
كرده مفخرالامر مقرب الدولت والدين هلال ملاي معمار بنده عبدالكريم لطيف
في التاريخ السابع والعشرين من ذالحجه سنه ثلاث و ثلاثين و سبعمايه

Translation.

"In the name of Allah, the merciful, the clement. Allah, who be exalted, has said [*in the Qurân LXXII*, 18]:—'Verily the mosques belong to Allah, therefore, do ye not invoke any one with Allah.' The edifice of this mosque was—during the reign of his majesty the Sulṭân Abul-mujâhad Muḥammad, son of Toghluqshâh and during the period of Malek-ulmulûk-ushsharq Rokn-uddaulat-vuddyn-fattâḥ Sirdâr [or Server] yekdilkhâṣ—constructed by Mofakhr-ullomrâ muqarrab-uddaulat-vuddyn Hillâl Mollây [or Maleky], the architect being the slave A'bd-ulkarym Laṭyf. Dated the twenty-seventh of the month Dilhejjah, in the year seven hundred and thirty-three" [8th September 1333.]

The following three inscriptions are from the Tâku Masjid at Dholka, and bear the same date in the reign of Firuz Shâh III, the 20th Sulṭân of the Pathân dynasty of Hindûstân, whose name occurs also on each of them. The name of the individual at whose expense this mosque was constructed is also mentioned in each of the inscriptions and was Muffarraḥ [*exhilarator*], who is also called by the title of Mufakhr-ul-khovâṣ [*the boast of, or the chief of favourite courtiers*] and Mufarraḥ Sultâni. The first and second inscriptions are in Persian rhymes, and the third in Arabic prose.

2. From outside of court-wall [300]:—

بعهد دولت فیروز شاه اسکندر ثانی
مفرخ مفخر الخواص خاص الخاص سلطانی
مصفا مسجد جامع بنا در دهولقه کرده
زمال خالص و خاصه بفضل الله ربانی
بعنبر خشت برآورده کلست از مشک تاتاری
کسچ از کافور خام آمد زهی فرخنده بانی
مروج همچو فردوس است و مردم بالاش خرام

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بر پنج اوقات کند مسعود طای غارت سبحانی
تاریخ ظفر بود از مرمر عاسر تا مرتب شد
زهجرت هفصد و شست و دو بود از فیض یزدانی
مبارک باد براین بناش تا گردد محشر
همه دشوار رد گردد و شود پس جمله بر آسانی

Translation.

" In the reign of Firûz Shâh, another Alexander,
Mufarraḥ-Mufakhr ul-khovâṣ khâṣ-ulkhâṣ Sulṭâny
Built the pure Jâmi' mosque in Dhulqah
Of his own special private property by the divine favour of Allah.
Upon amber bricks there are roses from musk of Tartary [*i. e., yellow tesselated pavement with black ornaments*]
The mortar is of pure camphor [*snowy whiteness*]. Bravo to the fortunate builder !
The meadow [*surface*] is like paradise, and men walk thereon.
The five stated prayers are performed there by Masu'd Ṭâyi [*exemplar of liberality*].
The glorious date at its [*the mosque's*] completion of hard marble was
Of the Hijrat seven hundred and sixty-two [Began 11th Nov. 1360] by divine grace.
Benediction be upon this building of his, till the day of resurrection,
May all difficulties be repelled and general prosperity ensue."

3. Over the south gate of the court [301] :—

بنا کرد این مسجد این فضل داشت
بعهد دولت شاه جهان فیروز سلطانی
زمال خالص خود مفرح الخواص و امرا
ز مفرح بنده فیروز شاه اسکندر ثانی
دهم از شهر ربیع الاخر این جامع مرتب شد
بسال هفصد و شست و دو از تائید رحمانی
بعهد سکندر زمان شد امر .
جهانگیر فیروز شاه نام دار
بنا جامع کرد که می خاست نیک نام
مفرح ملک شاه داد و تدبیر
بنا کرد در دهولقه مسجدی
بتوفیق از فال ز کردگار
ز هجرت بده هفصد و شست و دو
که این خیر شد در جهان پایدار

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جز این مقام مقدس چنین عمارت جهان
ندیده دیده آن مه نو بر چرخ گردان
بدور دولت فیروز شاه روی زمین
که در جهان گردست سجده گاه سبحانی عظیم
بوقت مناسب اقطاع شد گاه منسک
دان که اخص دولت بنده سلطان
مفرح ملک بعظم جهد مال خاص
بامر اسکندر ثانی بعدل قوی و نشان
تمام گشت ز فضل الله از هجرت
بد سنه هفصد و شست و دو از دوران

Translation,

"He built this mosque, he obtained this favour,
In the reign of the Shâh of the world Firûz Sulṭân
Of his own private property; [*he was the*] exhilarator among intimate courtiers and Amirs
Mufarreḥ [*exhilarator*] the slave of Firûz Shâh, another Alexander,
On the tenth of the month Rabi' II, this Jâmi' [*mosque*] was completed,
In the year seven hundred and sixty-two [17*th Febr*. 1361] by divine aid.
In the reign of the Alexander of the period the command went forth,
The conqueror of the world, Firûz Shâh the celebrated.
He built the Jâmi' for he desired a good name.
Mufarreḥ Melik the Shâh of liberality and deliberation,
Built this mosque in Dhulqah
By divine grace with a good omen from the creator.
Of the Hijret seven hundred and sixty-two had elapsed
When this good [*work*] had been established in the world.
Besides this sacred place an edifice like this in the world
The eye of the new moon had not beheld in the revolving sphere
During this period of the reign of Firûz, the Shâh of the surface of the earth.
When a great place for divine worship was established in the world,
At the appropriate time the locality of piety was set apart.
Let it be known that [*this was done by*] a grandee of the monarchy, the slave of the Sulṭân,
Mufarreḥ Melik, by a great expenditure of his private property.
At the command of one who is a second Alexander in justice, power and glory.
Completed by the grace of Allah, when from the Hijret
It was the year seven hundred and sixty-two of the era."

4. Over the central mihrâb [302]:—

بسم الله الرحمن الرحیم شهد الله انه لا اله الا هو و الملایکه و اولوا العلم
قایما بالقسط لا اله الا هو العزیز الحکیم ان الدین عند الله الاسلام المعبود هو الله

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فاحفظه قال رسول الله و التراف سلام الله و الجنة و رضوان الله عمر هذا المسجد
الجامع الشريف في عهد السلطان الاعظم و القهرمان المكرم ظل الله في الارض
محي السنه و الفرض الواثق بتائيد الرحمن فيروز شاه السلطان خلد الله ملكه و لبد
دولته من خالص مال الملک المعظم صاحب السيف و القلم والي العلم و العلم
مفخر الخواص اخيار الدولة و الدين مفرح السلطاني دومت له خاص مكنه ولدّ له
ظلا البواب و كان ذلک في العاشر من ربيع الاخر سنه اثنين و ستين و سبعمايه

Translation.

"In the name of Allah, the merciful, the clement!" [*Qurân III*, 16, *and part* 17]: "Allah hath borne witness that there is no God but he; and the angels and those who are endowed with knowledge [*profess the same*]; who executeth righteousness; there is no God but he; the mighty, the wise. Verily the religion in the sight of Allah is Islâm.' The object of adoration is Allah, wherefore keep it. The prophet of Allah has said:—'And mercifulness is the peace of Allah, and paradise, and the approbation of Allah.' This noble Jâmi' mosque was built in the reign of the most great Sulṭân and the honoured Qaharmân; shadow of Allah upon earth, vivifier of the Sonnah and the Fard, confider in the aid of the merciful [Allah]; Firûz Shâh the Sulṭân, may Allah perpetuate his kingdom, and eternalize his monarchy, from the special property of his majesty the king, lord of the sword and of the pen, protector of [divine] knowledge and [*of secular*] knowledge, by Mufakhr-ulkhovâṣ âkhyâr-uddaulat-waddyn [paragon of the chief civil and religious dignitaries] Mufarreḥ-ussulṭâny, may his special dignity be permanent, and may the shadow of the [royal] portals be extended towards him. And this was on the tenth of Rabi' II, in the year seven hundred and sixty-two [17*th Feb.* 1361]."

5. Also from the Tâku Masjid of Dholka: over mihrâb in the women's gallery [303]:—

This is only LXXII, 18, from the Qurân, which is quoted many times in these inscriptions.

6. Over the central mihrâb, Jâmi mosque, Bharoch [304]:—

This inscription contains no date, but from the form and condition of the letters it can hardly be regarded as very old.

Transcript.

بسم الله الرحمن الرحيم قال الله تبارک و تعالي و ان المساجد لله
فلا تدعوا مع الله أحدا و قال النبي صلي الله عليه وسلم من بني لله مسجدا
يبتغي به وجه الله بني الله له مثله في الجنة و عنه عليه السلام من بني لله مسجدا
ولو كمفحص قطاة بني الله له بيتا في الجنة و عنه عليه السلام بشر المشائين في الظلم
الي المساجد بالنور التام يوم القيمة

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Translation.

"In the name of, &c., LXXII, 18. And the prophet upon whom be the benediction of Allah, and peace, has said :—'Who builds a mosque for Allah, desiring thereby the face of Allah; Allah builds him one like it, in paradise' and the prophet also said :—'Who builds for Allah a mosque, although it be only like the nest of the bird Qaṭah, Allah builds him a house in paradise' and the prophet also said :—'Give glad tidings unto those who walk in the dark to mosques, of full light on the day of resurrection.'"

7. Over the central mihrâb, Jâmi' mosque, Bharoch [305] :—

This is a paltry little inscription about three inches long, the first line of which contains the profession of faith, and the second is indistinct.

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INSCRIPTIONS FROM GIRNÂR.

Inscription No. 1.

Over the west door of the temple of Vastupâla and Têjaḥpâla on mount Girnâr is an oblong slab containing the following thirteen lines with about 120 letters in each. The characters are mostly distinct and the writing on the whole fairly correct.

॥ – नमः श्रीसर्वज्ञाय ॥ पायान्नेमिजिनः स यस्य क[थितः] स्वामीकृतागस्थितावग्रे रूपादिदृ-
क्षया स्थितवते प्रीते सुराणां प्रभौ ॥ काये भागवते [वनेव – क] – – – [द्विपोलाबिंबे] शंसं-
तामिदशा – – – – – – मपि – – – [वनाजवे] ॥ १ ॥ स्वस्ति श्रीविक्रमसंवत् १२८८ वर्षे फागु-
णशुदी १० बुधे श्रीमदणहिल-

पुरवास्तव्यप्राग्वाटान्वयप्रसूत ठ. श्रीचंडपात्मज ठ. श्रीचंडप्रसादांगज ठ. श्रीसोमतनुज ठ.
श्रीआशाराजनंदनस्य ठ. श्रीकुमारदेवीकुक्षिसंभतस्य ठ. श्रीलुणिगमहं श्रीमालदेवयोरनुजस्यमहं. श्री
तेजःपालाग्रजन्मनो महामात्यश्रीवस्तुपालस्यात्मजेमहं श्रीललितादेवीकुक्षिसरो-

वरराजहंसायमानेमहं. श्रीजयतासिंहे सं. ७९ वर्षपूर्वं स्तंभतीर्थमुद्राव्यापारान् व्यापृण्वति सति
सं.७७ वर्षे श्रीशत्रुंजयोज्जयंतप्रभृतिमहातीर्थयात्रोत्सवप्रभावाविर्भूतश्रीमद्देवाधिदेवप्रसादासादितसंघा-
धिपत्येन चौलुक्यकुलनभस्तलप्रकाशनैकमार्त्तंडमहाराजाधिराजश्रीलवणप्रसाददेवसु-

तमहाराजश्रीवीरधवलदेवप्रीतिप्रतिपन्नराज्यसर्वैश्वर्य्येण श्रीशारदाप्रतिपन्नापत्येन महामात्य-
श्रीवस्तुपालेन तथा अनुजेन सं. ७६ वर्षपूर्वं गुर्जरमंडले धवलक्ककप्रमुखनगरेषु मुद्राव्यापारान् व्या-
पृण्वतामहं श्रीतेजःपालेन च श्रीशत्रुंजयार्बुदाचलप्रभृतिमहातीर्थेषु श्रीमदणहिलपुरभृगुपु-

रस्तंभनकपुरस्तंभतीर्थदर्भवतीधवलक्ककप्रमुखनगरेषु तथा अन्यसमस्तस्थानेष्वपि कोटिशोभि-
नवधर्मस्थानानि प्रभूतजीर्णोद्धाराश्च कारिताः ॥ तथा सचिवेश्वरश्रीवस्तुपालेन इह स्वयं निर्मापित-
श्रीशत्रुंजयमहातीर्थावतारश्रीमदादितीर्थंकरश्रीऋषभदेवस्तंभनकपुरावतारश्रीपार्श्वनाथदेवसत्यपु-

रावतारश्रीमहावीरदेवप्रशस्तिसहितकश्मीरावतारश्रीसरस्वतीमूर्तिदेवकुलिकाचतुष्टयजिनयुग-
लअम्बावलोकनाशाम्बप्रद्युम्नशिखरेषु श्रीनेमिनाथदेवालंकृत देवकुलिकाचतुष्टयतुरगाधिरूढस्वापिता-
महमहं. श्रीसोमनिजपितृठ. श्रीआशाराजमूर्त्तिद्वितयचारुतोरणत्रयश्रीनेमिनाथ-

देवआत्मीयपूर्वजाग्रजानुजपुत्रादिमूर्त्तिसमन्वितसुखोद्घाटनकस्तंभश्रीअष्टापदमहातीर्थंप्रभृति
अनेककीर्त्तनपरंपराविराजिते श्रीनेमिनाथदेवाधिदेवविभूषितश्रीमदुज्जयंतमहातीर्थे आत्मनस्तथा स्व-
धर्मचारिण्याः प्राग्वाटजातीयठ. श्रीकान्हडपुत्र्याः ठ. राणूकुक्षिसंभूतायामहं. श्रीललितादेव्याः

पुण्याभिवृद्धये श्रीनागेंद्रगच्छे भट्टारकश्रीमहेंद्रसूरिसंताने शिष्यश्रीशांतिसूरिशिष्यश्रीआणंदसू-
रिश्रीअमरसूरिपदे भट्टारकश्रीहरिभद्रसूरिपट्टालंकरणप्रभुश्रीविजयसेनसूरिप्रतिष्ठितश्रीअजितनाथदेवा-
दिविंशतितीर्थंकरालंकृतोयमभिनवः समंडपः श्रीसंमेतमहातीर्थावतारप्रासादः कारितः ॥

पीयूषपूरस्य च वस्तुपालमंत्रीशितुश्चायमियान् विभेदः ॥ एकः पुनर्जीवयति प्रमीतं प्रमीयमाणं
तु भुवि द्वितीयः ॥ १ ॥ श्रीदश्रीदयितेश्वरप्रभृतयः संतु क्वचित् तेपि ये प्रीणंति प्रभविष्णवोपि विभ-
वैर्नाकिंचनं कं च न ॥ सोयं सिंचति कांचनैः प्रतिदिनं दारिद्र्यदावानलप्रम्लानां पृथिवीं नवीनजलदः

श्रीवस्तुपालः

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पुनः ॥ २ ॥ भ्रातः पातकिनां किमत्र कथया दुर्मंत्रिणामेतया येषां चेतसि नास्ति किंचिदपरं लोकोपकारं विना ॥ नन्वस्यैव गुणान्गृणीहि गणशः श्रीवस्तुपालस्य यस्तद्विश्वोपकृतिव्रतं चरति यत्कर्णेन चीर्णं पुरा ॥ ३ ॥ भीत्वा भानुं भोजराजे प्रयाते श्रीमुंजेपि स्वर्गसाम्राज्यभाजि ॥ एकः संप्रत्यर्थिनां वस्तुपालस्तिष्ठत्यश्रु-

स्पंदनिष्कंदनाय ॥ ४ ॥ चौलुक्यक्षितिपालमौलसचिव त्वत्कीर्त्तिकोलाहलस्त्रैलोक्येपि विलोक्यमानपुलकानंदाश्रुभिः श्रूयते ॥ किं चैषा कलिदूषितापि भवता प्रासादवापीप्रपाकूपारामस रोवरप्रभृतिभिर्धात्रि पवित्रीकृता ॥ ५ ॥ स श्रातेजःपालः सचिवश्चिरकालमस्तु तेजस्वी ॥ येन वयं निश्चिताश्चिंतामणिने-

व नंदामः ॥ ६ ॥ लवणप्रसादपुत्रश्रीकरणे लवणसिंहजनकोसौ ॥ मंत्रित्वमत्र कुरुतां कल्पशतं कल्पतरुकल्पः ॥ ७ ॥ पुरा पादेन दैत्यारेर्भुवनोपरिवर्तिना ॥ अधुना वस्तुपालस्य हस्तेनाधःकृतो वलिः ॥ ८ ॥ दयिता ललितादेवी तनयमवीतनयमाप सचिवेंद्रात् ॥ नाम्ना जयंतसिंहं जयंतमिन्द्रात्पुलोमपुत्रीव ॥ ९ ॥

[एते] श्रीगुर्जरेश्वरपुरोहित ठ. श्रीसोमेश्वरदेवस्य स्तंभतीर्थेत्र कायस्थवंशे वाजडनंदनः ॥ प्रशस्तिमेतामलिखत् जैत्रसिंह ध्रुवः सुधीः ॥ १ ॥ वाहडस्य तनूजेन सूत्रधारेण धीमता ॥ एषा कुमारसिंहेन समुत्कीर्णा प्रयत्नतः ॥ २ ॥ श्रीनेमेस्त्रिजगद्भर्तुरम्बायाश्च प्रसादतः ॥ वस्तुपालान्वयस्यास्तु प्रशस्तिः स्वस्तिशालिनी ॥ ३ ॥

Translation.[1]

"Salutation to Sarvajña.[2] May Nêmijina......... whose ....protect ....

"In the auspicious year 1288[3] of Vikrama, Wednesday the 10th of the bright half of Phâlgun.

"Ṭhakur Chaṇḍapa, an inhabitant of Aṇahilapura and of the Prâgvâṭ family, begat Chaṇḍaprasâda, who begat Sôma, whose son was Âśârâja—his son, by Kumâradêvî, was the great minister Vastupâla, younger brother of Luṇîga and Mâladêva and elder brother of Têjaḥpâla,—his son was Jayatasiṁha, who was born like a royal goose in the lake-like womb of Lalitâdêvî. Before the Saṁvat year 79 Jayatasiṁha was trading as a banker in Stambhatîrtha, *karôrs* of new temples were caused to be built and many old ones repaired at great and renowned places of pilgrimage, such as Śatruñjaya, Arbudâchala, &c., in the prosperous cities of Aṇahilapura, Bhṛigupura, Stambhanakapura, Stambhatîrtha, Darbhavatî, Dhavalakkaka and other places, by the great minister Vastupâla and by his younger brother Têjaḥpâla. In the year Saṁ. 77—Vastupâla who had obtained the leadership of a pilgrim party by the favour of the lord of gods manifested in virtue of the solemnities at such holy places as Śatruñjaya, Ujjayanta, &c., who had obtained authority in the kingdom by the favour of Vîradhavala Mahârâja son of Mahârâjâdhirâja Lavaṇaprasâda, who was shining like the sun in the heaven of the Chaulûkya family and was blessed by the favour of Śâradâ (*Sarasvatî*) with a son, and his younger brother Têjaḥpâla was carrying on banking transactions with the cities of Gujarât of which Dhavalakkaka was the chief, in the year Saṁ. 76.

[1] Translated by Mathurâdâs Amritalâl, Esq., High School, Junâgadh, and revised by Col. J. W. Watson. The translations are not critical, but give the general sense of the inscriptions.

[2] This is an epithet of the Jinas, of the Buddhas and of S'iva,—meaning "all-knowing."

[3] This date refers to *prâsâda kârita* in the last line.

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"Similarly the famous Vastupâla has caused to be built this new and splendid temple of the Mahâtîrthâvatâra with a maṇḍapa adorned by twenty Tîrthaṅkaras such as Ajitanâtha, which were religiously inaugurated by his holiness Vijayasênasûri the ornament of the sacred seat of Bhaṭṭâraka Haribhadrasûrî who occupied the office of Amarasûrî, and by Ânandasûrî a pupil of Śântisûrî, who again was a pupil and son of Bhaṭṭâraka Mahêndrasûrî, of the Nâgêndra division,—for the augmentation of his own merit and that of his wife Lalitâdêvî, the daughter of Kahnaḍa by Râṇû of the Prâgvât family. On this great holy place, the famous Ujjayanta adorned by Nêminâtha the lord of the gods, and graced by various traditionally recounted places of pilgrimage,—the famous Ashṭâpada, a pillar called Sukhôdghâṭanaka containing the images of the happy Sôma his grandfather, and of the venerable Âśarâja his father—both mounted on horses—of the famous Nêminâtha with three decorated arches, and of his ancestors, elder brother, younger brother, sons, &c.; the gods graced by the worshipful Nêminâtha on four summits known as Ambâ, Avalôkanâ, Sâmba and Pradyumna; two Jinas and the four gods, viz. the famous Ṛishabhadêva the first Tîrthaṅkara who was incarnate on the great holy place of Śatruñjaya, the famous god Pârśvanâtha who appeared in the flesh at Stambhanakapura, the famous Mahâvîradêva who established himself as a deity at Satyapura, and the famous image of Sarasvatî who was incarnate in Kaśmîra, with a eulogistic inscription,—were established and all set up by him (*Vastupâla*)."

(*Ślôka.*) "There is this difference between a flood of nectar and Vastupâla, the best of ministers,—the first restores the dead, the other restores the dying on the earth.

"Let (Kubêra) the giver of riches, (Vishṇu) the dear lord of Lakshmî, and Śiva the supreme ruler, be where they may—for though able, they do not satisfy the poor with treasures of enjoyment, while the famous Vastupâla every day sprinkles the earth, withered by the fire of poverty, like a fresh rain cloud with golden riches. O brother, what is the use of talking about sinful and wicked ministers who have nothing in their mind but malice against the people? Sing then by hundreds the virtues of Vastupâla who observes a vow of universal good as Karṇa did in times of yore. After Bhôjarâja ascending above the sun was gone and Muñja became sole lord of the dominion in heaven, there now stands only the famous Vastupâla to wipe off the trickling tears of the needy.

"O chief minister of the Chaulûkya line, the sound of thy glory is heard with hairs visibly on end and tears of joy even in the three worlds—for though polluted by Kali the earth has been sanctified by thee with temples, wells, charitable places to give water to the thirsty, ponds, gardens, lakes, &c.

"May the celebrated minister Têjaḥpâla long be glorious—Têjaḥpâla by whom we pass our happy days free from anxieties as by a Chintâmaṇî gem.

"May this man who is like a tree of paradise and a father to Lavaṇasiṁha and in charge of the state seals of the son of Lavaṇaprasâda enjoy the ministership for a hundred ages.

"In olden times Bali was pressed down by the foot of Vishṇu, the enemy of the demons, from the earth; now the same is done by the hand of Vastupâla.

"His wife Lalitâdêvî had by this best of ministers a son named Jayatasiṁha possessed of modest virtues, as Śachî, the daughter of Pulôma, had Jayanta by Indra.

"These (*ślôkas*) are (*the composition*) of the Ṭhâkur Sômêśvaradêva, the priest of the king of Gurjara.

"Jaitrasiṁha surnamed Dhruva of good intelligence, son of Vâjaḍa and born in a Kâyastha family in Stambhatîrtha, has written the eulogistic inscription.

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"This inscription has been carefully engraved by the ingenious Kumârasimha, the son of Vâhaḍa, a mason by profession.

"May this inscription by the favour of Ambâ and Nêmi, the support of the three worlds, be fraught with blessing to the descent of Vastupâla."

INSCRIPTION No. 2.

This is on the west door of Vastupâla and Têjaḥpâla's temples. It is in 14 long lines. The first part is rather obliterated. The prose-text is the same as in the preceding with very slight modifications, but the *ślôkas* are new.

॥ – – – – – – – – – – य: पु – – – – – – तयदुकुलक्षीरार्णवेंदुर्जिनो यत्पादाब्जपवित्र-
मौलिरसमश्रीरुज्जयंतोप्ययं ॥ धत्ते मूर्ध्नि निजप्रभुप्रसृमरोद्दामप्रभामंडलो विश्वक्षोणिभृदाधिपत्यपदवीं
नीलातपत्रोज्वलां ॥ १ ॥ स्वस्ति श्रीविक्रमसंवत् १२८८ वर्षे० लहि-
[लपुरवास्त]व्य० लुणिगमहं. ठ. श्रीमाल० ललितादेवी-
[कुक्षिसरोवरराजहं]साय० सं. ७९ पूर्वं स्तंभतीर्थमुद्राव्यापारं व्या० धिराजश्रीलवण-
[प्रसाददेवसुत]महारा० महातीर्थेषु
[श्रीमदणाहिलपुर]श्रीभृगुपुर० श्रीऋषभदेव-
[स्तंभनकपुरावतार]श्रीपार्श्व० चतुष्टयाजिनद्वंद्वअंबावलो० रूढनिजपितामहठ. श्रीसोमस्य नि-
जपितृ ठ. श्रीआशाराज-
[मूर्त्तिद्वितय]चारुतो० श्रीउज्जयंतमहातीर्थे आत्मनस्तथा स्वभार्यायाः० ठ. कान्हडपुत्र्याः ठ.
[राणुकुक्षिसंभूताया] महंश्रीसोखुकायाः पुण्या० पट्टालंकरणश्रीविजय० ष्टितश्रीऋषभदेवप्रमुख-
चतुर्विंशतितीर्थं० समंड-
[पः श्रीसमेतमहा]तीर्थावतारप्रधानप्रासादः कारितः ॥ छ ॥ ॥ चेतः किं कलिकाल सालसमहो
किं मोह नोहस्यते तृष्णे कृष्णमुखासि किं कथय किं विघ्नौघ मोघो भवान् ॥ ब्रूमः किं नु सखे न
खेलति किमप्यस्माकमुज्जृंभितं सैन्ये[1] यत्किल वस्तुपालकृतिना धर्मस्य संवर्धितं ॥ १ ॥ यं विधुं बंधव
सिद्धमार्थिनः शत्र-
– – – ॥ – – – – – – पश्यंति वर्ण्यता किमयं मया ॥ २ ॥ वैरं विभूतिभारत्योः प्रभुत्व-
प्रणिपातयोः ॥ तेजस्विताप्रशमयोः शमितं येन मंत्रिणा ॥ ३ ॥ दीपः स्फूर्जति सज्जकज्जलमल-
स्नेहं मुहुः संहरान्निंदुर्मंडलवृत्तखंडनपरः प्रद्वेष्टि मित्रोदयं ॥ शूरः क्रूरकरः परस्य सहते तेजो न
तेजस्विनस्तत्केन प्रतिमं ब्र-
[वीमि सचिवं श्री]वस्तुपालाभिधं ॥ ४ ॥ आयाताः कतिनैव यांति कतिनो यास्यांति नोवाक-
ति स्थाने स्थाननियासिनो भवपथे पांथीभवंतो जनाः ॥ अस्मिन् विस्मयनीयबुद्धिजलधिर्विध्वस्य
दस्यून् करे कुर्वन् पुण्यनिधिं धिनोति वसुधां श्रीवस्तुपालः परं ॥ ५ ॥ दध्रेस्य वीरधवलक्षितिपस्य
राज्यभारे धुरंधरधुरं
– – – – – – ॥ श्रीतेजपालसचिवे दधति स्वबंधुभारोद्धृतावविधुरैकधुरीणभावं ॥ ६ ॥ इह
तेजपालसचिवो विमलितविमलाचलेंद्रममृतभृतं ॥ कृत्वानुपमसरोवरममरगणं प्रीणयांचक्रे ॥ ७ ॥
[एते] श्रीमलधारिश्रीनरचंद्रसूरीणां ॥ इह वालिगसुतसहजिगपुत्रानक[2]तनुजवाजडतनूजः ॥ अलि-
[खदिमां कायस्थस्तं]भपुरीयध्रुवो जयतसिंहः ॥ ८ ॥ हरिमंडपनंदीश्वरशील्पीश्वरसोमदेवपौत्रे-
ण ॥ वकुलस्वामिसुतेनोत्कीर्णा पुरुषोत्तमेनेयं ॥ ९ ॥ श्रीनेमेस्त्रिजगद्भर्तु० शालिनी ॥ १० ॥ महामात्य०
रियं ॥ महामात्यश्रीवस्तुपालभार्यामहंश्रीसोखकायाधर्मस्थानमिदं ॥

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[1] सैन्यं. [2] तक.

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Translation.

" Jina......who purifies like the...moon in the milk ocean of the Yâdava family ......conquered............ Though this Ujjayanta has its summit sanctified by his lotus-feet and possesses unrivalled splendour of its own, yet being surrounded by the eminent lustre of its master, it wears on its head a dignity of superiority above all the mountains of the world—bright as a dark umbrella.

" In the auspicious year 1288 of Vikrama, Wednesday the 10th of the bright half of Phâlgun.

" Thakur Chandapa, an inhabitant of Anahilapura and of the Prâgvât family, begat Chandaprasâda, who begat Sôma, whose son was Âśârâja—his son by Kumâradêvî was the great minister Vastupâla, younger brother of Lunîga and Mâladêva and elder brother of Têjahpâla—his son was Jayatasimha, who was born like a royal goose in the lake-like womb of Lalitâdêvî. Before the Samvat year 79 Jayatasimha was trading as a banker in Stambhatîrtha, *karôrs* of new temples were caused to be built and many old ones repaired at great and renowned places of pilgrimage such as Śatruñjaya, Arbudâchala, &c., and in the prosperous cities of Anahilapura, Bhrigupura, Stambhanakapura, Stambhatîrtha, Darbhavatî, Dhavalakkaka and other places by the great minister Vastupâla and by his younger brother Têjahpâla in the year Sam. 77—Vastupâla who had obtained the leadership of a pilgrim-party by the favour of the lord of gods manifested in virtue of the solemnities at such holy places as Śatruñjaya, Ujjayanta, &c., who had obtained authority in the kingdom by the favour of Vîradhavala Mahârâja son of Mahârâjâdhirâja Lavanaprasâda, who was shining like the sun in the heaven of the Chaulûkya family and was blessed by the favour of Sâradâ (*Sarasvatî*) with a son, and his younger brother Têjahpâla was carrying on banking transactions with the cities of Gujarât of which Dhavalakkaka was the chief, in the year Sam. 76.

" Similarly the famous Vastupâla has caused to be built this new and splendid temple of the Mahâtîrthâvatâra with a mandapa adorned by twenty-four Tîrthankaras such as Ajitanâtha, religiously inaugurated by his holiness Vijayasênasûrî, the ornament of the sacred seat of Bhattâraka Haribhadrasûrî, who occupied the office of Amarasûrî, and by Ânandasûrî a pupil of Sâutisûrî; who again was a pupil and son of Bhattâraka Mahêndrasûrî of the Nâgêndra division—for the augmentation of his own merit and that of his wife Sokhukâ, the daughter of Kâhanada by Rânû of Prâgvât caste. On this great holy place, the famous Ujjayanta, adorned by Nêminâtha the lord of gods and graced by various traditionally recounted places of pilgrimage, the famous Ashtâpada, a pillar called Sukhôdghâtanaka, containing the images of the happy Sôma his grandfather, and of the venerable Aśârâja his father—both mounted on horses,—of the famous Nêminâtha with three decorated arches, and of his ancestors, elder brother, younger brother, sons, &c., the quadruple gods graced by the worshipful Nêminâtha on four summits (*known as*) Ambâ, Avalôkanâ, Sâmba and Pradyumna,—two Jinas and the four gods, viz. the famous Rishabhadêva, the first Tîrthankara who was incarnate on the great holy place of Śatruñjaya, the famous god Pârśvanâtha who appeared in flesh at Stambhanakapura, the famous Mahâvîradêva who established himself as a deity at Satyapura, and the famous image of Sarasvatî who was incarnate in Kaśmîra, with eulogistic inscription were established, and all set up by him (*Vastupâla*)."

(*Ślôkas.*) " O Kalikâla, why is thy mind weary? O World-delusion, why dost thou not smile? O Thirst, why art thou with a blackened face? Why, O

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multitude of obstacles, is thy attempt not crowned with success? (They answer) what answer, friend, can we make but that our remedy does not progress well as the army of virtue has been greatly strengthened by the good deeds of Vastupâla.

"How can this man be described by me?—a man whom his relations look upon as the moon, the needy as the object accomplished, and enemies as the deity of destruction.

"He is a minister by whom the natural enmities between wealth and learning, superiority and subordination, and pride and humility, have been laid at rest.

"With what or whom can we compare the famous minister Vastupâla? For if (we compare him) with a lamp it continually sucks up oil (affection) and brings forth a sooty dirt; if (we compare him to) the moon it is always inclined to the diminution of his disk (circle) and envies the rise of the sun (friend), when the sun with torch-like rays does not bear the light of another luminous body.

"How many have not come in the course of this world like travellers making a temporary halt? how many do not go away? and how many will yet not go? But Vastupâla, the ocean of admirable genius, destroys all rogues, and keeping the treasures of merit in his hands, nourishes the earth.

"He, the best of ministers, bore the yoke of the king Vîradhavala's kingdom and the famous Têjaḥpâla held a share in lifting the burden of his brother.........

"Here the minister Têjaḥpâla, making an unrivalled lake of nectarial water which purified Śatruñjaya, satisfied the host of the immortals.

"These are composed by Śrî Maladhâri Narachandrasûrî.

"Kâyastha Jayatasiṁha surnamed Dhruva, of Stambhapuri, the son of Vâjaḍa, the son of Âṭaka, who was the son of Sahajiga, the son of Vâliga, has written this (*inscription*).

"Engraved by Purushôttama, the son of Bakula Svâmî, the grandson of Sômadêva, head of the engravers of Vishṇu's temple and Śiva's bull.

"This is the eulogy of Vastupâla, the great minister.

"This is a temple of the virtuous Sokhukâ, the wife of Vastupâla, the great minister."

Inscription No. 3.

On the north door of the same temple in 18 lines. The prose text is very similar to that of the first and second inscriptions.

ॐ नमः सर्वज्ञाय ॥ प्रणमदमरप्रेंखन्मौलिस्फुरन्मणिधोरणी तरुणकिरणश्रेणीशोणीकृताखिल-
विग्रहः ॥ सुरपतिकरोन्मुक्तैः [स्ना]त्रोदकैर्घुसृणारुणः प्लुततनुरिवापायात् पायाज्जगंति शिवांगजः
॥ १ ॥ स्वस्ति श्रीविक्रम० व्यप्रा-
ग्वाटा० सायमाने-
महं० श्री० व्यापारंव्यापृ० वीरधव-
लदेवप्री० दर्भवतीधव-
लक्कक० श्रीसत्यपु० रदेव-
प्रशस्ति० धिरूढनिजापि० स्वपितृ० द्वितयकुंजराधिरूढमहामात्यश्रीवस्तुपालअनुजमहं० श्री-
तेजःपालमूर्तिद्वयचारुतोरणत्रय० स्तंभश्रीसंमेतमहातीर्थप्र० तथा स्वभार्यायाश्च प्रा० पुत्र्याः ठ.

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राणुकुक्षि० श्रीसोखुकायाः पु० प्रतिष्ठितश्रीऋषभदेवप्रमुखदेवालंकृतोयमभिनवः समंडपः श्री-अष्टापदमहा-

तीर्थावतारनिरुपमप्रधानप्रासादः कारितः ॥ छ ॥ ॥ प्रासादैर्गगनांगणप्रणायिभिः पातालमूलंकषैः कासारैश्च सितैः सिताम्बरगृहैर्नीलैश्च लीलावनैः ॥ येनेयं नयनिर्जितेंद्रसचिवेनालंकृतालं क्षितिः क्षेमैकायतनं चिरायुरुदयी श्रीवस्तुपालोस्तु सः ॥ १ ॥ संदिष्टं तव वस्तुपाल बलिना विश्वत्रयीयात्रकान् मत्वा ना-

रदतश्चरित्रमिति ते हृष्टोस्मि नंद्याश्चिरं ॥ नार्थिभ्यः क्रुधमार्थितः प्रथयसि स्वल्पं न दत्से न च स्वश्लाघां बहु मन्यसे किमपरं न श्रीमदान्मुह्यसि ॥ २ ॥ अखिलदलनश्रीवीरनामायमुर्व्यां सुरपतिरवतीर्णस्तर्कयामस्तदस्य ॥ निवसति सुरशाखी वस्तुपालाभिधानः सुरगुरुरपि तेजःपालसंज्ञः समीपे ॥ ३ ॥ उदारः शूरो वा

रुचिरवचनो वास्ति न हि वा भवत्तुल्यः कोपि क्वचिदिति चुलुक्येंद्रसचिव ॥ समुद्भूतभ्रांतिर्नियतमवगंतुं तव यशस्ततिर्गेहे गेहे पुरि पुरि च याता दिशि दिशि ॥ ४ ॥ सा कुत्रापि युगत्रयी बत गता सृष्टा च सृष्टिः सतां सीदत्साधुरसंचरत्सुचरितः खेलत्खलोभूत्कलिः ॥ तद्विश्वार्त्तिनिवर्त्तनैकमनसः प्रत्तोधुना शं-

भुना प्रस्तावस्तव वस्तुपाल भवते यद्रोचते तत्कुरु ॥ ५ ॥ के निधाय वसुधातले धनं वस्तुपाल न यमालयं गताः ॥ त्वं तु नंदसि निवेशयन्निदं दिक्षु धावति जने क्षुधावति ॥ ६ ॥ पोत्रेण धारय वराहपते धरित्रीं सूर्य प्रकाशय सदा जलदाभिषिंच ॥ विश्राणितेन परिपालय वस्तुपाल भारं भवत्सु यदिमं निदधे विधा-

ता ॥ ७ ॥ आत्मा त्वं जगतः सदागतिरियं कीर्तिर्मुखं पुष्करं मैत्री मंत्रिवरः स्थिरा घनरसः श्लोकस्तमोघ्नः शमः ॥ नोक्तः केन करस्तवामृतकरः कायश्च भास्वानिति स्पष्टं धूर्जटिमूर्त्तयः कृतपदाः श्रीवस्तुपाल त्वयि ॥ ८ ॥ विद्या यद्यपि वैदिकी न लभते सौभाग्यमेषा क्वचित् न स्मार्त्तं कुरुते च कश्चन वचः कर्णद्वये य-

द्यपि ॥ राजानः कृपणाश्च यद्यपि गृहे यद्यप्ययं च व्ययश्चिता कापि तथापि तिष्ठति न मे श्रीवस्तुपाले सति ॥ ९ ॥ कर्णे खलप्रलपितं न करोषि रोषं नाविःकरोषि न करोष्यपदे च लाभं ॥ तेनोपरि त्वमवनेरपि वर्त्तमानः श्रीवस्तुपाल कलिकालमधः करोषि ॥ १० ॥ सर्वत्र भ्रांतिमती सर्वविदस्त्वदभवत्कथं कीर्त्तिः ॥

श्रीवस्तुपालपैतृकमनुहरते संततिः प्रायः ॥ ११ ॥ सोपि बलेरवलेपः स्वल्पतरोभूत्तथैव कल्पतरोः ॥ श्रीवस्तुपालसचिवे सिंचति दानामृतैर्जगतीं ॥ १२ ॥ नियोगिनागेषु नरेश्वराणां भद्रस्वभावः खलु वस्तुपालः ॥ उद्दामदानप्रसरस्य यस्य विभाव्यते क्वापि न मत्तभावः ॥ १३ ॥ विबुधैः पयोधिमध्यादेको बहु-

भिः करींदुरुपलब्धः ॥ बहवस्तु वस्तुपाल प्राप्ता विबुध त्वयैकेन ॥ १४ ॥ प्रथमं धनप्रवाहैर्वाहैस्थनाथमात्मनः सचिवः ॥ अधुना तु सुकृतसिंधुः सिंधुरवृंदैः प्रमोदयति ॥ १५ ॥ श्रीवस्तुपाल भवता जलधेर्गंभीरता किलाकलिता ॥ आनीय ततो गजता स्वपातिद्वारे यदाकलिता ॥ १६ ॥ [९]ते श्रीमद्गुर्जरेश्वरपुरोहि-

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तठ. श्रीसोमेश्वरदेवस्य ॥ इह वाल्गिसुतसहजिग॰ जः ॥ आलिखादिमां कायस्थस्तंभपुरीयज्रुवो जयतासिंहः ॥ १ ॥ हरिमंडपनं॰ नेयं ॥ २ ॥ महामात्यश्रीवस्तुपालप्रशस्तिरियं निष्पन्ना ॥ शुभं भवतु ॥

श्रीनेमेस्त्रिज॰ शालिनी ॥ महामात्यश्रीवस्तुपालभार्या महं श्रीसोखुकाया धर्मस्थानमिदं ॥ ॥श्री कल्याणमस्तु ॥

Translation.

"Salutation to Sarvajñya. May that son of Śiva whose whole body is red by the groups of tender rays proceeding from the bright gems in the chaplets of prostrated gods and who looks red like saffron (?) as if washed by the bathing water poured by the hand of the lord of gods—May that son of the god protect the worlds from calamity!

"In the auspicious year of Vikrama 1288, Wednesday the 10th of the bright half of Phâlgun.

"Thakur Chaṇḍapa, an inhabitant of Aṇahilapura and of the Prâgvât family, begat Chaṇḍaprasâda, who begat Sôma, whose son was Âśârâja—his son by Kumâradêvî was the great minister Vastupâla, the younger brother of Luṇiga and Mâladêva and elder brother of Têjaḥpâla—his son was Jayatasiṁha who was born like a royal goose in the lake-like womb of Lalitâdevî. Before the Saṁvat year 79 Jayatasiṁha was trading as a banker in Stambhatîrtha, *karôrs* of new temples were caused to be built and many old ones repaired at great and renowned places of pilgrimage such as Śatruñjaya, Arbudâchala, &c., and in the prosperous cities of Aṇahilapura, Bhṛigupura, Stambhanakapura, Stambhatîrtha, Darbhavatî, Dhavalakkaka and other places, by the great minister Vastupâla, and by his younger brother Têjaḥpâla. In the year Saṁ. 77—Vastupâla who had obtained the leadership of a pilgrim-party by the favour of the lord of gods, manifested in virtue of the solemnities at such holy places as Śatruñjaya, Ujjayanta, &c., who had obtained authority in the kingdom by the favour of Vîradhavala Mahârâja son of Mahârâjâdhirâja Lavaṇaprasâda, who was shining like the sun in the heaven of the Chaulûkya family and was blessed by the favour of Śâradâ (*Sarasvatî*) with a son, and his younger brother Têjaḥpâla was carrying on banking transactions with the cities of Gujarât of which Dhavalakkaka was the chief, in the year Saṁ. 76.

"Similarly the famous Vastupâla has caused to be built this new and splendid temple of the Mahâtîrthâvatâra with a maṇḍapa adorned by Tîrthankaras such as Ajitanâtha, religiously inaugurated by his holiness Vijayasênasûri, the ornament of the sacred seat of Bhaṭṭâraka Haribhadrasûri, who occupied the office of Amarasûri and by Ânandasûri a pupil of Śântisûri, who again was a pupil and son of Baṭṭâraka Mahêndrasûri of the Nâgêndra division—for the augmentation of his own merit and that of his wife Sokhukâ, daughter of Kahnaḍa by Râṇû of the Prâgvât caste. On this great holy place the famous Ujjayanta adorned by Nêminâtha the lord of the gods, and graced by various traditionally recounted places of pilgrimage such as the famous Ashṭâpada,—a pillar called Sukhodghâṭanaka containing the images of the happy Sôma his grandfather, and of the venerable Âśârâja his father—both mounted on horses, himself (Vastupâla) and his younger brother (Têjaḥpâla) being both mounted on the same elephant—of the famous Nêminâtha with three decorated arches, and of his ancestors, elder brother, younger brother, sons, &c.; the quadruple gods graced by the

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worshipful Nêminâtha, on four summits (known as) Ambâ, Avalôkanâ, Sâmba and Pradyumna, two Jinas and the four gods, viz. the famous Rishabhadêva the first Tîrthaṅkara who was incarnate on the great holy place of Śatruñjaya, the famous god Pârśvanâtha who appeared in flesh at Stambhanakapura, the famous Mahâvîradêva who established himself as a deity at Satyapura, and the famous image of Sarasvatî who was incarnate at Kaśmîra, with eulogistic inscription,—were established and all set up by him (*Vastupâla*).

(*Ślôkas.*) "May this Vastupâla, the sole place of safety, be prosperous and long-lived—he who has surpassed the minister of Indra by prudence and has fully adorned the earth with palaces whose foundations touched the very root of the earth and whose tops nodded in the sky, with lakes, and with white monasteries of Śvêtâmbaras and with green gardens of pleasure.

"O Vastupâla, Bali has sent thee a message that he has been much pleased by hearing from Nârada, who visits the three worlds, that though frequently solicited thou dost not extend thy anger to the needy, dost not give them sparingly, and attachest no importance to thy praise; that, in short, thou art not intoxicated by the pride of riches, and thou mayest long be happy.

"We think the lord of gods has come to the earth under the name of Vîra (dhavala), the destroyer of his enemy's armies, and therefore the desire-fulfilling tree of paradise, under the disguise of Vastupâla, and Bṛihaspati, the preceptor of the gods, under that of Têjaḥpâla, dwell about him.

"O minister of the king of the Chaulûkya line, thy glories, as if to ascertain whether there exists anywhere else a man who may be brave, generous and sweet-speaking like thee, have gone in all directions seeking in every house and every town.

"Alas, three *yugas* have somewhere departed and the production of virtuous men has ceased; the time now prevails of Kali, when the sages are harassed; men do not perform good deeds and rogues are plying at large. Under these circumstances, O Vastupâla, Śiva has now heard that thy attention is solely directed to the removal of universal distress—do as it may please you.

"Who have not gone to the place of Yama depositing their treasures in the ground? But, O Vastupâla, thou delightest in giving them (treasures) to hungry people roaming here and there in all directions.

"O lord of the boar, hold the earth in thy tusk! O sun, illumine her! O clouds, sprinkle water upon her, and O Vastupâla, protect her with thy charitable gifts; for the Creator has assigned these duties to you.

"O Vastupâla, images of Śiva visibly reside in thee; for thou art the soul of the world; thy glory is ever spreading (like the wind); thy face is lotus-like (like the sky); thy friendship, O best of ministers! is firm (like the earth); thy fame is sweet (like water); thy patience is dark-destroying (like the sun); and who has not declared thy hand to be of nectarial power (like the moon) and thy body bright (like Agni)?

"Though the Vedic knowledge fares not well in any place, though no one takes a word of *Smṛiti* into his ears, though kings are misers and there is so much expense in the house, yet I feel not the least concerned for all that so long as Vastupâla lives.

"Thou dost not listen to the word of the wicked, manifestest no anger and turnest not thy ambition to an improper object. By this, O Vastupâla! though living on earth thou treadest Kali underneath thy feet.

"As a rule, offsprings follow their father; how then, O Vastupâla, can thy glory be doubtful, sprung though she is from thy all-knowing self?

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"By the famous minister Vastupâla watering the earth with nectarial charities, the pride of Bali and Kalpataru has been greatly lowered.

"Among the elephant-like courtiers of the king, Vastupâla possesses the good qualities of a Bhadra; for no intoxicated spirit ever comes out of him; though the profusion of gifts flows apace, just as a Bhadra is not maddened though rutting secretion flows profuse.

"Only one elephant was obtained from the ocean by many gods: while O Vastupâla, many elephants from the ocean (*i. e.*, countries on the seashore) by one wise man (*i.e.* yourself). Vastupâla thou hast pleased thy master first with streams of wealth, then with horses, and now thou, who art the ocean of virtuous deeds, hast pleased him with numerous elephants.

"Vastupâla, thou hast indeed measured the depth of the ocean; for having thence conveyed a number of elephants, thou hast placed them at the gates of thy master.

"These (*ślôkas*) are by Ṭhâkur Sômêśvara, priest to the king of Gujarât.

"Kâyastha Jayatasiṁha surnamed Dhruva inhabitant of Stambhapura, the son of Vâjaḍa, the son of Atuk, who was the son of Sahajiga, the son of Valiga," &c., &c., &c.

INSCRIPTION No. 4.

This inscription is over the east door of the same temvle. The letters are distinct and the stone is entire.

ॐ नमः श्रीनेमिनाथदेवाय ॥ ॥ तीर्थेशाः प्रणतेन्द्रसंहतिशिरःकोटीरकोटिस्फुटत्तेजोजालज-
लप्रवाहलहरीप्रक्षालितांन्हिद्वयः ॥ ते वः केवलमूर्त्तयः कवलितारिष्टां विशिष्टाममी तामष्टादशशैलमौ-
लिमगयोविश्राणयंतु श्रियं ॥ १ ॥ स्वस्ति श्री० फागुण

शुदि० पालस्यात्मजे

महं. श्रील० तीर्थवेलाकुलमुद्राव्यापारं व्यापृ० प्रकाशनैक-

मार्त्तं० पालेन च श्री-

शत्रुंज० कोटिशो धर्म्मस्थानानि० जयमहातीर्थाव-

तार० धिल्दाने-

जापिताम० सूपितृ० द्वितयतोरणत्रय० स्तंभश्रीसंमेतावतारमह० महातीर्थे आ-

त्मनस्तथा स्वभार्यायाः प्रा० महं० श्रीसोमुखकायाः पु० लंकरणश्रीविजयसे० छि-

तश्रीमदादिजिनराजश्रीऋषभदेवप्रमुखचतुर्विंशतितीर्थंकरालंकृतोयमभिनवः समंडपः श्रीअ-
ष्टापदमहातीर्थावतारप्रधानप्रासादः कारितः ॥ ॥ छ ॥ ॥ स्वस्ति श्री बलये नमोस्तु नितरां क-
र्णाय दाने ययोरस्पष्टेपि दृशां यशः कियदिदं वंद्यास्तदेताः प्रजाः ॥ दृष्टे संप्रति वस्तुपालसचिवत्यागे
करिष्यंति ताः कीर्तिं कांचन या पुनः स्फुटमियं विश्वेपि नो मास्यति ॥१॥ कोटीरैः कटकांगुलीय-
तिलकैः केयूरहारादिभिः कौशेयैश्च विभूष्यमाणवपुषो यत्पाणिविश्राणितैः ॥ विद्वांसो गृहमागताः
प्रणयिनीरप्रत्यभिज्ञाभृतस्तैस्तैः स्वं शपथैः कथं कथमिव प्रत्याययांचक्रिरे ॥ २ ॥ न्यासं व्यातनुतां
विरोचनसुतं

त्यागं कवित्वश्रियं भासव्यासपुरःसरापृथुरघुप्रायाश्च वीरव्रतं ॥ प्रज्ञां नाकिपताकिनागुरुरपि-
श्रीवस्तुपाल ध्रुवं जानीमो न विवेकमेकमकृतोत्सेकंतु कौतस्कुतं ॥ ३ ॥ वास्तवं वस्तुपालस्य वेत्ति कश्च-
रिताद्भुतं ॥ यस्य दानमविश्रांतमर्थिस्वपि रिपुस्वपि ॥ ४ ॥ स्तोतव्यः खलु वस्तुपालसचिवः
कैर्नाम वाग्विभवैर्यस्य

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त्यागविधिर्विधूय विविधाम् दारिद्र्यमुद्रां हठात् ॥ विश्वेस्मिन्नखिलेप्यसूत्रयदसावर्थीति दातेति च द्वौ शब्दावभिधेयवस्तुविरहव्याहन्यमानस्थिती ॥ ५ ॥ आद्येनाप्यपवर्जनेन जनितार्थित्वप्रमाथान्पुनः स्तोकं दत्तमिति क्रमांतरगतानाह्वाययन्नार्थिनः ॥ पूर्वस्माद्गुणसंख्ययापि गुणितं यस्तेष्वनावर्त्तिषु द्रव्यं

दातुमुदस्तहस्तकमलस्तस्थौ चिरं दुस्थितः ॥६ ॥ विश्वेस्मिन् किल पंकपंकिलतले प्रस्थानवीथीं विना सीदन्नेष पदे पदे न पुरतो गंतेति संचिंतयन् ॥ धर्मस्थानशतच्छलेन विदधे धर्मस्य वर्षीयसः संचाराय शिलाकलापपदवीं श्रीवस्तुपालस्फुटं ॥ ७ ॥ अंभोजेषु मरालमंडलरुचो डिंडीरपिंडत्विषः कासारे-

षु पयोधिरोधसि लुठन्निर्णिक्तमुक्ताश्रियः ॥ ज्योत्स्नाभाः कुमुदाकरेषु सदनोद्यानेषु पुष्पोल्वणाः स्फूर्त्तिं कामिव वस्तुपाल कृतिनः कुर्वंति नो कीर्त्तयः ॥८॥ देव स्वर्नाथ कष्टं ननु क इव भवान् नंदनोद्यानपालः खेदस्तत्कोद्य केनाप्यहह हतहतः काननात्कल्पवृक्षः ॥ हुं मा.वादीस्तदेतात्किमपि

करुणया मानवानां मयैव प्रीत्यादिष्टोयमुर्व्यास्तिलकयतितलं वस्तुपालच्छलेन ॥ ९ ॥ श्रीमंत्रीश्वरवस्तुपालयशसामुच्चावचैर्वीचिभिः सर्वस्मिन्नपि लंभिते धवलतां कल्लोलिनीमंडले ॥ गंगैवेयमिति प्रतीतिविकलास्ताम्यंति कामं भुवि भ्राम्यंतस्तनुसादमंदितमुदो मंदाकिनीयात्रिकाः ॥ १० ॥ व-

क्रं निर्वासनाज्ञानयनपथगतं यस्य दारिद्र्यदस्योर्दृष्टिः पीयूषवृष्टिः प्रणयिषु परितः पेतुषी सप्रसादं ॥ प्रेमालापस्तु कोपि स्फुरदसमपरब्रह्मसंवादवेदीनेदीयान्वस्तुपालः स खलु यदि तदा को न भाग्यैकभूतिः ॥ ११ ॥ साक्षात् ब्रह्म परं धरागतमिव श्रेयोविवर्तैः सतां तेजःपाल इति प्रसिद्धमहिमा तस्यानु-

जन्माजयी ॥ यो धत्ते न दशां कदापि कलितावद्यामविद्यामयीं यं चोपास्य परिस्पृशंति कृतिनः सद्यः परां निर्वृतिं ॥ १२ ॥ आकृष्टे कमलाकुलस्य कुदशारंभस्य संस्तंभनं वश्यत्वं जगदाशयस्य यशसामासांतनिर्वासनं ॥ मोहः शत्रुपराक्रमस्य मृतिरप्यन्यायदस्योरिति स्वैरं षड्विधकर्मनिर्मितिमया मंत्रोस्य

मंत्रीशितुः ॥ १३ ॥ [ए] ते मलधारिनरेंद्रसूरिणां स्तंभतीर्थेत्र का० ध्रुवः सुधीः ॥ १ ॥ हरिमंडपनं० नेयं ॥ २ ॥ श्रीवस्तुपालप्रभोः प्रशस्तिरियं निष्पन्ना ॥ मंगलं महाश्रीः ॥ ॥ छ ॥ ॥

Translation.

"Salutation to the holy Nêminâthadêva. May those gods of holy places who are jewels on the crests of the eighteen mountains, whose feet are washed by streams of radiant light proceeding from hundreds of coronets on the heads of prostrating gods and whose images are unrivalled—May those gods of holy places give excellent and evil-devouring riches to you.

"In the auspicious year of Vikrama 1288, Wednesday the 10th of the bright half of Phâlgun.

"Thakûr Chaṇḍapa, an inhabitant of Aṇahilapura and an ornament of the Prâgvât family, begat Chaṇḍaprasâda, who begat Sôma, whose son was Aśârâja—his son by Kumâradêvî was the great minister Vastupâla the younger brother of Luṇiga and Mâladêva and elder brother of Têjaḥpâla,—his son was Jayatasiṁha, who was born like a royal goose in the lake-like womb of Lalitâdêvî. Before the Saṁvat year 79, Jayatasiṁha was trading as a banker in Stambhatîrtha, *karôrs* of new temples were caused to be built and many old ones repaired at great and renowned places of pilgrimage such as Satruñjaya, Arbudâchala, &c., and in the prosperous cities of Aṇahilapura, Bhṛigupura, Stam-

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bhanakapura, Stambhatîrtha, Darbhavatî, Dhavalakkaka and other places by the great minister Vastupâla and by his younger brother Têjaḥpâla in the year Sam. 77—Vastupâla who had obtained the leadership of a pilgrim-party by the favour of the lord of gods, manifested in virtue of the solemnities at such holy places as Śatruñjaya, Ujjayanta, &c.—who had obtained authority in the kingdom by the favour of Vîradhavala Mahârâja son of Mahârâjâdhirâja Lavaṇaprasâda, who was shining like the sun in the heaven of the Chaulûkya family, and was blessed by the favour of Śâradâ (*Sarasvatî*) with a son, and his younger brother Têjaḥpâla was carrying on banking transactions with the cities of Gujarât of which Dhavalakkaka was the chief.

"Similarly the famous Vastupâla has caused to be built this new and splendid temple of the Mahâtîrthâvatâra with a maṇḍapa adorned by twenty Tîrthaṅkaras such as Ajitanâtha, religiously inaugurated by his holiness Vijayasênasûrî, the ornament of the sacred seat of Bhaṭṭâraka Haribhadrasûrî, who occupied the office of Amarasûrî, and by Ânandasûrî, a pupil of Śântisûrî, who again was a pupil and son of Bhaṭṭâraka Mahêndrasûrî of the Nâgêndra division. For the augmentation of his own merit and that of his wife Lalitâdêvî, the daughter of Kanhaḍa by Râṇû of the Prâgvât caste—on this great holy place, the famous (Ujjayanta) adorned by Nêminâtha the lord of the gods and graced by various traditionally recounted places of pilgrimage such as the famous Ashṭâpada,—a pillar called Sukhodghâṭanaka containing the images of the happy Sôma his grandfather, and of the venerable Âśârâja his father—both mounted on horses—of the famous Nêminâtha with three decorated arches and of his ancestors, elder brother, younger brother, &c.; the quadruple gods graced by the worshipful Neminâtha on four summits (*known as*) Ambâ, Avalôkana, Sâmba and Pradyumna; two Jinas and three gods, viz. the famous Rishabhadêva, the first Tîrthaṅkara who was incarnate on the great holy place of ⸤atruñjaya, the famous god Pârśvanâtha who appeared in flesh at Stambhanakapura, the famous Mahâvîradêva who established himself as a deity at Satyapura, and the famous image of Sarasvatî who was incarnate in Kaśmîra, were established with eulogistic inscription, all set up by himself (*Vastupâla*)."

(*Ślôkas.*) "Let there be continuous salutation to holy Bali and Karṇa, whose charity though unseen has been the object of so much fame; consequently the people are worthy of worship, and the great minister Vastupâla's charity which the people see with their eyes so great that even the world itself can scarcely contain it.

"Many learned men adorned with diadems, bracelets, rings, frontal marks, armlets, garlands and silken robes presented by his (*Vastupâla's*) hands became so changed that they with great difficulty and many oaths could persuade their partners of their identity.

"The son of Virôchana may extend (*give*) his gift of charity; Bhâs, Vyâs, &c., their riches of poetry; Pṛithu, Raghu, &c., their vow of bravery; and the instructor of the army of gods may lend his intelligence; but, Vastupâla, we know not from what source thou hast derived thy prideless manners.

"Who knows the extraordinary deeds of Vastupâla as they really are—Vastupâla whose *dânas* (*presents and punishments*) are unceasing equally upon his implorers and enemies?

"With what epithets of greatness should the great minister Vastupâla be praised, whose ways of giving alms, at once destroying the stamp of poverty, have strung together the words *giver* and *needy* in the whole world and made them useless!

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"Thinking that he gave little to supplicants, who being satisfied by his first gift did not like to return, he stood calling after them with hands outstretched to give many times more than the first amount.

"Thinking that the world is soiled by the muddy vices of Kali, and that tottering virtue would stumble at every step without a path to walk on, he, the great minister, has made places of charity as a pavement for the old religion to walk on.

"What new variety do not the glories of Vastupâla assume! They have the splendour of geese on the lotus; the brightness of a heap of foam on the lake, and beauty of spotless pearls on the sea shore; they look like moonlight in night-blowing lotuses and spreading white as flowers in gardens attached to the house.

"Alas, O lord of heaven, a great misfortune! 'Well, who are you?' (he says) 'a keeper of the garden of Paradise.' 'What is your affliction?' he asks; 'somebody has taken off the desire-fulfilling tree from the garden of your highness.' He replies: 'No, say not so; I have, out of special grace to men, sent it down to earth, which it now graces under the name of Vastupâla.'

"The whole river system being rendered white by the up-and-down waves of the great minister Vastupâla's glories, the pilgrims to the holy Ganges, mistaking every river for the real Ganges (*whose water is white*) wander here and there with minds very much perplexed and limbs exhausted and slackened with fatigue.

"Who is not fortunate when the minister Vastupâla is nigh? Vastupâla, whose face, if once falling within the sight of stealing poverty, is a positive command for its departure, whose eyes if favourably cast are nectar showers to his friends, and whose kind conversation always turns upon the lucid and unrivalled discussion of the Supreme Being.

"His victorious younger brother, who never displays unholy anger in his eyes and by whose shelter the virtuous at once get rid of their troubles, is known by the name of Têjaḥpâla, and he looks like the embodiment of final beatitude to the virtuous on this earth.

"He is the attraction of riches, hindrance of misfortune, restraint of worldly desires, and the cause of sending glories to the utmost boundary of the points of the compass. He causes the exploits of his enemy to swoon away and is death to the thief, injustice. These six qualities are self-existent in this minister.

"These are by Narêndrasûrî Maladhârî," &c., &c.

Inscription No. 5.

This is on the second east door of the same temple. The stone on which it is engraved is greenish in colour and from the effect of the climate is now crumbling to dust. Hence some lines are obliterated and the characters are in many places faint and indistinct.

ॐ नमः सर्वज्ञाय ॥ येदुज्जयंतं– – – – – – – – – – – – – जयाभूप्रजाकल्याणा ॥ स्वस्ति

श्रीविक्रमसंवत् १२८८ वर्षे फागुणशुदी १० बुधे श्रीमदणाहिल्लपुरवा-

स्तव्यप्राग्वाटान्वयप्रसूतठ. श्रीचंडपात्मजठ. श्रीचंडप्रसादांगजठ. श्रीसोमतनुजठ. श्रीआशा-

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राजनंदनस्यठ. श्रीकुमारदेवीकुक्षिसंभूतस्यठ. श्रीलुणिगमहंश्रीमालदेवयोरनुजस्यमहं. श्रीतेजःपालाग्रजन्मनो महामात्यश्रीवस्तुपालस्यात्मजेमहं श्रीललितादेवीकुक्षिसरोवरराजहंसाय-

मानेमहं. श्रीजयतसिंहे सं. ७९ वर्षपूर्वं स्तंभतीर्थे मुद्राव्यापारान् व्यापृण्वति सति सं. ७७ वर्षे शत्रुंजयोजयंतप्रभृतिमहातीर्थयात्रोत्सवप्रसादाविर्भूतश्रीमद्देवाधिदेवप्रसादासादितसंघाधिपत्येन चौलुक्यकुलनभस्तलप्रकाशनैकमार्त्तंडमहाराजाधिराजश्रीलवणप्रसाददेवसुतमहाराजश्रीवीरध-

वलदेवप्रीतिप्रतिपन्नराज्यसर्वैश्वर्य्येण श्रीशारदाप्रतिपन्नापत्येन महामात्यश्रीवस्तुपालेन तथा अनुजेन सं. ७६ वर्षपूर्वं गुर्जरमंडले धवलक्ककप्रमुखनगरेषु मुद्राव्यापारान् व्यापृण्वतामहं. श्रीतेजःपालेन च श्रीशत्रुंजयार्बुदाचलप्रभृतिमहातीर्थेषु श्रीमदणहिलपुरभृगुपुरस्तं-

भनकपुरस्तंभतीर्थदर्भवतीधवलक्ककप्रमुखनगरेषु तथा अन्यसमस्तस्थानेष्वपि कोटिशोभिनवधर्मस्थानानि प्रभूतजीर्णोद्धाराश्च कारिताः ॥ तथा सचिवेश्वरश्रीवस्तुपालेनेह स्वयंनिर्मापितश्रीशत्रुंजयमहातीर्थावतारश्रीमदादितीर्थंकरश्रीऋषभदेवस्तंभनकपुरावतारश्रीपार्श्वनाथदेवसत्यपुरावतारश्री-

महावीरदेवप्रशस्तिसहितकश्मीरावतारश्रीसरस्वती मूर्त्तिदेवकुलिकाचतुष्टयजिनयुगलअम्बावलोकनाशाम्वप्रद्युम्नशिखरेषु श्रीनेमिनाथदेवालंकृतदेवकुलिकाचतुष्टयतुरगाधिरूढस्वपितामहमहंश्रीसोमनिजपितृठ. श्रीआशाराजमूर्त्तिद्वितयचारुतोरणत्रयश्रीनेमिनाथदेवआत्मी-

यपूर्वजाग्रजानुजपुत्रादिमूर्त्तिसमन्वितसुखोद्घाटनकस्तंभश्रीअष्टापदमहातीर्थप्रभृतिअनेककीर्त्तनपरंपराविराजिते श्रीनेमिनाथदेवाधिदेवविभूषितश्रीमदुज्जयंतमहातीर्थे आत्मनस्तथा स्वधर्मचारिण्याः प्राग्वाटजातीयठ. श्रीकान्हडपुत्र्याः ठ. राणुकुक्षिसंभूतायामहं. श्रीललितादेव्याः पुण्याभि-

वृद्धये श्रीनागेंद्रगच्छे भट्टारकश्रीमहेंद्रसूरिसंताने शिष्यश्रीशांतिसूरि शिष्यश्रीआणंदसूरिश्रीअमरसूरिपदे भट्टारकश्रीहरिभद्रसूरिपट्टालंकरणप्रभुश्रीविजयसेनसूरिप्रतिष्ठितश्रीअजितनाथदेवादिविंशतितीर्थंकरालंकृतोयमभिनवः समंडपः श्रीसंमेतमहातीर्थावतारप्रासादः कारितः ॥ छ ॥

सश्रीजिनाधिपतिधर्मधुराधुरीणः श्लाघास्पदं कथमिवास्तु न वस्तुपालः ॥ श्रीशारदासुकृतकीर्तिनयादिवेण्याः पुण्यः परिस्फुरति जंगमसंगमो यः ॥ १ ॥ विभुताविक्रमविद्या विदग्धताविक्तवितरणविवेकैः ॥ यः सप्तभिर्विकारैः कलितोपि बभार न विकारं ॥ २ ॥ यस्य भूः किमसावस्तु वस्तुपालसुतः सदा ॥ नावर्णासावथाप्येतौ धर्मकर्मकृतौ कृतौ ॥ ३ ॥ कस्यापि कवितानविन – स्य हृदयामुखं ॥ वास्तव्यं वस्तुपालस्य पश्यामस्तद्वयं च यं ॥ ४ ॥ दुर्गः स्वर्गगिरिः सकल्पतरुभिर्भेजे न चक्षुः पथे तस्थौ कामगवी जगाम जलधेरंतः स चिंतामणिः ॥ कालेस्मिन्नवलोक्य यस्य करुणं तिष्ठेत कोन्यः स्वतः पुण्यः सोस्तु न वस्तुपालसुकृती दानैकवीरः कथं ॥ ५ ॥ सोयं मंत्री गुरुरातितरामुद्धरन् धर्मभारं श्लाघाभूमिं नयति न कथं वस्तुपालः सहेलं ॥ तेजःपालः स्व – लधवलः सर्वकर्मीणबुद्धिर्द्वैतीयीकः कलयतितरां यस्य धौरेयकत्वं ॥ ६ ॥ एतस्मिन्वसुधासुधाजलधरे श्रीवस्तुपाले जगज्जीवातौ सित[योच्चयैर्नवनवै]र्नक्तं दिवं वर्ष-

ति आस्वातन्यजनाघनोज्झितशशीज्योत्स्नाच्छवल्गद्गुणोद्भूतैरद्य – – – – – – – – – – – – – – – – – ॥ ७ ॥ लक्ष्मीर्मंथाचलेंद्रभ्रमणपरिचयादेवपारिप्लवेयं भ्रूभंगस्यैवभंगाच्चकितमृगदृशां प्रेमनस्थेतरस्या ॥ आयुर्निश्वासवायुप्रणयपरतयैवेवमस्थैर्यदुस्थं स्यात्सुधर्मायमेकः परमिति हृदये

वस्तुपालेन मेने ॥ ८ ॥ तेजःपालस्य विष्णोश्च कः स्वरूपं निरूपयेत् ॥ स्थितं जगत्रयी–[पा]तुं यदा यो वरकंधरे ॥९॥ ललितादेवीनाम्ना सधर्मिणी वस्तुपालस्य ॥ अस्यामनिरस्तनयस्तनयोयं

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जयतासिंहाख्यः ॥ १० ॥ दृष्ट्वा वपुश्च वृ – च परस्पराविरोधिनी ॥ विवादा – – जैत्रासिंहस्तारुण्य-वाद्रिकः ॥ ११ ॥ कृ-

तिरियं मलधारिश्रीसरचंद्रसूरीणां ॥ स्तंभतीर्थेत्र कायस्थवंशे वाजडनंदनः ॥ प्रशस्तिमेताम-लिखत् जैत्रासिंहध्रुवः सुधीः ॥ १ ॥ वाडहस्य तनूजेन सूत्रधारेण धीमता ॥ एषा कुमारसिंहेन समुत्कीर्णा प्रयत्नतः ॥ २ ॥ श्रीनेमेस्त्रिजगद्भर्तुरम्बायाश्च प्रसादतः ॥ वस्तुपालान्वयस्यास्तु प्रशस्तिः स्वस्तिशालिनी ॥ छ ॥ शुभमस्तु ॥

Translation.

" Salutation to Sarvajñya. Those..........................to the mount of Ujjayanta ....for the benefit of the people.

" In the auspicious year of Vikrama 1288, Wednesday the 10th of the bright half of Phâlgun.

" Thakur Chaṇḍapa, an inhabitant of Aṇahilapura and of the Prâgvât family, begat Chaṇḍaprasâda, who begat Sôma, whose son was Âśarâja—his son by Kumâradêvî was the great minister Vastupâla, the younger brother of Luṇiga and Mâladêva and elder brother of Têjaḥpâla—his son was Jayatasiṁha, who was born like a royal goose in the lake-like womb of Lalitâdêvî. Before the Saṁvat year 79, Jayatasiṁha was trading as a banker in Stambhatîrtha, *karôrs* of new temples were caused to be built and many old ones repaired at great and renowned places of pilgrimage such as Śatruñjaya, Arbudâchala, &c., and in the prosperous cities of Aṇahilapura, Bhṛigupura, Stambhanakapura, Stambhatîrtha, Darbhavatî, Dhavalakkaka and other places by the great minister Vastupâla and by his younger brother Têjaḥpâla. In the year Saṁ. 77—Vastupâla, who had obtained the leadership of a pilgrim-party by the favour of the lord of gods manifested in virtue of the solemnities at such holy places as Śatruñjaya, Ujjayanta, &c.—who had obtained authority in the kingdom by the favour of Vîradhavala Mahârâja son of Mahârâjâdhirâja Lavaṇaprasâda, who was shining like the sun in the heaven of the Chaulûkya family, and was blessed by the favour of Śâradâ (*Sarasvatî*) with a son, and his younger brother Têjaḥpâla was carrying on banking transactions with the cities of Gujarât of which Dhavalakkaka was the chief in the year Saṁ. 76.

" Similarly the famous Vastupâla has caused to be built this new and splendid temple of the Mahâtîrthâvatâra with a maṇḍapa adorned by twenty Tîrthaṅkaras such as Ajitanâtha, religiously inaugurated by his holiness Vijayasênasûrî, ornament of the sacred seat of Bhaṭṭâraka Haribhadrasûri, who occupied the office of Amarasûrî and by Ânandasûrî a pupil of Śântisûrî, who again was a pupil of the Bhaṭṭâraka Mahêndrasûrî of the Nâgêndra division. For the augmentation of his own merit and that of his wife Lalitâdêvî, the daughter of Kânhaḍa by Râṇû of the Prâgvât caste—on this great holy place, the famous Ujjayanta adorned by Nêminâtha the lord of the gods, and graced by various traditionally recounted places of pilgrimage such as the famous Ashṭâpada,—a pillar called Sukhôdghâṭanaka containing the images of Sôma his grandfather, and of the venerable Âśarâja his father—both mounted on horses—of the famous Nêminâtha with three decorated arches and of his ancestors, elder brother, younger brother, sons, &c.; the quadruple gods graced by the worshipful Nêminâtha on four summits (*known as*) Ambâ, Avalôkanâ, Śâmba and Pradyumna, two Jinas and the four gods, viz. the famous Ṛishabhadêva, the

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first Tîrthaṅkara who was incarnate on the great holy place of Śatruñjaya, the famous god Pârśvanâtha who appeared in flesh at Stambhanakapura, the famous Mahâvîradêva who established himself as a deity at Satyapura, and the famous image of Sarasvatî who was incarnate in Kaśmîra, with eulogistic inscription—were established and all set up by him (*Vastupâla*)."

(*Ślôkas.*) "How can this Vastupâla, a leading member of the religion of the lord of Jina, be not an object of praise? He shines like a moving combination of learning, virtue, glory, prudence and a crowd of other qualities.

"Though he is endowed with seven qualities, nobility, valour, learning, wisdom, wealth, charity and judgment, all beginning with *V*[1], yet is influenced by no passion.

"May Vastupâla, this son, live for ever, created for the discharge of charitable duties is not only the earth but even ships and oceans.

"We see in Vastupâla both the enjoyment of poetry and also other joys and happiness.

"The tree of paradise grew on the celestial mountain which is inaccessible, the cow of heaven fled out of sight, and the desire-fulfilling gem hid itself in the ocean; who else then can compete with Vastupâla's charity and solely call himself meritorious? If none, why should not Vastupâla be called the only unrivalled distributor of charities?

"How cannot this great minister Vastupâla, bearing as he does so much weight of religious duties, be the abode of praise (*in matters of politics*) when he has Têjaḥpâla white as......and possessed of intelligence to understand all things, to put himself to the administrative yoke as a partner? (literally, *as a second bull*).

"While Vastupâla, the bearer of ambrosial water and supporter of the people, is day and night raining with various silver plenties which are the results of his excellent good qualities, pure as moonlight cleared of clouds, the people are living through his protection.

"Vastupâla is fully convinced within himself that riches are restless because they had connection with the turning of the churning mountain; the love of women, with eyes active like the gazelle, is inconstant because it depends upon the amorous play of eyebrows; and that life is uncertain because it consists of the breath—and that therefore duty alone is firm.

"Who can well describe the proper form of Têjaḥpâla and Vishṇu, who protect the three worlds on their shoulder?

"The wife of Vastupâla was by name Lalitâdêvî, who gave birth to a son named Jayatasiṁha, who was not wanting in justice.

"Jayatasiṁha placed his youth immoveable, between his body and evil passions.

"This is the composition of Chandrasûrî Maladhârî.

"Jaitrasiṁha, surnamed Dhruva, is the copyist, and Kumârasiṁha the engraver," &c., &c.

Inscription No. 6.

This is on the south entrance of the same temple. The characters are distinct.

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1 This is a play on the word *Vikâra*.—J. W. W.

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ॐ नमः श्रीसर्वज्ञाय ॥ संमेताद्रिशिरःकिरीटमणयः स्मेरस्मरार्हंकृतिध्वंसोल्लासितकीर्तयः शिवपुर-
प्राकारताराश्रियः ॥ अनल्पश्रितसंविदादिविलसद्रत्नौघरत्नाकराः कल्याणावलिहेतवः प्रतिकलं ते संतु
वस्तीर्थपाः ॥ १ ॥ स्वस्ति श्रीविक्रमसंवत् १२८८ वर्षे फागुणशुदी १० बुधे श्रीमदणहिलपुरवास्त-
व्यप्राग्वाटकुलालंकरणं

श्रीचंडपात्मजठ. श्रीचंडप्रसादांगजठ. श्रीसोमतनुजठ. श्रीआशाराजनंदनस्यठ. श्रीकुमारदेवी-
कुक्षिसंभूतस्यठ. श्रीलुणिगमहंश्रीमालदेवयोरनुजस्य महंश्रीतेजःपालाग्रजन्मनो माहामात्यश्रीवस्तुपाल-
स्यात्मजे महंश्रीललितादेवीकुक्षिसरोवरराजहंसायमाने महंश्रीजयतसिंहे सं. ७९ वर्षपूर्वं स्तंभती-

र्थमुद्राव्यापारान् व्यापृण्वति सति सं. ७७ वर्षे श्रीशत्रुंजयोज्जयंतप्रभृतिमहातीर्थयात्रोत्सवप्र-
मावाविर्भूतश्रीमद्देवाधिदेवप्रसादासादितसंघाधिपत्येन चौलुक्यकुलनभस्तलप्रकाशनैकमार्तंडमहाराजाधि-
राजश्रीलवणप्रसाददेवसुतमहाराजश्रीवीरधवलदेवप्रीतिप्रतिपन्नराज्यसर्वैश्वर्य्येण श्रीशारदाप्रतिपन्नाप-
त्येन महामा-

त्य श्रीवस्तुपालेन तथा अनुजेन गुर्जरमंडले धवलक्ककप्रमुखनगरेषु मुद्राव्यापारान् व्यापृण्वता
महं. श्रीतेजःपालेन च श्रीशत्रुंजयार्बुदाचलप्रभृतिमहातीर्थेषु श्रीमदणहिलपुरभृगुपुरस्तंभनकपुरस्तं-
मतीर्थदर्भवतीधवलक्ककप्रमुखनगरेषु तथा अन्यसमस्तस्थानेष्वपि कोटिशोभिनवधर्मस्थानानि प्रभूतजी-

र्णोद्धाराश्च कारिताः ॥ तथा श्रीशारदाप्रतिपन्नपुत्रसचिवेश्वरश्रीवस्तुपालेन स्वधर्मचारिण्याः
प्राग्वाटजातियठ. श्रीकान्हडपुत्र्याः ठ. राणूकुक्षिसंभूतायामहं. श्रीललितादेव्यास्तथा आत्मनः पुण्या-
भिवृद्धये इह स्वयंनिर्मापितश्रीशत्रुंजयमहातीर्थावतारश्रीमदादितीर्थंकरश्रीऋषभदेवस्तंभनकपुरावता-
रश्रीपार्श्वनाथदेवसत्यपुरा-

वतारश्रीमहावीरदेवप्रशस्तिसहितकश्मीरावतारश्रीसरस्वतीमूर्तिदेवकुलिकाचतुष्टयाजिनयुगलअ-
म्बावलोऽकनाशाम्बप्रद्युम्नशिखरेषु श्रीनेमिनाथदेवालंकृतदेवकुलिकाचतुष्टयतुरगाधिरूढनिजपितामहम-
हं. श्रीसोमस्वपितृठ. श्रीआशाराजमूर्तिद्वितयचारुतोरणत्रयश्रीनेमिनाथदेवआत्मीयपूर्वजाग्रजानुजपुत्रा-
दि मूर्तिस-

मन्वितसुखोद्घाटनकस्तंभश्रीअष्टापदमहातीर्थप्रभृतिअनेककीर्तनपरंपराविराजिते श्रीनेमिना-
थदेवाधिदेवविभूषितश्रीमदुज्जयंतमहातीर्थे श्रीनागेंद्रगच्छे भट्टारकश्रीमहेंद्रसूरिसंताने शिष्यश्रीशांति-
सूरिशिष्यश्रीआणंदसूरिश्रीअमरसूरिपदे भट्टारकश्रीहरिभद्रसूरिपट्टालंकरणप्रभुश्रीविजयसेनसूरिप्रति-
ष्ठितश्री-

मदजितनाथदेवप्रमुखविंशातितीर्थंकरालंकृतोयमभिनवः समंडपः श्रीसंमेतावतारमहातीर्थप्रासा-
दः कारितः ॥ छ ॥ ॥

मुष्णाति प्रसभं वसु द्विजपतेर्गौरीगुरुं लंघयन् नो धत्ते परलोकतो भयमहोहंसापलापे कृती ॥
उच्चैरास्तिकचक्रवालमुकुटश्रीवस्तुपाल स्फुटं भेजे नास्तिकतामयं तव यशःपूरः कुतस्त्या-

मिति ॥१॥ कोपाटोपपरैः परैश्चलच्चमूरंगत्तुरंगक्षतक्षोणीक्षोदवशोदशोषि जलधिः श्रीस्तंभतीर्थे
पुरे ॥ स्वेदांभस्तटिनीघटाघटनया श्रीवस्तुपाल स्फुरत्तेजास्तिग्मगभस्तितप्ततनुभिस्तैरेव संपूरितः ॥ २ ॥
दिग्यात्रोत्सववीरवीरधवलक्षोणीधवाध्यासितं प्राज्यं राज्यरथस्य भारमभितः स्कंधे दधल्लीलया ॥
भाति भ्रातरि दाक्षिणे समगुणे श्रीवस्तुपालः कथं न श्लाघ्यः स्वयमश्वराजतनुजः कामं सवामास्थितिः
॥ ३ ॥ लावण्यांग इति द्युतिव्यतिकरैः सत्याभिधानोभवद्भ्राता यस्य निशानिशांतविकसच्चंद्रप्रका-

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शाननः ॥ शंके शंकरकोपसंभ्रमभरादासीदनंगः स्मरः साक्षादंगमयोयमित्यपहृतः स्वर्गांगनाभिर्लघु ॥ ४ ॥ रक्तः सद्गतिभावभाजि चरणे श्रीमल्लदेवो परोयद्भ्राता परमेष्टिवाहनतया प्राप्तः प्रतिष्ठां परां ॥ खेलन्निर्मलमानसे न समयं क्वापि श्रयन् पंकिलं विश्वे राजति राजहंस इव यः संशुद्धपक्षद्वयः ॥ ५ ॥ सोयं तस्य सुधारहस्य कवितानिष्ठः कनिष्ठः कृती बंधुर्बंधुरबुद्धिबोधमधुरः श्रीवस्तुपालाभिधः ॥ ज्ञानांभोरुहकोटरे भ्रमरतां सारंगसाम्यं यशः सोमे ऽशौरितुलां च यस्य. महिमक्षीरोदधौ स्वं दधौ ॥ ६ ॥

इंदुर्बिंदुरपां सुरेश्वरसरिड्डिंडीरपिंडः पतिर्भासां विद्रुमकंदलः किल विभुः श्रीवत्सलक्ष्मा नभः ॥ कैलासत्रिदशेभशंभुहिमवत्प्रायास्तु मुक्ताफलस्तोमः कोमलवालुकास्य च यशः क्षीरोदधौ कौमुदी ॥ ७ ॥ हस्ताग्रन्यस्तसारस्वतरसरसनप्राप्तमाहात्म्यलक्ष्मीस्तेजःपालस्ततोसौ जयति वसुभरैः पूरयन् दाक्षिणाशां ॥ यद्बुद्धिः कल्पि-

[-भं]द्विपगहनपरक्षोणिभृद्वाद्धिसंपल्लोपामुद्राधिपस्य स्फुरति लसदिनस्फारसंचारहेतुः ॥ ८ ॥ पुण्यश्रीर्भुवि मल्लदेवतनयोभूत्पुण्यसिंहो यशोवर्यः स्फूर्जति जैत्रसिंह इति तु श्रीवस्तुपालात्मजः ॥ तेजःपालसुतस्त्वसौ विजयते लावण्यसिंहः स्वयं यैर्विश्वे भवदेकपादपिकलौ धर्मश्चतुष्पादयं ॥ ९ ॥ एते श्रीनागेंद्रगच्छे भट्टारकश्रीउद-

[यप्रभ]सूरीणां ॥ स्तंभतीर्थेत्र कायस्थवंशे वाजडनंदनः ॥ प्रशस्तिमेतामलिखत् जैत्रसिंहध्रुवः सुधीः ॥ १ ॥ वाहडस्य तनूजेन सूत्रधारेण धीमता ॥ एषा कुमारसिंहेन समुत्कीर्णा प्रयत्नतः ॥ २ ॥ श्रीनेमेस्त्रिजगद्भर्तुरम्बायाश्च प्रसादतः ॥ वस्तुपालान्वयस्यास्ति प्रशस्तिः स्वस्तिशालिनी ॥ ३ ॥ श्रीवस्तुपालप्रभोः प्रशस्तिरियं निष्पन्ना ॥ शुभं भवतु ॥

Translation.

"Salutation to Sarvajñya. May those Tîrthaṅkaras be always the cause of manifold blessings to you—the Tîrthaṅkaras who are the jewels on the crown-like summit of Samêta mountain, whose glories are exalted by having humbled the pride of smiling Cupid, whose brilliant splendour is like that of the Fort of Sivapuri, and who are mines of many excellent gems such as the knowledge connected with eternity.

"In the auspicious year of Vikrama 1288, Wednesday the 10th of the bright half of Phâlgun.

"Thakur Chaṇḍapa, an inhabitant of Aṇahilapura and of the Prâgvât family, begat Chaṇḍaprasâda, who begat Sôma, whose son was Âśârâja,—his son by Kumâradêvî was the great minister Vastupâla, the younger brother of Luṇiga and Mâladêva and elder brother of Têjaḥpâla,—his son was Jayatasiṁha, who was born like a royal goose in the lake-like womb of Lalitâdêvî. Before the Saṁvat year 79 Jayatasiṁha was trading as a banker in Stambhatîrtha, *karôrs* of new temples were caused to be built and many old ones repaired at great and renowned places of pilgrimage such as Śatruñjaya, Arbudâchala, &c., and in the prosperous cities of Aṇahilapura, Bhṛigupura, Stambhanakapura, Stambhatîrtha, Darbhavatî, Dhavalakkaka and other places by the great minister Vastupâla and by his younger brother Têjaḥpâla. In the year Saṁ. 77, Vastupâla who had obtained the leadership of a pilgrim-party by the favour of the lord of gods manifested in virtue of the solemnities at such holy places as Śatruñjaya, Ujjayanta, &c., who had obtained authority in the kingdom by the favour of Vîradhavala Mahârâja, son of Mahârâjâdhirâja Lavaṇaprasâda, who was shining like the sun in the heaven of the Chaulûkya family and was blessed

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by the favour of Ŝâradâ (*Sarasvatî*) with a son, and his younger brother Têjaḥpâla was carrying on banking transactions with the cities of Gujarât of which Dhavalakkaka was the chief in the year Saṁ. 76.

"Similarly the famous Vastupâla has caused to be built this new and splendid temple of the Mahâtîrthâvatâra with a maṇḍapa adorned by twenty Tîrthaṅkaras such as Ajitanâtha, religiously inaugurated by his holiness Vijayasênasûri, the ornament of the sacred seat of Bhaṭṭâraka Haribhadrasûrî, who occupied the office of Amarasûrî, and by Anandasûrî a pupil of Ŝântisûrî, who again was a pupil and son of Bhaṭṭâraka Mahêndrasûrî of the Nâgêndra division. For the augmentation of his own merit and that of his wife Lalitâdêvî, the daughter of Kânhaḍa by Râṇû of Prâgvât family—on this great holy place, the famous Ujjayanta adorned by Nêminâtha the lord of the gods and graced by various traditionally recounted places of pilgrimage such as the famous Ashṭâpada,—a pillar called Sukhodghâṭanaka containing the images of the happy Sôma his grandfather, and of the venerable Âŝârâja his father—both mounted on horses—of the famous Nêminâtha with three decorated arches, and of his ancestors, elder brother, younger brother, sons, &c.; the quadruple gods graced by the worshipful Nêminâtha on four summits known as Ambâ, Avalokanâ, Sâmba and Pradyumna; two Jinas and the four gods, viz. the famous Ṛishabhadêva the first Tîrthaṅkara who was incarnate on the great holy place of Ŝatruñjaya, the famous god Pârŝvanâtha who appeared in the flesh at Stambhanakapura, the famous Mahâvîradêva who established himself as a deity at Satyapura, and the famous image of Sarasvatî who was incarnate in Kaŝmîra, with a eulogistic inscription,—were established and all set up by him (*Vastupâla*)."

(*Ŝlôkas.*) "O Vastupâla, the crown of the highly religious circle, whence does thy flood of glory partake of unholy character, for it deprives Brâhmaṇs of money and the moon of its light and surpasses the father of Pârvatî (or *stretches far beyond the Himâlaya*); it entertains no fear of heaven (*fears no enemy or rival*); it takes delight in despising the hermits (*considers to have achieved its object in surpassing the geese.*)

"Near the illustrious city of Stambhatîrtha the ocean had been dried up by the enemies making a grand display of their wrath, with dust raised by their war-horses in the army from the trodden earth. But the same was again filled up by the river flowing water of perspiration from their bodies, which were heated by the burning rays of Vastupâla's prowess.

"How should not Vastupâla, the son of Âŝârâja, be amply deserving of praise? For with his brother of equal ability shining on the right side and himself on the left, he bears on his shoulder as easily as in sport the heavy load of the administration chariot entrusted to him by king Vîradhavala, who is brave in making a triumphal march in all directions.

"His (*elder*) brother, having a face shining like the dark-destroying moon at night, was from the spread of his radiance called Luṇiga in the proper sense of the word (*of lovely body*—'*lâvaṇyâṅga*') and I suspect he has been (*bodily*) carried off by celestial damsels simply because they thought the god Cupid had been made incorporeal by the anger of Ŝiva while this man was Cupid incarnate.

"His second brother Malladêva shines like a royal goose in this world, for he is attached to virtuous deeds as the bird is red in feet with a graceful gait; he has attained great reputation by being a leader of those devoted to Brahmâ as the bird has by being a vehicle of the same deity; he takes delight in pure minds as the bird does in the pellucid lake of Mânasa without

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taking muddy ways; and he has two sides (*maternal and paternal*) unsullied as the bird has two white wings.

"The famous Vastupâla is virtuous, devoted to poetry of nectarial essence, and is sweet in giving instruction by his firm understanding. The heaven resembles a bee in the lotus cup of his knowledge; and is like a deer in the moon of his fame, and looks like Vishṇu in the ocean of his greatness.

"In the milky ocean of his glory the moon is a drop of water; the celestial river, a lump of foam; the lord of light is a spray of coral; and Vishṇu is the sky (*enveloping the ocean*). Kailâsa, heavenly elephant, Śiva, and the snowy mountains are the pearls, and the moonlight is its crystal sands.

"There shines Têjaḥpâla, who is richly great in possessing a taste for knowledge (?), who fills all the desires of Dakshiṇâ with abundant wealth, and whose genius may well compare with that of the lord of Lôpâmudrâ who had been the cause of giving free course to the sun by stopping the huge increase of the Vindhya mountain infested with elephants, as it (*genius*) is a hindrance to the prosperity of his hostile king possessing many elephants.

"There are on earth the meritorious Puṇyasiṁha the son of Malladêva, Jaitrasiṁha of best renowned the son of Vastupâla, and Lâvaṇyasiṁha the son of Têjaḥpâla. These three make up as it were the four feet of merit, which is one-footed in Kali.

"These are by the famous Udayaprabhâsûrî Bhaṭṭâraka of the Nâgêndra division.

"Jaitrasiṁha, &c., copyist.

"Kumârasiṁha, &c., engraver," &c., &c.

Inscription No. 7.

This is on a wall near the first entrance door of Nêminâtha's temple on the left side of the main road and a little way off from the fort-gate. The inscription is incomplete on the stone and the first parts of the first six lines are broken away. The characters are large and distinct, but the writing is very incorrect.

......मतेः श्रेष्ठं सधीमानसोसंबोधानयतिम्मयाभूपपारित्तागोनुरागाशयः ॥ पियूषप्टतिवाक्षि-णाादिजगती–

......दासारदा ॥ १ ॥ य[त्]कांतेः पुरतः समसमरूचिप्र[द्यो]तनाद्या अमी खद्योता इव रेजिरे त्रिजगतीजाग्रत्प्रतापा अपि ॥ दासंति स्म यदीय ससमर-

......वतस्वयछंततशीश्वर ॥ २ ॥ किं भूवध्वा प्रकरमुकुटानीलरत्नप्रल्कप्तार्श्वितारत्नं जि-तपनीपतंनिामिदेयांविदिंमीडटिवरममतरमि सिंभूगेणदृतायदृष्टामेतिरिति भवे ॥

......तेचिविघ्नकारिणोदंतुं तथा प्रार्थनासाफल्याय त्रिभार्त्ते या फलतातिं माकंदजां धर्मिणां ॥ धत्तेंकंसुतसंयुतं सुतशतेच्छापूर्तये किं नृणां तां विश्वेकाहि

––––– महाश्रीअंबिकां संस्तुवे ॥ ४ ॥ श्रीउज्जयंतगिरिराजमाधिप्रतीते सद्धर्मकर्म-करणोद्यामिनां जनानां ॥ सांनिध्यमांहितममीगुरुभेद्यनादालेषाधिपप्रभृतय-

[स्त्रि]दशाःसृनंतु ॥ ५ ॥ अद्य च नानातीर्थोपवनतटिनीकाननै रम्यहर्म्यैः पौरैर्भूमीपतिपृथुकृता-यंतसौख्यैरसंख्यैः ॥ शश्वद्भूषाभृदपि विपुलां राष्ट्रवर्यः सुर.ष्ट्राराष्ट्रो दधेनुपमागिरिराट् रैवतालंकृति-यः ॥ ६ ॥ मा गा गर्वममर्त्यपर्वत परां प्री.तिं भजंतस्त्वया भ्राम्यंते रविचंद्रमः प्रभृतयः के केन

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मुग्धाशयाः ॥ एको रैवतभूधरो विजयतां यद्दर्शनात्प्राणिनो यांति भ्रांतिविवर्जिताः किल महानंदं सुखश्रीजुषः ॥ ७ ॥ तत्र च ॥ गिरिस्फुरदुरुस्थितिर्विततभूरिशाखोदयः सुपर्वमहिमास्पदं जगति वं-
श आस्ते हरेः ॥ यदुद्भवाशिवांगजाच्युतबलप्रमुख्या अलंकृतिं दधाति निर्मलामखिलसत्सु मुक्ता अपि ॥ ८ ॥ वंशेऽस्मिन्यदुनामकावरपतेरभ्युग्रशौर्यावलेरासीत् राजकु-
लं गुणौघविपुलं श्रीयादवख्यातिमत् ॥ अत्राभून्नृपमंडलीनतपदः श्रीमंडलीकः क्रमात् प्रासादं गुरुहेमपत्रततिभिर्योऽचीकरन्नेमिनः ॥ ९ ॥ नवघननृपतिस्तदीयसूनुर्नवघनमाहितव्रजोऽसिमा-दधानः ॥ नवघनवृष्टिः प्रजावतौघे नवघनसारसदृक्ययशोभिरामः ॥ १० ॥ महीमहेंद्रोमहिपालदेवः पुत्रस्तदीयोऽजनि यन्नृदेवः यद्दानदास्यं सुरधेनुरत्नद्रुमास्तदानीमगमन्नयत्नं ॥ श्रीप्रभासेसोमनाथ-प्रासादकृत् ॥ ११ ॥ षंगारनामा रिपुराज्यवृक्षेष्वंगार एवाजनि भूमिजानिः ॥ शृंगारकृत्तत्कु-लराज्यलक्ष्म्याभृंगारधाराजगतीलतायाः ॥ १२ ॥ आसीत् श्रीजयसिंहदेवनृपतिस्तत्पदृभूभामिनी भास्वत्भोगरसालसार्द्रनयनो न्यायांबुधि श्वेतरुक् ॥ शत्रुत्रासनकृत् व्रतो च महिमा नम्रक्षगाभृत्तति-स्फूर्जन्मौलिमणीमयूखसलिलप्रक्षालितांघ्रिद्वयः ॥ १३ ॥ दिद्युते तदनु मोकलिसिंहः शत्रुभूपगज-भेदनसिंहः ॥ यत्प्रतापमभजद्यादि हंसः सन्मनःसरसिजे
कलहंसः ॥ १४ ॥ तदनुमेलगदेवनरेश्वरः सृकृततुष्टगरिष्टसुरेश्वरः ॥ समभवद्भव(नाथ)पदां-बुजे भ्रमरतां कलयन्नमलांगवान् ॥ १५ ॥ तत्पादोदयभानुमभ्युदयकृत्प्रोद्यत्प्रतापाद्भुतो दिक्चक्रप्रस-रत्करक्रमितभूभृच्छेखरे भासुरः ॥ आसीत् श्रीमहिपालदेवनृपतिर्निर्नाशितारिक्षमापालो लू-
कतातिः कुनीतितिमिरप्रध्वंसनप्रत्पलः ॥१६॥ तत्सूनुर्जयति द्विषत्करिकुलत्रासैकपंचाननः श्रीम-न्मंडलिकः क्षितीश्वरशिरःकोटीरहीरप्रभः ॥ स्व(ः) सिंधूर्म्युपलक्षिताक्षतगतिर्बभ्रम्यतेद्यापि यत् कीर्तिः स्मत्यमतीत्यवाधिवलयं वर्द्धिष्णुसारत्यरां ॥१७॥ नाल्यंध्यः कुत उन्नतो नरपतिः कस्याः कुतो विश्व भू-स्तंपात्रिकुरुतः किमत्र कृतिनौ किं द्विट् कृतः स्वामिना ॥ सौराष्ट्राधिपतिः सुखाय रिपुभिश्चक्रेथ किं-प्रीतितः कीदृक् मंडलिकः क्षितीश्वर इह श्रीराजराजिश्रितः ॥१८॥ आलोनस्तंभरूपो जयकलकलभस्या-सुखांभोधिसेतुः केतुः शौर्योघसौधे रणदधिमथनः सद्यसोमृक्षणोक्तः॥ पूर्वाद्रिः (ख)द्गवश्वरकिरणरुचां वैरिराजांगनानां मुर्वैर्वैधव्यदीक्षो जयति नरपतेर्मंडलीकस्य बाहुः ॥१९॥ रेरे प्रत्यर्थिनो वः किमपि हित-वचः श्रावयेहं कृपातो यस्याश्वीयांह्रिघातोस्थलितमृदुरजोप्युत्कटं शौरतेजः॥ हत्वा भूलोकमेनंमालि नय-तितमां तत्किमेतत्पुरस्तात् यूयं मुक्तामदश्राक् श्रयत नरपतेर्मंडलीकस्य सेवां ॥२०॥ चातुर्यं बत वेधसः सुरगवीरत्नद्रुमान्यत्पशुप्रोद्यत्कर्करकाष्टदुष्टवपुषश्चक्रेयमाजन्मतः॥ स चैतन्ययुजस्त्रपाकुलहृदो दानैकनि-ष्णाततां दृष्ट्वा मंडलीकप्रभोत्रभवतस्तेघा भविष्यन्कथं ॥ २१ ॥ इति श्रीराजवंशवर्णनं ॥ अथ श्रीशाणवर्णनं ॥ अस्ति स्वास्ति निधिः श्रियो निरवधिप्रेमास्पदं सेवधिः श्रीधर्मस्य वसुंधरोत्तम-वधूमौलिस्फुरन्मंडनं वापीकूपतडागकाननजिनप्रासादशैवालय ॥

Translation.[1]

"...............of genius...............best. He is intelligent...................... of the learned...........he....................abode of compassion...............nectar ....Before whose brilliancy, the sun, &c., of uneven lustre, though possessed of light (*sufficient*) to illumine the three worlds, are like fire-flies......... .... 4. I praise that great Ambikâ who.....................................to kill the elephants of difficulty

[1] See another version in my *Report on the Antiquities of Kâṭhiâwâḍ and Kachh*, page 161.

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and to satisfy the desires of the meritorious, supplies many mango fruits, and has a lap graced by a son, as if to fulfil the wishes of men for a hundred sons.

"5. May the gods Guru, Mêghanâda, Indra, &c., give their desired proximity to those who busily engage themselves in the faithful performance of religious deeds on the great mountain-king Ujjayanta now-a-days.

"6. This country of Saurâshṭra, the best of lands, though perpetually adorned with various tîrthas, gardens, rivers, forests and charming palaces and with countless citizens enjoying manifold comforts extended by kings, possesses an unrivalled ornament in the mountain-king Raivata.

"7. O mountain of the immortals, be not proud; for how many like the sun, moon, &c., have not been set wheeling round thee notwithstanding they bear thee infatuate love? Let therefore Raivata alone be praised, by whose very sight living beings become free from delusion and enjoy great happiness and pleasures.

"8. Furthermore on this mountain the family of Hari may be compared with bamboos; for the family had a great abode on this mountain as the bamboos have many stalks bending down; the family had celebrated Parvas as the bamboos have great knots. The great members of the Yâdava family Śivâṅgaja, Achyuta, Bala, &c., though themselves pearls among all saints, derive spotless beauty from this mountain.

"9. In the royal race of a king named Yadu, of terrible valour, there was a family which possessed many excellent qualities and was celebrated as the illustrious Yâdavas. There flourished, in the order of succession, the famous Maṇḍalika who sat on the throne bowed down to by many kings, and who made a temple to Nêminâtha with heavy plates of gold.

"10. His son was Râjâ Navaghana, who wielded a new strong sword against his enemy, who was a fresh cloud shower to his forest-like people, and who looked pleasing by his fame white as camphor.

"11. His son was Mahipâladêva, a great king, before whose liberality the heavenly cow, the desire-fulfilling jewel, and the tree of Paradise were easily reduced to submission, and who caused a temple of Sômanâtha to be built at Prabhâsa.

"12. Afterwards there flourished a king called Khangâra, a fire in the trees of his enemies, an ornament in the splendour of his royal family, and a stream of water to the creeper-like world.

"13. Then succeeded the handsome king Jayasiṁhadêva, whose eyes were wet with the fatigue caused by the pleasure of the enjoyment of his crown-land, which was as it were a beautiful woman; who was a moon of the ocean of justice, and the fear of his enemies; whose greatness was exalted by solemn vows, and whose feet were washed by the water of the rays issuing from the diamonds of the crowns of those kings who bowed before him.

"14. After him shone Mokaḷasiṁha like a lion to tear down the elephants of hostile kings. He was a royal goose in the mental-lake of the virtuous, and his light was borrowed by the sun in the sky.

"15. Next to him came the king Mêlagadêva, who satisfied the most worshipful lord of the gods by his virtuous deeds, and who resembled a bee in the lotus-foot of Bhavanâtha and possessed an unsullied body.

"16. Then came the king Mahîpâladêva, who was like a sun to illuminate the dignity of his predecessor, a maker of prosperity and of extraordinary power by his excessive splendour. He overstepped the best of kings by imposing royal dues in all directions as the sun spreads his rays over mountain summits all

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about. He drove out the owls of hostile kings, and was prepared to destroy the darkness of immorality.

"17. The son of the above-named was the famous Maṇḍalika, who was like the lion in creating fear among his elephant-like enemies, and whose splendour was like that of a diamond in the crown of the best of monarchs, and whose glory, comparable to the waves of a heavenly river uninterruptedly flowing and ready to go beyond the sea, is yet spreading in all directions.[1]

"19. The arm of king Maṇḍalika desirous of gathering good renown, is ever victorious—arm which is a post to the circle of which to tie a young beautiful elephant of victory, a bridge to cross over the ocean of miseries and a banner on the house of bravery; it is a handle to churn the curd of the battle-field; an eastern mount to shoot the rays of the sword-like sun, and a cause of wholesale widowhood to the wives of his hostile kings.

"20. O enemies, out of compassion I will make you to hear a word of benefit. It is this—at once making yourself free from pride, seek the service of Maṇḍalika, the king of men; for the tread of his horse's hoof raises so large quantity of fine dust, which at once concealing the sun obscures the face of the earth. Of what importance then are you before him?

"21. There is wisdom of Brahmâ in making the heavenly cow a senseless beast, the celestial gem a shining stone, and the tree of Paradise a lump of wood, from their very birth; for had they been made with the sensibilities of life, what would have been the state of their hearts troubled with shame at your liberality. O Maṇḍalika!

"Thus ends the description of the family of the king.

"Now begins the description of the famous Śâṇa.

"He was a depository of welfare, an abode of unlimited affection of wealth, a treasure of religion, and a shining ornament on the crest-jewel of the earth, his best wife, and builder of wells, ponds, lakes, gardens, Jaina temples and Śaiva temples."

Inscription No. 8.

This inscription is on the wall of a chapel facing to the south, on the left side of the path leading to what is called the Hâthipagalâ (the elephant's foot).

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[1] *S'lôka* 18 is made out by Vallabhaji Âchârya to be a kind of acrostic, the last reply *S'rîrâjarâjiśritaḥ* containing the answer to the acrostic. The first reply is *S'rîtaḥ*, or the 1st and last syllables; the second is *Râtaḥ*, or the 2nd syllable and the final syllable; the third is *Ajâtaḥ*; the fourth, *Râtaḥ*; the fifth, *Jitaḥ*; the sixth, *S'ritaḥ*; and the seventh, the entire answer *S'rîrâjarâjiśritaḥ*. The *ślôka* is as follows:—

18. Why can he not be surpassed?	On account of his beauty (*S'rîtaḥ*).
In what does his greatness consist?	In his wealth (*Râtaḥ*).
By whom was the universe created?	By Brahmâ (*Ajâtaḥ*).
What do two meritorious persons do with their riches?	They bestow gifts (*Râtaḥ*).
What did Maṇḍalika do to his enemies?	He conquered (them) (*Jitaḥ*).
What did the enemy to the lord of Saurâshṭra, in order to enjoy peace?	They did him service (*S'ritaḥ*).
What sort of a Râjâ is Râjâ Maṇḍalika?	He is a Râjâ served by many Râjâs (*S'rîrâjarâjiśritaḥ*).

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One of the corners of the stone is broken off. The characters are faint and indistinct; the middle part is entirely obliterated.

प्रभोमानंबभा

प्रसमदुपलब्धपरि

मालवंशमणिरुज्वकीर्ति

प्रभुरजायतावस्योदयनइत्यर्द्धिसं

कुहडनामधेयः ॥ श्रेयः पदं मंत्रिविभुर्बभूव

उक्ता सधर्मिणी निर्मलधर्मयुक्ता ॥ ४ ॥ त-

योः सप्तां — — — — — मदोद्गमाः ॥ अजायत सुताः सतगोत्रोद्धारकुलाचलाः ॥५॥

पाल कुमार क्ष्मापालकोष्टागाराधिकारवान् ॥ कुमारसिंहः प्रथमोप्यु-

त्तमः पुरुषः सतां ॥ ६ ॥ जगत्सिंहोथ रम्यस्तु पद्मसिंहः श्रियः पदं ॥ ततो जयंत-

पाताकौ धीणिग — मिमप्रते ॥ ७ ॥ युग्मं ॥ श्रीपद्मसिंहदयिता [ब्रिं]बीदेवी तनू-

रुहांश्वतुरः ॥ श्रीमहणसिंहसमरसिंह — सल्लक्षतेजाख्यान् ॥ ८ ॥ अथ सूमलाम-

नुपगांमहितेव बुधे दिवे प्रसुवे — यः ॥ जयंतकाकति नगानधूतभी-

तां च सीतोदां ॥ ९ ॥ युग्मं ॥ सामतासिंह— — — — — स्य विधू इव अध्यक्षौ सर्व-

देशेषु मुहुर्जातौ ॥ १० ॥ — — — — — — — — — — — अणहिलपुरस्थलालाक-

विहितजैन — — — — — — — — — — — — — — — — — — ॥११॥ घटपद्रकेचव-

मभूपरिमालि कामुकारसंसार-

सिंधुतरीः ॥ १२ ॥ शत्रुंजयगिरौ

देवकुलिकांजलिः ॥ भवाधिवारिधिकि-

लीका या संलपंतः श्रीयाजयंतिजन — —

जयंति तेजल्लदे भिधेयश्रीविल्ह — —

किंवुणमंत्री शांतनः ॥ सुः — —

चरंन्यद्ययमुं वशी न्यान्याय — — —

नः ॥ अनुवि तनकेपा — — —

नेगफणमंडपः विभूषितः ॥ १८ ॥ वर्द्धमा-

नपुरे येन वा मनाथवाथरवत्तकं ॥ १९ ॥

पुरे च पेथलापा सद्दलानामजामेः श्री

वीरवित्तकां ॥ २० ॥ नेमिवेश्मंत ॥ मंडपश्रे-

यसे झाड — प्राधि देवकुलिकाद्वारि हारि च

महातीर्थेऽथ तीर्थे — लिंगं मे देवकुलिकाकालिता-

द्भुता ॥ २३ ॥ तत्रादिबंधोः पुण्या-

य सवसनस्यादितीर्थकृत् ॥ जन — — — क — किःश्रीवीरश्व विनि-

र्ममे ॥ २४ ॥ — — — — जयानंदसूरिपट्टप्रतिष्टितैः ॥ व्यधि-

यंत प्रतिष्टा च श्रीम — दनसूरीभिः ॥ २५ ॥ बृहद्गणोपद्गतपि-

प्पलशाखायां श्रीधनेश्वरविनेयः यसिंहसूरिः प्र-

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शास्तिमेतामिति व्यतनोत् ॥ २६ ॥ ऊर्ज्ञसिनिप्रभाः ॥ संवदा-
स्तामसौशस्ताप्रशस्तिः स्व स्छिठ. हारिपालेनमालेयमु-
त्कीर्णेति ॥

Translation.

"O lord of.........at once obtained..........a jewel in the family of Mâla...... possessed of unsullied fame............ had two sons named Udayana and......... Kûhaḍ, an abode of fortune, became minister.................. was a wife of perfect duty. Seven sons raised up their family like the celebrated mountain, were born to them. The first and the best was Kumârasiṁha, who was a treasure of an officer of the king Kumârapâla, then the pleasant Jagatsiṁha and then Padmasiṁha the place of riches, then Jayanta and Pâṭâka, Dhiṇiga and ...mimaprata. Bimbîdêvî the wife of the famous Padmasiṁha. Padmasiṁha had four sons—the famous Mahaṇasiṁha, Samarasiṁha, ...sallaksha and Têja... possessing a mountain the size of Jayanta (the son of Indra) and also an unrivalled daughter Sûmalâ who was...........Sâmatasiṁha and.........were at the head of all countries like the moon and possessed.........from Lâlâka living in Aṇahilapura...... in Ghatpadra ....a ship to cross the worldly ocean... ......on Śatruñjaya mountain with his hand folded before the idol Dev......of the ocean of the miseries of the world......the people are happy by the wealth of......the son of Têjalladê(va) by name the famous Vilha......... adorned by............by whom in Wadhwân and in the town of Pethalâpâ (was caused to be built) a temple of Nêmi; and trees were planted for the good of the maṇḍapa ....a curious group of idols were set up.........for the merit of his elder brother the famous Krasûri, who performed a pilgrimage of Savana .... consecration was made by the famous......... dannasûri who had been nominated to the sacred seat of Jayânandasûrî.........On a Pipal branch brought by a large multitude......Jayasiṁhasûrî, revered by the famous Dhanêśvara, has written this eulogistic inscription......This eulogistic inscription has been engraved by Ṭhakur Haripâla."

Inscription No. 9.

There are two pillars at the north entrance to Nêminâtha's temple. Both have inscriptions. The following is from that on the east side :—

संवत् १३३९ वर्षे ज्येष्टसुदि ८ बुधे श्रीउज्ज-
यंतमहातीर्थे श्रयवाणावास्तव्यप्रग्वाटज्ञा-
तीयमहं जिसधरसुतमहं पूनासिंहभा-
र्या. गुनसिरिश्रेयोर्थेनेचकेद्रा ३०० त्रीणिशता-
निनेचके कारितानि दिनंप्रतिपुष्फ. ३०९० ॥
संवत् १३३९ वर्षे वैशाख शुदि ८
गुरौ श्रीमदुज्जयंतमहातीर्थे देव – – –
च श्रीनेमिनाथपूजार्थं धवलक्ककवास्तव्य-
श्रीमालजातीयसंघ० वील्हणत – – – –

Translation.

"On Wednesday, the 8th of the bright half of Jyêshṭha in Saṁ. 1339; three hundred *dra* have been given towards the daily *pûjâ* on the great holy place of

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Ujjayanta for the special benefit of Gunasiri, the wife of Punasiṁha the son of Jisadhara of the Prâgvât family and an inhabitant of Śrayavâṇa. Everyday 3050 flowers to be used in the *pûjâ.*

Thursday, the 8th of the bright half of Vaiśâkha Saṁ. 1335 ; a Samgha... Vilhanat of the Śrîmâla caste and an inhabitant of Dhavalakkaka .... for the worship of the holy Nêminâtha of the great holy place of this famous Ujjayanta .... "

Inscription No. 10.

The following is on the adjoining pillar:—

संवत् १३३३ वर्षे ज्येष्ठ वदि१४ भोमश्री-
जिनप्रबोधसूरिसुगुरूपदेशात् उच्चा-
पुरीवास्तव्येन श्रे० आसपालसुतश्रे० हरिपा-
लेन आत्मनः स्वमातृहारिलायाश्च श्रेयोर्थं
श्रीउज्जयंतमहातीर्थे श्रीनेमिनाथदेवस्य नित्यपू-
जार्थं द्र. २०० शतद्वयं प्रदत्तं। अमीषां व्याजेन पुष्प-
सहस्र २००० द्वयेन प्रतिदिनं पूजा कर्तव्या श्रीदे-
वकीयआरामवाटिकासत्कपुष्पानि श्रीदेवक-
– पंचकुलेन श्रीदिवायऊटापनीयानि ॥

Translation.

"Tuesday, the 14th of the dark half of Jyêshṭha Saṁ. 1333. 200 *dra* have been given towards the daily worship of the famous Nêminâtha on the great holy place of Ujjayanta by the great merchant Haripâla, son of Âsapâla and an inhabitant of Uchchâpurî, in accordance with the instruction of a holy preceptor named Jinaprabôdhasûrî, for the spiritual benefit of his mother Harilâ ....Out of the interest of this sum every day worship with 2000 flowers should be performed. The flowers should be gathered by the Dêva's Panch from the Dêva's garden for the Dêva's worship alone."

Inscription No. 11.

This is on the wall of a small temple to the west of an enclosure near the south entrance to Nêminâtha's temple. The stone is broken.

॥ स्वस्ति श्रीधृति
॥ नमः श्रीनेमिनाथाय ज
॥ वर्षे फाल्गुन शुदि ९ गुरौ श्री
॥ तिलकमहाराजश्रमिहपिाल
॥ वयरासिंहभार्या फाउसुतसा
॥ सुतसा० साईआसा० मेलमेला
॥ जसुतारूडीगांगीप्रभृती
॥ नाथप्रासादा कारिता प्रताष्ट
॥ द्रसूरितत्पट्टे श्रीमुनिसिंह
॥ – – – – – – कल्याणत्रय

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Translation.

"With auspicious beginning the famous, courageous............Salutation to the holy Nêminâtha......year......5th of the bright half of Phâlgun, Thursday, the famous............the well-known Mahîpâla, the great king and the crest of ....the wife of Vayarasiṁha by name Phâu; his son the respectable......... ...his sons the respectable Sâyîâ and Mêlâmêlâ............his daughters Rûḍî, Gâṅgî, &c.—all these caused a temple of Nêminâtha to be built—which was consecrated by the famous Munisiṁha on the holy seat of ......drasûrî............ ......May three merits............"

Inscription No. 12.

On a broken pillar at the same spot just under the two images the following inscription occurs:—

ओं नमः सर्वज्ञाय ॥ संवत् १४८९ वर्षे कार्ति शुदि
पंचमी ५ बुधे श्रीगिरिनारिमहातीर्थे सापषेतासिंह-
निर्वाणं श्रीमंत्रिद्रलियवंशे श्रीमतसुनामडगो-
त्रो मरुतीयाणाठपजहा पुत्रठापलाषूतत्सूत-
ठापकद्रू–तदन्वयवीसल तदंग(भू) ठापसुरातदंगभूठाप
माथूठापभीमसिंहठपमाला भीमसिंहभार्याठापभी-
मापुत्री बाईमोहांणकुक्षिसमुत्पन्न ठापषेतासिंहभा-
र्या बाइचंदागह श्रीनेमिनाथचरणप्रणमाति
॥ शुभं ॥

Translation.

"Salutation to Sarvajñya—Wednesday, the 5th of the bright half of Kârtik, Saṁ. 1485. In the famous line of Ilia and the well-known family of Sunâmaḍa there was one Marutîyânâthapa Jahâ; his son was Lâkhû whose son was Jêṭha; his son was Vîsala; his son Surâ had three sons Mâthû, Bhîmasiṁha and Mâlâ—of these Bhîmasiṁha's wife named Bhîmî had a daughter named Môhâṇa who gave birth to Khêtasiṁha. The wife of this Khêtasiṁha named Chandâgaha bows down to the feet of the holy Nêminâtha on this great holy place of Girinâri."

Inscription No. 13.

This is on a wall to the east of the same entrance as No. 11:—

संवत् १४९६ वर्षे आषा-
ढशुदि १३ गुरौ जंझणपुरि-
वास्तव्या महतीआणीषु
रतरगच्छागोत्रनन्हडे
साहचाद्रूणसंतानसाह-
गुणसजतस्यह जाजावीर-
मदेवापुत्रमाणकचंदभ्रा-
त्रीसंघवीरायिमल श्रीगिरि-
जात्राकरीश्रीनेमि.

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Translation.

"Thursday, the 13th of the bright half of Âshâḍha 1496. In the Khadatara division and Nahnada family there was one named Sâha Châdama; his son was Sâha ......whose son was Sâha Jâjâvîra naturally possessed of good qualities.......... Madêvî and his son Mânakachanda and his brother Saṅghavi Râyamala, inhabitants of Janjhaṇapuri and who bore the surname of Mahatiânâ, performed a pilgrimage to this holy mountain, the famous Nêminâtha..........."

On a wall to the west of the inscription No. 12 :—

संवत् १५२२ श्रीमूलसंघे श्रीहर्षकीर्ति श्रीपद्मकीर्ति भुवनकीर्ति – – – – –

"Saṁ. 1522, the famous Mûlasaṅgha, the famous Harshakîrti, Padmakîrti, Bhuvanakîrti," &c.

INSCRIPTION No. 14.

This is on the eastern wall of a room near a small gate into Ghadi Ghaṭukâ's temple at the north gate of the temple of Nêminâtha.

श्रीमत्सूरिधनेश्वरः समभवन्नीशीरभट्टात्मजः ॥ शिष्यस्त[त्प] दपंकजे मधुकरक्रीडाकरो यो-भवत् ॥ [शि]ष्यः सोभितवेत्रनेमिसदने श्रीचंद्र [सू] रि – – ॥ श्रीमद्रेवतके चकार शुभदे कार्यं प्रतिष्ठादिकं ॥ १ ॥ श्रीसद्गातमहामात्यपृष्टार्थविहितोत्तरः भं०[उ]द्भूतवशादेव चंडादिजनतान्वितः॥स०

Translation.

"There was a son of Niśîrabhaṭṭa, who playing the part of a bee on the lotus-like feet of Dhanêśvarasûri became his pupil; his pupil Chandrasûri performed religious ceremonies, such as *Pratishṭhâ*, on the auspicious mountain Raivata in the splendid temple of Nêminâtha......Chandrasûri who answered a question put to him by the great minister Saḍgâta, and who by miraculous power was accompanied by Chaṇḍa," &c.

INSCRIPTION No. 15.

On a pillar at the same place :—

– नेदयगच्छविभूषणमांसिदसूरिसरामकइासिस्सो संवच्छरतेण उपवंदह नेमिस्सपयकमले ॥

Translation.

"Maṇisiddhasûrî, the ornament of......the Nêdaya division, with Râmakasiṁha, built in three years...I bow to Nêmi's lotus-like feet. (?)"

INSCRIPTION No. 16.

In the same place on the western wall to the south:—

संवत् १२१५ वर्षे चैत्रशुदि ८ रवावद्येह श्रीमदुज्जयंततीर्थे जगतीसमस्तदेवकुलिकासत्क-छाजाकुवा लिसंविरणसंघविठ. सालवाहणप्रतिपत्या सू० जसहडउ० सावदवेन परिपूर्णा कृता ॥ तथा ठ. भरथसुत ठ. पंडि[त]सालिवाहणेन नागजरिसिरायापरितः कारित [भाग] चत्वारि विंबीकृत कुंडकमातंर तदाधिष्ठात्री श्रीअंबिकादेवीप्रतिमा देवकुलिका च निष्पादिता ॥

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Translation.

"On an auspicious Sunday, the 8th of Chaitra Śudi, Saṁ. 1215.

"Here to-day on this famous holy place of Ujjayanta a row of all the Jaina-god-images have been completed by the mason Jasahada and Sâvadêva with the consent of the Saṅghavî Ṭhâkura Sâlivâhana; likewise a Nâgajhari Sîrâ or an elephant fount has been enclosed (*by a wall*) by Paṇḍita Śâlivâhana the son of Bharatha, in which four idols have been placed.

"After the above-named *kuṇḍa* an image of the famous Ambikâ upon it and a group of idols have been erected."

INSCRIPTION NO. 17.

This is in the north of the same locality:—

........राजदेवप[ति]सिधचक्रपतिश्रीजयसिंघदेव......विजय
.........पारकरणायनतपिताभि........................वातेन
.........केन उपायेन...जादवकुलतिलक......तीर्थंकर श्रीने-
मिनाथपाद.........ठ.कीकाच ठ. वाता....................
सूत्रविक्रममारुति...................................

Translation.

"For the spiritual benefits of Râjadêvapa(ti) Siddhachakrapati, the famous Jayasiṁhadêva Vijaya.........caused to be built a *Pâdukâ* of the famous Tîrthaṅkara Nêminâtha, a crest-jewel of the Jâdava family, with..............mason Vikrama Mâruti."

INSCRIPTION NO. 18.

This is on one of the stone slabs on the ground floor in the maṇḍapa of the Girinâri temple close to the southern entrance.

श्रीसुभकीर्तिदेवसाहुजाजासुतसाहुतेजकीर्तिदेव.

"The famous Subhakîrtidêva and Sâhu Têjakîrtidêva, the son of Sâhu Jâjâ."

INSCRIPTION NO. 19.

On entering the first gate of the fort there is a temple in the south-east on the right side of the main road. On the back of the temple which is on the kuṇḍ or pool is a broken pillar, on which there are five images, one in the middle and four on the upper part. The middle one bears the following name:—

महामात्यश्रीगेल्लक

"The famous Gellaka, the great minister."

Of the upper four images the first bears

श्रीसलखण

"The famous Salakhaṇa."

The second has

श्रीरास्वदेव

"The famous Râsvadêva."

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The third and fourth have the names obliterated. There are some *ślôkas* too, but they are hopelessly illegible.

Inscription No. 20.

There is a raised square-seat under a tree in the compound of what is called Humada's holy place. On the edge of the seat the following occurs :—

सं. ५८ वर्षे चैत्रवदी २
सोमे धारागंजे
पं० नेमिचंदशिष्य
पंचाणचंदमूर्ति.

Translation.

"In the year Saṁ. 58, Monday, 2nd of Chaitra Vad, the image of Pañchâṇachanda, the pupil of Nêmichand in the Dhârâ division."

Inscriptions Nos. 21 and 22.

Of the temples of Vastupâla the one in the middle contains an image of Pârśvanâtha. In the maṇḍapa of this temple are two niches opposite to each other. The following occurs in the upper part of the niche in the north :—

महामात्यश्रीवस्तुपालमहं० श्रीललितादेवीमूर्ति.

"This is an image of Lalitâdêvî, the wife of Vastupâla, the great minister."

In the upper part of the southern niche of the same temple :—

महामात्यश्रीवस्तुपाल महं. श्रीसोखुकामूर्ति...

"This is an image of Sôkhukâ, the wife of Vastupâla, the great minister."

Inscription No. 23.

At the base of Pârśvanâtha's statue in the same temple as No. 21:—

६० संवत् १३०५ वर्षे वै-
शाखशुदि ३ शनौ श्रीपत्तनवास्त-
व्यश्रीमालज्ञातीयठ. वाहड-
सुतमहंपद्मसिंहपुत्रठ.
पथिमिदेवीअंगज ————
— नुजमहंश्रीसामतसिंह
तथा महामात्यश्री-
सलखणसिंहाभ्यां श्रीपार्श्वनाथ-
बिंबं पित्रोः श्रेयसेऽत्रका-
रितं ततो बृहद्गच्छे श्रीप्रद्युम्नसूरि
पटोद्धरणश्रीमानदेव
सूरिशिष्यश्रीजयानं[द]— —— प्रतिष्ठितं [शुभं भवतु]

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Translation.

"Oṁ! Saturday, the 3rd of the white half of Vaiśâkha, Saṁ. 1305; this statue of Pârśvanâtha is caused to be set up by Ṭhakur Vâhaḍa and the famous Salakhaṇasiṁha, the great minister of the Śrîmâla caste, and inhabitants of Paṭṭana, for the spiritual benefit of their father and mother. Jayânanda, the pupil of the venerable Mânadêvasûri, who was an ornament of the sacred seat of Sâmantasiṁha, the younger brother of........, and who by Pathimidêvî was the son of Padmasiṁha, who was again the son of Pradyumnasûrî of the Bṛihat division......................"

INSCRIPTION No. 24.

Under a broken image in the compound of Sôni Saṅgram's temple the following line occurs :—

चांपसिंहमूर्त्ति

"An image of Châṁpasiṁha."

INSCRIPTION No. 25.

On a rock near Sûvâvaḍi-paraba :—

......पाल्विहारेण......

यशैलराजो विराजते

"By Vâlviṣar........ Vâsala......shines."

INSCRIPTION No. 26.

On a stone in a raised seat near the same Paraba :—

सुविवाअराय – सिंघभार्या

तेपंचमी टुके काल कींधो तेनी पादुका

"Footprints of Têjâ, the wife of the famous ...... siṁha and who died on the 5th summit."

INSCRIPTION No. 27.

Above the stone-quarry known as the Khabutrîkhâṇa and below the Paraba of No. 25, the following inscription is found on a wall on the northern side of a mountain-path :—

संवत् १२२२ श्री श्रीमालज्ञाती-

यमहं. श्रीराणिगसूतमहं

श्रीआंबाकेन पद्या कारिता

"Saṁvat 1222; these holy feet have been set up by Âbâka, the son of Râṇiga, of the Śrîmâla caste."

INSCRIPTIONS Nos. 28, 29, AND 30.

In the stone-quarry called Khabûtrikhâṇa are three inscriptions, of which the first is :—

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– – ।विहारेण– – ।। शैलराजो विराजते ।।
– – हारिणेवो[ज्वल]श्रिया
उपकंठस्थितेनायं

"By a convent established by........ white as a garland and occupying the entrance as the garland occupies the neck, this mountain-king looks more beautiful."

The second :—

सं० १५३५

"Saṁ. 1535."

The third :—

सं. १२२३ महं. श्रीराणिगसुत[महं] श्रीआबा-
केन पद्या कारिता.

"Saṁvat 1223; these holy feet have been placed by Âbâka, the son of Râṇiga."

Inscription No. 31.

This is near the sacred place called Hâthîpaglâṅ (Elephant's Foot):—

स्वस्तिश्री १६८३ वर्षे कार्तिक
वदि ६ सोमे श्रीगिरनारतीर्थ-
नी पूर्वपाजनो उद्धार श्री-
दिवने संघे षीण्यानिप्रज्ञ (पुण्यनिमित्त) श्री-
मालज्ञातीयमां सिंघजी
मेघजीने उद्यमे कराव्यो
सं. १२२३ महं. श्रीराणि.

Translation.

"Monday, the 6th of Kârtik Vad, Saṁvat 1683; the repair of the old road on this sacred place of Girnâr has been made by the exertion of the meritorious Mânsiṁhji Meghji of the Srîmâli caste in a pilgrim-party from Dîva."

Inscription No. 32.

On the threshold of the eastern door of Bhavanâtha's temple :—

सादेवमुकुंद.
...ॐव्रवाम-

वोमाविश्व......
वो। नाग......
दयर.........
...काजा......
नागरवो। विश्वनाथ
नाभ। नाकाजागं...

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Translation.

वोरा (Vorâ) नागर (Nâgara) विश्व (Viśva)......

Writer Travâdi Mahâdeva Mukunda.

वो. नाग...

दयर (Dayârâm)

नागर वोरा विश्वनाथ

नागर ब्राह्मण नाका जागम

INSCRIPTION No. 33.

In the fort of the town there is a fallen temple containing a yellow slab with twenty-four Jina images where the following is found :—

संवत् १३५० वर्षे वैशाख सुदि ५ शुक्रे पल्लीवाल[ज्ञा]तीयसाहुवणदासुतसाहुव

सहजूमादोरिषेतलहासलधांधल देवि कामलदे ि ...

पाल्हाणिग — — वयजूभावलसहरलीलाडी [झांझ] णमं...

Translation.

"Sam. 1350, Friday the 5th of Vaiśâkha Sudi, Vasahabhûma, &c., the sons of Vaṇadâ of the Pallivâl caste, Rikhetala, Hânsala, Dhândhaladêvî, Kâmaladêvî......... Luniga, Vayajû, Bhâval........."

INSCRIPTION No. 34.

On the rock to the east of Râjala and Vêjala caves and west of the road leading to Gaumukha :—

वस्तुपालविहारेण हारेणेवोज्वलश्रिया उपकंठस्थितेनायं शैलराजो विराजते ॥

श्रीविक्रम संवत् १२८९ वर्षे आश्विन वदी १५ सोमे महामात्यश्रीवस्तुपालेन आत्मश्रेयोर्थं

पश्चाद्भागे श्रीकपर्दियक्षप्रासादसमलंकृत: श्रीशत्रुंजयाव[तार]श्रीआदिनाथप्रासादस्तदग्रतो वामपक्षे

स्वीयसध्धर्मचारिणीमहंश्रीललितादेविश्रेयोर्थं विंशतिजिनालंकृतः श्रीसम्मेतशिखरप्रा-

सादस्तथा दाक्षिणपक्षे द्वि० भार्यामहंश्रीसोखुश्रेयोर्थं चतुर्विंशतिजिनोपशोभितः श्रीअष्टा-

पदप्रासाद:० अपूर्वघाटरचनारुचिरतरमभिनवप्रासादचतुष्टयं निजद्रव्येण कारयांचक्रे ॥

Translation.

"This mountain shines by a *Vihâra* of Vastupâla, white as a garland and gracing the entrance as the garland graces the neck.

"Monday the 15th of Âśvin Vad, Vikrama Sam. 1289. The great minister Vastupâla caused four new and beautiful temples of rare construction to be built—one of the famous Kaparadîyaksha on the western side; the second of the famous Âdinâtha of Satruñjaya-descent on the left side of the above for his own spiritual benefit; the third with ornamented top and adorned with twenty Jinas for the spiritual benefit of his virtuous wife Lalitâdêvî; and the fourth of Ashṭâpada adorned with twenty-four Jinas for the heavenly good of his second wife Sôkhukâ—all these with his own money."

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Inscription No. 35.

This is on a wall of the sacred seat of the head-priest of the Vaishṇavas, at the Rêvatîkuṇḍa near the south entrance gate :—

ओं नमो विनायकाय ॥ योगींद्रैर्मुनिपुंगवैरानिमिषैर्यो भक्तिवश्यः परं न ध्यानेन न चेज्यया न तपसा धर्तुं ह्रदाप्याप्यते ॥ गोप्यासौ नवनीततस्करपरो बद्धो गवां दामभिः स्थागुत्वं निरमोन्नयद्गुवरयोर्दामोदरोऽव्यात् जगत् ॥ १ ॥ मंडलीकनृपतिर्यदुवंशे यो बभूव युधि मुद्गलजेता ॥ श्रीकरीसहितभूपतिसेव्यस्तस्य सूनुरभवन्महिपालः ॥ २ ॥ तत्तनयोवनिभर्त्ता खंगारो नादवेदमुद्धर्त्ता ॥ द्वीपनवद्वयहर्त्ता सोमेशस्थापनाकर्त्ता ॥ ३ ॥ भुरुक्मदानपरितोषितभूमिदेवस्तं नंदनः समभवत् जयासिंहदेवः ॥ वर्णाश्रमस्थितिकरो नृपमुक्तसिंहस्तस्मादरिद्विरदविक्रममुक्तसिंहः ॥ ४ ॥ मधुपनृपतिशुद्धेस्तीर्थराडन्यनार्यां जनितानिजजानित्रीतुल्यबुद्धिर्वदान्यः ॥ समितिसुभटमुख्यो मंडलीकस्तदीयोजानि च तमनुजन्मा मेलिगः स्थूललक्षः ॥ ५ ॥ भीताभयदव्रतवरनृपमेलिगनंदनश्च जयसिंहः ॥ अस्ति च तस्य तु राज्ये यदुसामतसैन्यपेतसमये ॥ ६ ॥ अभिषेणयितुमुपेतं झिंझरकोटस्य परिसरे समरे ॥ यो हत्वा यवनबलं मुमोच धर्माध्वनाशेषं ॥ ७ ॥ संवद्रामतुरंगसागरमहीसंख्येथ शाके सिते पंचम्यां भृगुवासरे व्यरचयत् षट्कृष्णषट्कर्मकृत् ॥ पाटिश्रीनरासिंहदेवतनयो दामोदरः पूर्वजानुद्धर्तुं यतियात्रिकोपकृतये तिष्टत्वखंडं मठं ॥ ८ ॥ नागराभ्यंतरज्ञातिद्विजधांधलनंदनः ॥ मंत्रिसिंहस्तस्य सुतः प्रशस्तेः सामलः कविः ॥ ९ ॥ इति सं० १४७३ वर्षे सूत्रजाल्हासुतसूत्र० करणाकेन ॥ ॥

Translation.

"Salutation to Vinâyaka; he, who, being solely won by devotion, is not accessible to the best of sages, hermits or gods with all their contemplations, sacrifices and charities—may he protect the world!

"There was a king named Maṇḍalîka in the family of the Yâdavas, who conquered the Mudgala (*Moghal*) and was served by many friendly kings with rich tributes. His son was Mahîpâla. His son Khengâra, the nourisher of the world, was a great supporter of musical science. He conquered twice nine islands (*continents*) and established a great idol of Sômanâtha. His son was Jayatasiṁhadêva, who satisfied the Brâhmaṇs with land, gold and other gifts. After him came the king Muktasiṁha, who properly controlled the rules of social divisions and acted by exploits like a lion let loose upon his elephant-enemies.

"The son of the above was Maṇḍalîka, who was a holy place for the purification of wine-drinking Yâdavas, who looked upon the wives of others as his mother and who was a warlike soldier in the battle-field.

"His younger brother Mêliga was of large intelligence. His son was Jayasiṁha, whose vows consisted of the pledges of security to the terrified. At one time in his reign, which protected many members of the Yâdava family, a large army of the Yavanas came to the frontier of Jiñjharakâṭa. This he defeated and spared the remainder according to the rules of justice: and Dâmôdara, the son of the famous Pâti Narasiṁhadêva, who daily performed six ceremonies and six Krashna, constructed this unbroken mansion for the good of the pilgrims and hermits to save his own ancestors. Friday the 5th of Chaitra Sudî, Saṁ. Râma (3), Turanga (7), Sâgara (4), Mahi (1) (*i.e.* 1473).

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"Sâmala the son of Mantrîsiṁha, who was the son of Dhândhala, a Brâhmaṇa in the Nâgara division, has composed this inscription; Karaṇâka, the son of Jhâla, a mason, has cut this inscription in the year 1473."

INSCRIPTION No. 36.

This is on a finely sculptured marble-slab in the library of Mr. Narasiṁha-prasâd Hariprasâd:—

संवत् १३७० वर्षे वैसाषशुदि २ गुरु
लीलादिविश्रोर्थं श्रीआदिनाथाविंबं थाथिरपाल

"Wednesday, the 2nd of the bright half of Vaiśâkha 1370. For the spiritual safety of Lîlâdêvî, Thathirapâla has........ this sacred image of Âdinâtha."

INSCRIPTION No. 37.

॥ ९० ॥ संवत् १३५६ वर्षे जेष्टशुदि १५ शुक्रे श्रीपल्ली-
वालज्ञातीयश्रेष्ठिपासूसुतसाहुपदमभार्यातिजला......
हेनकुलगुरुश्रास्मनिमुनिआदेशेन श्रीमुनिसुव्रत-
स्वामिबिंबं देवकुलियां पितामहश्रेया

Translation.

"......... Friday, the 15th of the bright half of Jyêshṭha, Saṁ. 1356........... tajalâ, the wife of the famous Padama, who was the son of Pâsû and a Pallîvâl by caste, has set up this image of the famous ascetic Suvratasvâmî amid the idol-group for the spiritual benefit of her grandfather."

INSCRIPTIONS NOS. 38 AND 39.

There is a blocked-up gate in the east wall of the town-fort, where there are some hand-prints of virtuous women. There are also some nineteen inscriptions, seven in the east and twelve in the west walls. The place is accessible from the side of a stone-quarry.

On the west wall:—

ए स्वस्ति संवत् १५२१ वर्षे श्रावणशुदि १५ भोमे ठा-
कुरश्रीसा[जण] सुतपारिक्ष
ठाकुर [श्री]सतीबाइरणादे ॥ देवमतीसिंहमहंमक्षं—व्ह – – –

Translation.

"Tuesday, the 15th of Śrâvaṇa Sudi, Saṁ. 1521; a virtuous woman named Raṇâdê, the wife of Pariksha, the son of Ṭhakûr Sâjada......dêva, Mati-siṁha and Maksha........."

On the east wall:—

स्वस्ति संवत् १५१९ वर्षे ज्येष्ट शुदि १० शुक्रे जालहराज्ञा-
तिमांडवियाजयता भार्यासतीबाई [रयण]

Translation.

"Friday the 10th of Jyêshṭha Sudi, Saṁ. 1590; a chaste woman by name Rayaṇa, the wife of Jayatâ, a custom-master and Jahalarâ by caste........"*

* These inscriptions are without verbs. Probably *Sati*, which is an adjective, may be made the predicate with a copula understood, and then the inscriptions would mean that those women sacrificed themselves or became *Sati*.

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CORRECTIONS AND ADDITIONS.

Page 12,—Kôḍ Táluka: Mêdur is 3 miles S. E. from Mâsur.
8. Raṭṭihaḷḷi: *add* Also a temple of Vîrabhadra.
19,—40. Râṇîbennûr: *add* Three miles north-east is a circle of upright stones, in the jungal. At Honaṭṭi, 14 miles north from Râṇîbennûr, are some temples with many inscriptions. At Pura near Chaudadampur on the Tungabhadra are inscription slabs and fine temple.
20,—54. Hâvêri: *add* Temple of Siddhêśvara, highly sculptured.
21,—63. Kallukêri: *add* Some carving on detached stones near the temple of Basavêśvar.
22,—69, l. 10, *for* rightly *read* neatly.
23,—75, l. 2, *for* side *read* site.
28,—109. Araṭâlu, *read* A Jaina basti built about 1120 A.D.
30,—125. Hubbaḷḷi, *after* walls *add* A fine broken image of Sûrya lies outside, and an inscription.
126. Uṅkal, *for* Chandra Kâlêśvara *read* A very fine old temple of Chandra Mauliśvara.
31,—137. Bhânvihâl, a deserted village.
138. Bôkyâpur, 1 mile S. E. from Bhânvihâḷ.
34,—157. Gadag, l. 4, *for* "It is probably," &c., *read* The spire is of plain brick and mortar whitewashed. The temple of Somêśvara, now used as a school-room, is probably, &c.
Last line, *for* "It is at this temple" *read* It is at the temple of Trikuṭêśvara, &c.
35, l. 23, *for* clocks *read* blocks.
l. 33, „ cast „ east.
37,—159. Baṭṭagêri, *add* There are fourteen very fine large and one small *viragals* in the middle of the village. This is a remarkably fine group.
40,—175. *For* Jotaliṅgadeva *read* Jyotirliṅgadêva.
176. *For* Mollo *read* Mula.
41,—178. *For* Dasameśvara *read* Dâśêśvara.
182. Sûdi, *add* Several temples at this village.
Last line, *for* Akivaravva *read* Akivarra.
43,—20. *Read* 1½ miles west of the town, &c., *and* An old and typical Jaina basti or temple with fine sculptures in the jungal (*a*).
44,—35. Nandagâṅw, *read* A fine old temple in ruins with much carving and some inscriptions.
45,—42. Maṅgrûḷ.
59,—7. Dêvarâshṭe. There are a number of interesting temples here.
70,—7. Mardê, 8 miles north of Śôlâpur.
80,—2. Rêvadaṇḍa, *add* Also an old fort.
7. Alibâgh. The Hîrakoṭa, or old fort, now used as a sub-jail and treasury; and temple of Bâlâji.

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Page 80,—8. Sagâṅw. Temple of Kaṅkêśvara.
9. Mahâḍ. Temple of Viśvêśvara.
106,—5. Rassin. Near this are two large tanks of which the villagers broke the *bands* in the time of the Pindârîs, who used to be attracted to the place by the water.
108,—11. Limpaṅgâṅw. A curious tank with masonry *band*. The works connected with it seem to have been left unfinished. It holds no water now.
109,—Jâmkhêḍ Tâluka: At Kharda is the grave of a European officer; also a fort still in good repair.
113,—Bhatodi, on the Mehêkarî, 12 miles east of Ahmadnagar. A temple of Narasiṁha, of fine architecture.
119,—4. Bhâmêr: the "inaccessible caves" are perhaps a range of large water cisterns, now for the most part dry and forming the haunts of wild animals.
121,—2. Laliṅg: A hill fort, and water cisterns cut in the rock. Also at Sôngir there is a hill fort and a rock-cut cistern of great size.
122,—31. Wâghaḷi. The roof of one of the temples here is particularly well carved.
123,—36. Thâḷnêr: in the fort are the graves of two officers of the Royal Scottish Fusiliers.
128, *add*—

5. Balsâr Tâluka.

19. Pârnêra: a hill fort, and a temple of Chaṇḍikâmâtâ, built in the Pêśwa times and in the custody of Government.

6. Chikhli Tâluka.

20. Miyagâm: temple of Mallikârjuna Mahâdêva, has a dome 28 feet in diameter supported by eight pillars, and is said to have been built about 300 years ago.

7. Pârdi Tâluka.

21. Bâgwâḍâ: a Muhammadan mosque, and temples of Bâlakrishṇa, Ambâmâtâ, Lakshmînârâyaṇa, Gaṇapati, Kedarêśvara, Siddhêśvara, Sômêśvara, &c.
22. Tigra: temple of Athuri Mâtâ.
23. Pârdi: temple of Vaidyanâtha Mahâdêva and a dharmaśâlâ.
24. Palsana: temple of Râmêśvara Mahâdêva.
25. Vatav: temple of Kôtiśvara Mahâdêva.
26. Kunta: temple of Kulanâtha Mahâdêva.
133, 2nd last line, *for* Galêśvar, *read* Galtêśvar.
,, last line, *for* Gulti *read* Galtî.
134, line 3, *after* (*a*) *insert*:

This temple is said to be an exact copy of one at Bhâvka (No. 5, p. 138).

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Page 138, l. 13, *after* Sûryakala *insert* (*a*).

" No. 5, *add*—This temple is said to be an exact copy of the temple of Galteśvar at Thasra (p. 134). A mile distant at Abhlod is a temple containing some Sanskrit *inscriptions* (*a*).

" No. 6, *add*—At an ancient tank are some old Sanskrit *inscriptions*, said to belong to the reign of Siddharâja (*a*).

" No. 7, *add*—Two or 3 miles S. E. from Jhâlod on the Machhan river are some very old temples, called Pañchaśwa, with *inscriptions* (*a*).

4. Godhra Taluka.

8. Rattanpur, between Godhra and Pâli station: an old temple containing a sculptured screen (*a*).

9. Tuâ, 3 miles S. of Rattanpur: remarkable hot springs and some old temples.

139, 3. Ahmadnagar: of the palace two fragments remain, much dilapidated. The south front has an arched entrance and three windows much destroyed, and a finely carved balcony window on the east; the northern portion has similar windows on the east and north. Near it is a well built circular well now dry. (2) The kund is descended by two zigzag stairs on the east side with 45 steps in all. On the south-west is a stair ascending straight to the ground level. The kund was surrounded by a single corridor on the east and north sides, and is $29\frac{3}{4}$ feet square inside the pillars. On the west the corridor has three rows of pillars, with rooms behind, the central one having a finely perforated screen in front. On the south side is a small porch in the centre, and the lobby to the stair. (3) The Jâmi Masjid is 92 feet by $35\frac{1}{2}$ inside, with three domes and stone Mihrâbs. In front are three small latticed windows with *toranas* in front, lighting the stairs to the roof. In the end walls, in the front and back aisles are perforated windows, and also four in the back wall in the lines of the narrow aisles. The *mimbar* has seven steps and no canopy. The *kangras* have all fallen, and there are no minarets. (4) A Wâv or step well built in Sam, 1578, A.H. 928 (A.D. 1522) by Abu-nasr Muzaffar Shah, has a Sanskrit inscription on one side (a good deal injured) and a Persian one on the other. Forty steps 8 feet 10 inches wide lead down to a platform on the rock whence steps wheel round the sides down the well, which is about 39 feet square; on the left corner opposite the platform a narrow stair also leads up to the ground level. (5) In the town is a Jaina temple of Chandraprabha, well carved and in excellent preservation, with an outer open Mandap on 12 carved pillars and with a raised square platform between the inner four. The inner Mandap is on 8 engaged pillars. The whole measures $55\frac{1}{2}$ feet over all. In the right corner of the court is a smaller Mandap on wooden pillars, and with a good face to the street. (6) The temple of Mahâvîra is the one

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most in use: it is in a very confined area and the pillars and walls are painted red. (7) The fortifications are mostly fallen and the stones are carried off or sold for building purposes: there are some 8 gates, the one principally used is very handsome, but narrowed by a modern inner arch.

Page 157, 18, Parântîj. The remains here are of no importance: in a small dilapidated mosque, is the following inscription on a marble slab, in two lines:—

بسم الله الرحمن الرحيم قال الله تعالي و ان المساجد لله

فلا تدعو مع الله احد اين بقعه شريف بنا كرده درهمودود

در عهد فيروز شاه سلطان خلد الله ملكه در ماه رمضان سنه اربع

و ثمانين و سبعمائه

Translation.

In the name of Allah the merciful the clement. Allah the most high has said:—"Verily the mosques belong to Allah, therefore do ye not invoke any one with Allah" [*Kurân* ch. LXXII., v., 18]. This noble location was built by Hamû-dûd, in the reign of Firûz Shâh Sulṭân, may Allah perpetuate his kingdom; in the month of Ramaḍân; year seven hundred and eighty-four [November 1382].

Page 178, after line 3, *add*—

(17) Girnâr hill is a sacred tîrtha of the Jainas; at a height of about 2,700 feet are the temples (described in *Archæol. Survey Report*, vol. II); the inscriptions are given at p. 283 above. On the summit is a Hindu temple of Ambâ Mâtâ.

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